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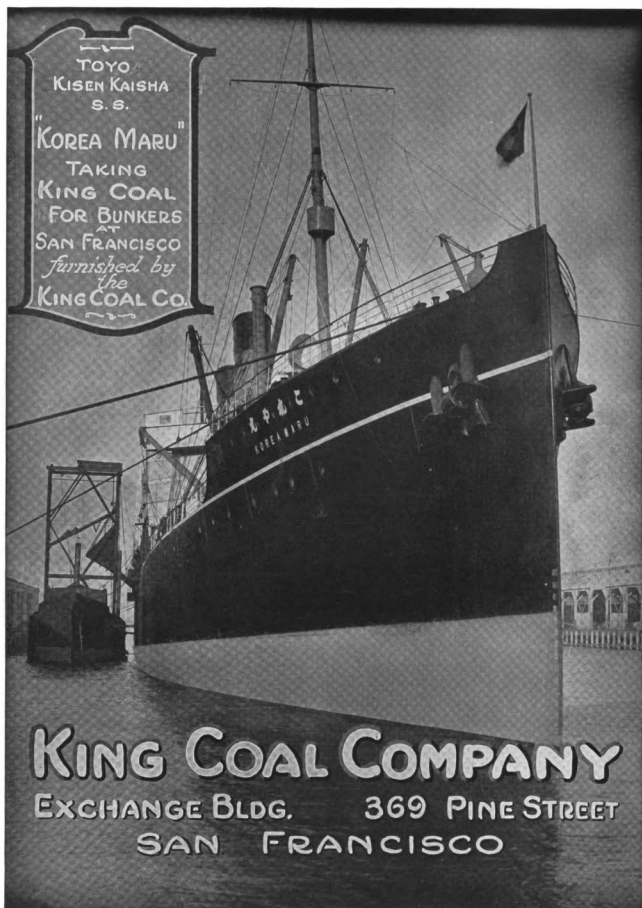
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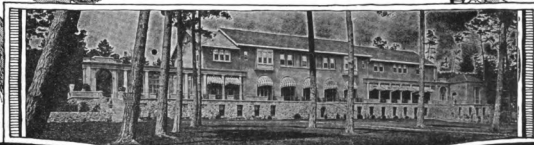
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Below: The Lodge at Pebble Beach facing the Sea



WAVES IN THE
RISING SUN

*An allegorical drawing by Chiura,
illustrative of the subject chosen
for the Imperial Poetry Competition
of 1922.*

* *Waves in the Rising Sun*

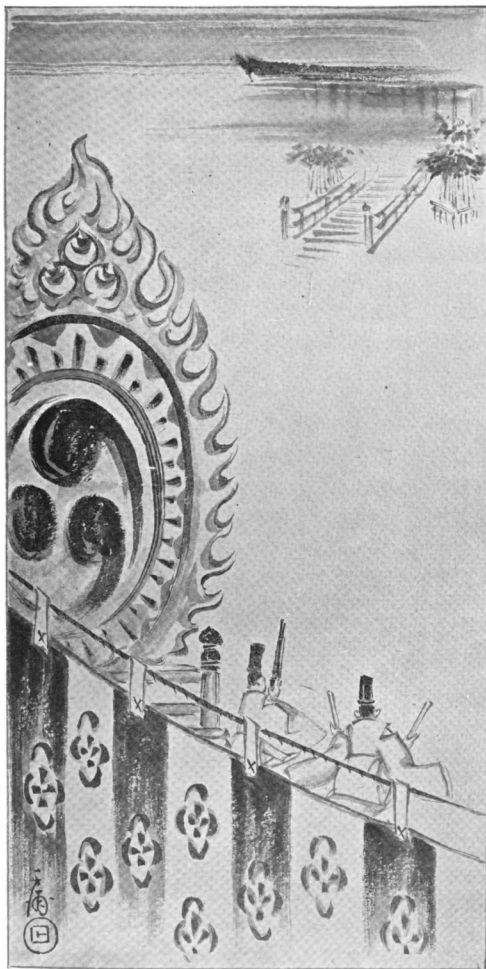
OUT of the West a ship ploughed the ocean vast,
 Bringing from foreign shores the heir to Nippon's throne
 Back from his great quest, that took him far afield,
 That he might, for his people's sake,
 Learn of the West, and how it thinks and lives.
 He comes from West to East,
 Cutting the waves that greet the rising sun.

Out of the West to the East, groups of earnest men,
 Fearless to do the right, eager to carry on,
 Devoted to nations' task, to ease the breaking load
 That crowds Humanity down,
 In North and South and farflung East and West.
 Across the seas of distrust
 They look to hope's rising sun.

Out of earth's trials and griefs, roused by Humanity's cry,
 Filled with the visions of hope, the old year totters by,
 To pass to the new and the strong, its burden of sorrow and woe.
 West looks to East, East to the West,—
 That hate, suspicion, rancour, scorn, may give their place
 To peace, good will and faith—
 Bright waves in the New Year's rising sun.

JAMES KING STEELE.

* This is the subject recently announced for the Imperial Poetry Competition of 1922. This is an annual event inaugurated many years ago; a classical celebration that is part of the Japanese national program, which is participated in by thousands all over the land.



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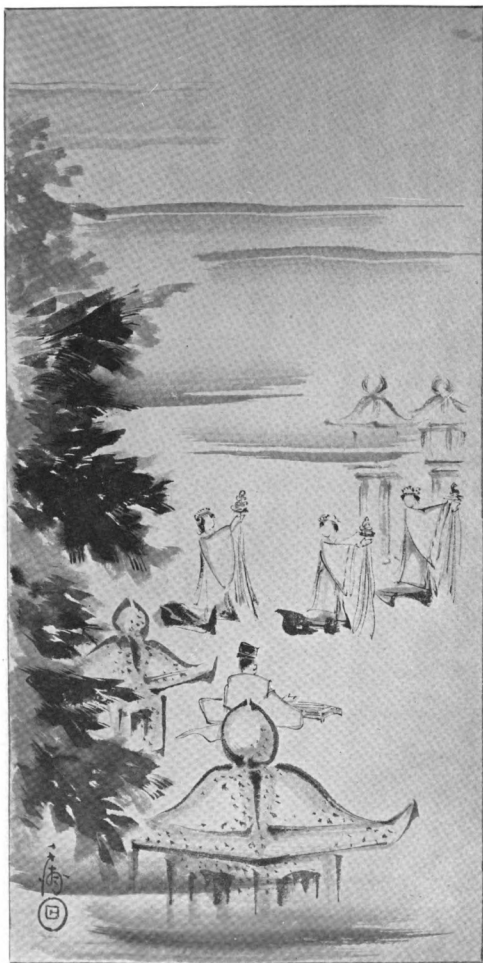
One of the ceremonials, handed down from time immemorial, is the GEN-SHU-SAI or the "Dance of the Ancestral Sanctuary," which is participated in by the members of the Imperial family on January 3d, within the confines of the Imperial Palace. Three special halls are used for this occasion—Kashiko-Dokoro, the Ancestral Shrine; Korei-Den, the Hall of Imperial Ancestors, and Shin-Den, the Hall of the Sanctuary. The dance is to celebrate the founding of the Imperial House.

OF OLD JAPAN

the New Year's Celebration

The performances in the streets of the Japanese cities at New Year's are very interesting and amusing. One of these, the SHISHI-MAI or Dragon dance, is most popular and always attracts a crowd. It is performed by four or five men, including a drummer, flute player, gong beater, and those who carry the dragon mask and body. They get many a laugh with their antics, pranks and jests as they caper about the streets.





FOLK DANCES

Intimately Associated With

In the temples and shrines, there are a number of special dances given by the priests and attendants for the entertainment of the people. Of these, the KAGURA or Sacred Dance with Music, is the favorite, as in it prayers are offered for the continued happiness of the nation during the coming year. This is a very old dance and is performed by the young girls as dancers and the priests as the musicians, all in costumes especially designed for the festive occasion.

OF OLD JAPAN

the New Year's Celebration

Of all the dances of Japan, none has a more nationalistic symbolism than the ancient NO dance whose performance was considered a great accomplishment by men of the highest rank. The costumes shown here are correct reproductions of those of the Tokugawa period, when this dance was in the height of its popularity. The Song of the Everlasting Pine Tree, and the Song of the Life Eternal are both sung with this dance.





FOLK DANCES

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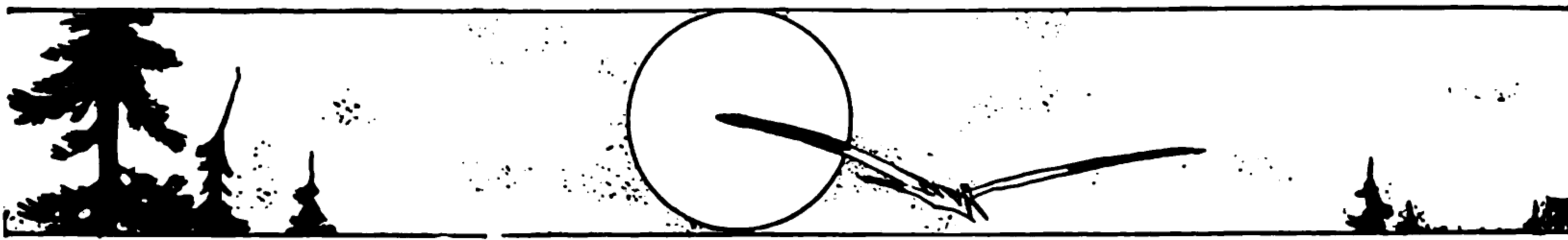
In sharp contrast with the NO dance, and its dignified performance are the modern dances with which the New Year is heralded. As a feature in the larger cities, the teachers and schools of music make it a practice to give elaborate recitals by their pupils early in January to which the public is invited. The accompaniment of the dancing is on the Koto, the Samisen, the Tokiwazu, and the Kiyomoto, each instrument being adapted for a different type of dancing. The songs also have special significance at this time.

OF OLD JAPAN

the New Year's Celebration

In Japan as in Occidental countries, the coming of the New Year is welcomed by special performances in the theaters. The great show houses like the Imperial, the Kabukiza and the Meiji, as well as the smaller ones, give attractions related to the season under such titles as OKINA, the Aged Man; SEN-ZAI, SANBASO, the Eternal Dancers; TA-YU-MOTO, the Music of Life. The comedies of SOGA are also given at this season, to crowded houses, as the Japanese are inveterate playgoers.





WILL ADAMS OF URAGA

By POULTNEY BIGELOW.



WILL ADAMS had two loving wives, one in England on the Medway and the other in Japan on the Bay of Jedo. He had children by each and supported them in manner most exemplary. Like Frederick Townsend Ward of Salem, in Massachusetts, Will Adams rose to the highest rank, left ample means to each of his wives, was buried honorably by the monarch whom he served, and after death a shrine was erected near Uraga, where even to our time the people keep green the memory of "Anjin Sama," the native name for "Honorable Pilot."

Uraga is a name dear to me because it was the home of Will Adams and it is equally dear to all Americans, for here Commodore Perry made headquarters for the American squadron that opened Japan to foreign intercourse.

Incidentally it is uncommonly dear to me in my own person, for on the coldest day of the winter of 1875-6 the sailing ship on which I made my first voyage to the Far East was totally wrecked and my first shelter thereafter was in the hut of a Japanese fisherman at Uraga. But that is another story!

Will Adams died there in 1620—that ever memorable year when a small band of liberty-loving Englishmen planted the seeds of self-government and religious toleration on American soil.

For nearly a century before, Portuguese priests had preached and proselytized in Japan as they had in the Western Hemisphere before the founding of New England or Virginia; but these missionaries gave much concern to the Tycoon's government because they incited their Christian converts to disobey the law of the land and to respect only the law of an alien priesthood.

His Place in History

To appreciate the importance of Will Adams in the history of Japan, I must assume that my readers are familiar with *Motley's Dutch Republic*; with *Prescott's Conquest of Peru*; with *H. C. Lea's History of the Spanish Inquisition* and other standard works illustrating the state of Europe between the reformation of Martin Luther and the horrors of the *Thirty Years' War in Germany* (1618-1648).

Spain and Portugal had been granted by the Pope of Rome the exclusive exploitation of heathen or heretical countries; and consequently Holland and England found themselves in a condition where they could get cargoes only by fighting for them. And they did!

Every ship that sailed away from the Thames or the Texel flew the flag of piracy, so far as the Pope was concerned. They sailed away to the Spice Islands of the Far East and they fought the Spaniards and Portuguese and they returned with cargoes that encouraged others to fit out more ships, better armed and manned by crews who loved prize money and hard fare, and above all, the blood of a Spaniard.

Will Adams was the *pilot* or sailing master of a Dutch squadron consisting of 22 well-armed ships which set out from Rotterdam in 1598 to trade in the Moluccas. Of these

only the *Liefde* interests us now, for on the 19th of April, 1600, she was towed into a harbor of Southern Japan by a crew of native boatmen just at the moment when the last man of them would soon have perished. Out of 110 men carried away from the *Texel*, barely half a dozen could crawl about on her decks, and these were unequal to manning the pumps.

Landing in Japan

The hand of God pointed the way to Will Adams, for his badly battered ship came straight to the Island of Kyushu, where Jesuit priests and Portuguese traders were in the height of their prosperity—the Jesuits controlling the missionary field and the Portuguese ruling unopposed in the market more material things.

The helpless *Liefde* had been sighted from the lookout station and the native oarsmen were despatched in a long and swift cutter under the assumption that the coming ship could be no other than one from Spain or Portugal. Great, therefore, was their disgust, and even greater their amazement, on learning that the stranger was heretical in theology and also a competitor in trade!

Will Adams was better, perhaps, with a marlin spike than a quill pen, but I prefer to quote from his own straightforward letters where they are available, as reproduced by the *Hackluyt Society* of London.

"After we had been there five or six days came a Portugall Jesuite with other Portugalls who reported of us that we were pirates and were not in the way of merchandising, which report caused the governours and common people to think ill of us: In such manner that we looked always when we should be set upon Crosses; which is the execution in this land for theevery and some other crimes.

"Thus daily more and more the Portugalls incensed the justices and the people against us."

It was no doubt puzzling to the Japanese of that day that Christians of the same land and the same race should fail to show Christian kindness one to the other. Xavier had started his propaganda in 1549, and his followers claimed converts by the hundred thousand.

Adams' Rise

I bow before the miraculous; but when I am asked to believe that a missionary, who knows not a word of the language, suddenly converts endless Japanese by preaching in that very difficult vernacular, I must reply by the Vatican formula: *Non Possumus!*

And now, in order to understand the remarkable career of a simple-minded and very rough sailor man at the Japanese court of that period, I must ask you again to read carefully the course of Japanese history between the first Portuguese visit of 1542 and the drastic exclusion of all foreigners about one hundred years later.

The ruler of Japan in the days of Will Adams was the illustrious *Iyeyau*, head of the *Tokugawa* dynasty which flourishes today in the Prince who presides over the present House of Peers.

Iyeyau shared with his countrymen a profound respect for all religion, and an equally strong desire to foster

commercial intercourse with Europe, no less than with the ports of the Orient.

It is no small thing to record that while Christians were roasting one another alive over theological ambiguities in Europe, the Tycoon of Japan welcomed within his gates priests of every creed on the reasonable assumption that all were equally interested in seeking the Kingdom of God and maintaining the laws of the Ruler.

The Jesuits had been welcomed first by their Buddhist colleagues; indeed they saw no reason why one more sect should make a difference in a country where dozens were already at work in practical harmony.

Apollonius of Tyana

You no doubt recall Apollonius of Tyana, who, in the time of our Savior Jesus, made his famous pilgrimage; visiting the priests of all countries and arguing learnedly on matters of religion. He was welcomed in the temples of the Nile, was the guest of Yoghees on the Ganges. In Greece, Mesopotamia, Persia—wherever he went he found religious tolerance and a disposition to exchange views on the great plan of Creation. The whole world was theologically at peace until Christianity waged strong and intolerant and organized war against all who would not conform to their arbitrary rules.

Xavier found Japan a tolerant community, but his example made such ardent imitators that in less than a century that country blazed with religious fires almost equaling those of Europe. Hence an edict which not merely expelled all Jesuits, but forbade all intercourse with foreigners of every description.

It was a harsh measure and one unprecedented in Japanese history; but it was adopted after long and thorough study of a very thorny situation. No steps were taken against any other sects; nor would any have been taken against that of Rome had the Christians behaved loyally.

But the Japanese government little by little became aware that the Jesuit priests were secretly fomenting rebellion among their native converts and preaching the disloyal doctrine that a subject owes no allegiance to any sovereign unless he be annointed by the Pope.

When Will Adams arrived in 1600 he was ordered into the presence of the Tycoon Iyeyau, who had been then two years on the throne and who knew as little of Europe as Europe did of his country.

Japan's Golden Age

Those were days in Japan roughly analogous to those which in England produced a Shakespeare and a Bacon; a Francis Drake and a Queen Elizabeth. They were spacious days clean round the globe—particularly between 30° and 50° of north latitude.

Iyeyau knew nothing of Good Queen Bess, nor would the Virgin Queen have located Osaka on the map, but she was excommunicate, and so was the Tycoon of Japan. Both of these rulers had a common enemy whose organizing force took visible shape in the person of a Jesuit propagandist.

Iyeyau knew nothing of Europe, but when he discovered that the priests of Christianity advocated violence against the priests of other creeds he sent his own spies in order to inquire into this new religion which came with guns and crossbows and big ships and threatening language. From these agents he learned that on the shores of India, at Goa, the Jesuits had prisons and torture chambers and that they used violence in spreading their doctrines throughout those coasts. They also brought information from Mahometan traders who had from time immemorial lived peaceably throughout the Far Eastern Indies.

But the news that affected most profoundly the policy

of this ruler came directly from the heart of Christendom—a country torn by religious warfare—one monstrous battle ground on which fanatics murdered their fellow Christians, and all in the name of God!

Iyeyau had hitherto known only Catholics from the Iberian peninsula. Will Adams was something different. Let the old pilot be heard:

Before the Tycoon

"Coming before the King he viewed me well and seemed to be wonderfull favorable. He made some signes unto me some of which I understood and some I did not. In the end there came one who could speak Portuges. By him the King demanded of me of what land I was and what mooved us to come to his land being so far off.

"I shewed unto him the name of our countrey and that our land long sought out the East Indies and desired friendship with all Kings and potentates in way of merchandise having in our land diverse commodities which these lands had not; and also to buy such merchandise in this land which our countrey had not.

"Then he asked whether our countrey had warres? I answered him *yea* with the Spaniards and Portugals—being in peace with all other nations. Further he asked me in what I did believe?

"I said in God that made Heaven and Earth. He asked me diverse other questions of things of religions and many other things: As, what way we came to this country. Having a chart of the whole world I showed him through the Straight of Magellan at which he wondered and thought me to lie.

"Thus from one thing to another I abode with him till midnight."

The magic of Will Adams lay in his blunt speech, his knowledge of the sea and his transparent honesty. Iyeyau was above all a soldier and practical statesman. No wonder, then, that these two men understood one another from the start, and it was indeed a revelation to the Tycoon after an experience of Europeans drawn exclusively from the schools of Loyola.

Rise to Power

Within a few days the Kentish pilot had the privilege of three long interviews with Iyeyau and the upshot of all this was that the man whom the Portuguese priests had expected to see crucified for a heretical pirate very soon became the virtual minister for foreign affairs at the Court of Yeddo, and when Spanish Embassies came for privileges they were told that their affairs might wait until the Tycoon could find time to talk the matter over with Adams.

For twenty years this notable mariner served Japan, constructed ships on European lines, taught nautical mathematics and above all gave his experience in warfare.

The *Liefde* had a full cargo of mixed merchandise, but she carried something more precious in the shape of twenty pieces of powerful artillery with much powder and shot. Iyeyau was then in the thick of a civil war, which was in 1615 to culminate in the great victory of Sekigahara, an event in Japanese history comparable in importance to that of our Northern Army at Gettysburg in 1863. The years of Iyeyau as Tycoon were only 18, (1598-1616), but they were momentous ones. He had, to be sure, able subordinates, and that he knew how to select such men is not the least of his merits.

He died when all Japan seemed still in a turmoil of civil and religious discord, but his work had been on broad and simple lines and those who came after him profited by his wise actions.

Will Adams was his friend and trusted counselor, and that he was an honest friend to Japan may be surmised

(Continued on page 52)



KAMAKURA MEMORIES

Rambles Round About the Historic Valley Where Japanese History Was Made. An Easy Place to Reach and a Comfortable Place to Stay. The Seaside Breathing Spot for Tokyo and Yokohama Residents. Present Day Pleasures Amid Fascinating Reminders of the Past.

By JABEZ K. STONE

IT was the waiting automobile that caused it. We had just finished a contemplative after-tiffin cigarette, and were looking about for a fourth at bridge, when some one suggested a ride to Kamakura. As we were new-comers to Yokohama, they might just as well have proposed that we go to Dal Gharra or Lake Baikal, as far as we were concerned, but we had made up our minds to be game and to go every place the others wanted to, realizing that by so doing we would learn more than by poking about by ourselves or with a stupid professional cicerone.

So we acquiesced quickly and settled back in our seats with the satisfied feeling that we were in for greater pleasure than any of the others, because we did not know where we were going or what was in store for us, while the trip was an old story to the rest of the party.

The car swung around the sharp corner of the Grand Hotel, across the steel bridge that spans the Grand Canal, passed the French Consulate,—one of the imposing buildings of Yokohama—up the stiff grade that leads to the Bluff, the hill where most of the foreign houses are built, past Temple Court, the palatial mansion that S. Asano had recently opened to the public with its wealth of lovely objects of art and superb collections of bric-a-brac—around the race track at Negishi, with the golf links inside the mile track, down the hill through the Japanese town, again to Homoku and the shore of Mississippi Bay. Thus far, it was familiar ground, for this is the favorite drive of Yokohama people when showing their guests about the city, and is taken by nearly everyone who comes, almost as soon as they are ashore, whether

their stay be a protracted one or simply while their steamer is in port.

From here we again turned sharply to the right and followed the shore, lined with a succession of villages of varying sizes and importance. Fishing was the chief occupation and the beaches were filled with sampans, with nets of those peculiar deep-brown and red shades that add so much to the picturesqueness of this particular Japanese industry. The road was good, much of it following close to the shore, which in the villages was protected against the storms and waves by a heavy masonry seawall.

After a few miles of this, we drew away from the sea and wound across the little valleys checker-boarded with the rice fields, the hillsides clothed with mulberry groves, and in the more open spaces, fairly large fields of grain.

We pierced the higher and rougher hills by short tunnels of solid masonry, dipped down narrow canyons with their rippling brooks, sped through the villages as fast as we were allowed by the presence of innumerable children—ubiquitous in Japan—who play in the streets, regardless of automobiles, carts, vehicles or pedestrians. This is because they know theirs is the right of way and they are fully protected, so the driver must perforce look out for them. At the same time, let me say that it does not add to the pleasure of driving to know that just around the sharp right-angled corner there may be a couple, a dozen or a score of these merry youngsters, who are totally unconcerned as to your coming. Fast driving, or even a moderately fast speed, is out of the question in these parts, for not only are there so many children but the roads and streets in the towns are narrow and filled with unexpected turns that are disconcerting and surprising. Add to this



Between the towering pine trees and backed by a grove of cryptomerias, is the Daibutsu, the "Great Buddha"—one of the three gigantic effigies in Japan. It is built of bronze and for hundreds of years has sat in an attitude of meditative calm and peace, watching the thousands of pilgrims who come before it.

the sudden appearance of some lumbering cart filled with merchandise and drawn by a slow and obstinate bullock at just the moment when you are trying to coax a seven-passenger car around a corner that was built for a ricksha only, and you have some faint conception of what motoring in a crowded village in Japan really is.

It is fifteen miles from Yokohama to Kamakura, and the usual driving time is one hour. This has its advantages, for it enables the passenger to see much more of the country through which he is passing than if the car was spinning along at a thirty-five or forty-mile clip.

Entering Kamakura along a lovely avenue parked in the center and lined with cherry trees, we passed rapidly

through the town, stopped for a brief moment at one or two of the shrines and temples, walked up to the great statue of Daibutsu, listened to the comments of our companions—to whom all these things were an old story—and finally drove through the town to the Kaihin-in Hotel, situated on the beach in a grove of windswept pine trees. Here we listened to the music of a very good stringed orchestra, drank our afternoon tea, and all too soon were on our homeward way.

We did not return over the same route, however, but went to Fujisawa, where we joined the age-old Tokkaido road, which took us into Yokohama on the other side of the city from that by which we had come out. This, by

the way, is the oldest regularly established road in Japan, and is one of the historic highways of the world. Like the Apian Way, or the ancient caravan routes across the deserts, that led from the barbarism of the North to the civilization of Cathay, it was built by the ruling powers, that loyal subjects of the Emperor might pass over it in peace and safety, bringing their homage and rich gifts to their liege lord at Yeddo, now Tokyo. In those early days, it was practically the only artery of travel between Tokyo and Kyoto, the two capitals, and over it passed a ceaseless parade of lords, daimyos, warriors with their trains and a multitude of followers are always attracted by such trade opportunities. The fact that it was required of the daimyo to spend six months of each year at the Court, made a continuous stream of people passing back and forward. It was wide and well built, packed hard by the feet of hundreds of thousands in the years that have gone, and today is a joy to the motorist. At one time it was lined for almost its whole length with great pines and cryptomeria trees, many of which still remain in the stretches between the towns.

There is an interesting story about these trees.

It was the custom in those days that the feudal lords arriving at the Court should bring valuable presents to the Shogun in proof of their loyalty and devotion.

One of these, a fighting samurai, poor in worldly goods but possessed of a fine and lofty spirit, planted the trees each year as he went back and forward, his gift to the throne. Now those of his time have all departed to their ancestors—the Shogun and the Court are forgotten—the rich presents and lavish gifts have turned to dust, but the noble gift of the poor samurai still endures, an imperishable monument to his devotion.

The Tokkaido extends from Fujiwasa into Yokohama and we made good time over it on the way back, arriving at our hotel in ample time to dress for dinner. The price for the outing was small considering the time and distance, being, if I remember correctly, something like twenty-five yen for the party of five, or five yen each.

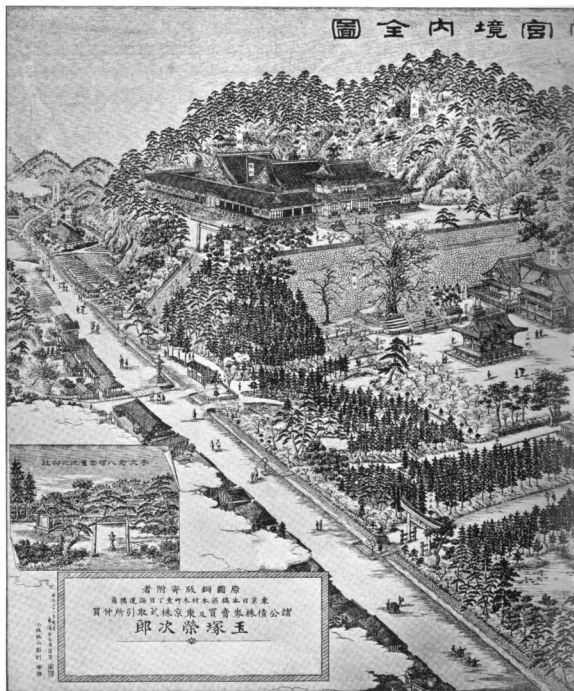
This was my first visit to Kamakura, and it is just the sort that is taken by thousands of others who visit Japan.

Of course, if one's time is limited, such a jaunt is better than none and leaves one with an impression that can never be forgotten. But the place is so inseparably associated with the brave, early days of Japanese

history,—the time when her chivalry was at its height—that it deserves much more than so superficial a visit.

Even before I knew a single fact of its history or legend, there was a certain something so alluring about that sunny afternoon when we were so unexpectedly carried to it and through it, that I determined to go again and to enjoy in my own time and way the charms of its scenery, the fascinations of its history and folk lore and the comforts of its climate and accommodations.

Then I wrote to Cal Varty, the manager, in my most engaging style, telling what I wanted and how little I could afford to pay. Like most of the things that Varty does, the answer came back promptly and was satisfactory in every way, so a few days later I found myself alight-



Above is an artist's drawing of the east compound of the great Hachiman Shrine at Kamakura, at the height of its glory during the magnificence of the Kamakura period. Although the confines of the temple enclosure are practi-

ing at the station of Kamakura.—I came this time by train—took a rickisha bearing the hotel banner and rode quickly to the hostelry, where Varty and his assistant were both awaiting to greet me. From that minute I felt at home and with so delightful a place in which to live, it was no wonder that the days I spent at Kamakura were among the most interesting and exhilarating of my trip.

Kamakura is noted for its salubrious and equable climate, its surpassing bathing beach, its pleasing walks and tramps about the rolling hills, the variety of its scenery, as well as for its many historic associations. Briefly described, the general name of Kamakura is applied to the verdant valley that lies between the hills enclosing it on the east and northwest sides and the sea that comes tum-

bling in long caressing billows to break on the golden crescent of its sloping beach. This stretch of sand is close by the hotel, being separated from it by a grove of low wind-twisted pines, that are a protection as well as a decided ornament. It was to it, of course, that we went first—the very afternoon of our arrival, for the sea has always had an irresistible fascination.

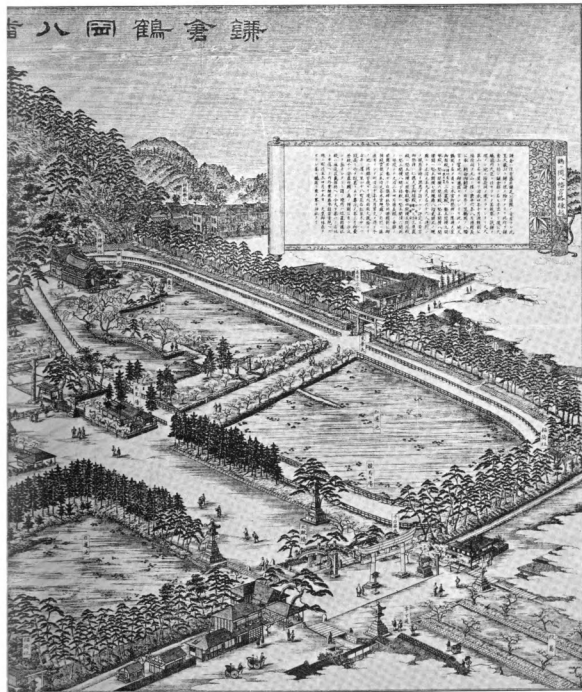
While we sat and watched the bathers in that late afternoon, heard the shouts of the children and the warning voices of the mothers and nurses warning them against too great an activity or proximity to the water, we saw the sun glorify the wave crests with its flood of molten gold; saw the distant shore turn from green to grey and to purple in the twilight glow; saw the dark bulk of Enoshima

loom black against the rose and gold of the sunset sky and the lights along the crescent shore twinkle out one by one as darkness fell.

It was then that we learned something of the history of Kamakura—a few of the incidents that happened in the tumultuous history of this romantic spot.

One of the legends was told us as we came to the place called *Gokurakuji*, situated on the shore not a great way from the hotel. According to this story, *Yoshisada*, one of the leaders of the Imperial army against the powerful Regency forces, met a stubborn resistance when he reached this place, as the enemy troops were very strongly fortified. On the sea, they had hundreds of their junks and sailing ships, which effectually prevented any attack of the Imperial ships. At that time the shore ended abruptly in a steep cliff, making a natural barrier that could not be overcome by usual means. As evening fell, so the tale goes, *Yoshisada* dismounted from his horse and walked alone and unattended to the edge of the shore overlooking the sea. Here he prayed to the Sea-god for his assistance in overcoming his enemies, and when the prayer was ended unbuckled his sword and hurled the gold and jewel encrusted weapon into the sea as an offering with his prayer. When the first light of day came to the camp, the sentinels came rushing to the commander's quarters with the astounding news that the sea had receded for a mile or more and left the junks and boats high and dry on the sand, making a broad and undefended passage-way for the army to the exposed side of the Regent's troops.

Thus the prayer was answered and in short time the invaders rushed into Kamakura and scored a decisive victory. The



call the same today as in years gone by, many of the splendid buildings and shrines, the huge temples and outbuildings, have been destroyed and never replaced. The main entrance is under the giant torii shown at the lower left.



Behind the altar of Engakuji is the famous statue of the Tokimune, the seventh Hojo Regent and the founder of that temple. It represents him as a priest.

sea then returned to its place for at this time the waves of the sea lap at the foot of the cliff at *Gokurakuji* even at low tide.

The Kamakura valley does not cover a large extent of ground, its total area being about six or eight square miles, but every foot of it is filled with some story or legend of the historic and romantic days. For this reason it was a most delightful vacation place, affording unequalled opportunity for walks and rides; for lazy days with book beneath the spreading trees; or quiet hours on portico of ancient shrine or tomb; for pleasant swims in the gentle surf; for tea and music in the late afternoon in the comfortable sun parlor of the hotel; or after a late dinner a concert or dance in the ball room. At night the swish-swish of the surf piling on the shore was the last thing in our ears and the first thing that greeted our returning consciousness in the morning.

It was hard for us to realize, as we tramped around the hills and over the valleys, now cultivated to the last inch—as we loitered in the village, or rather the present-day town of some 10,000 inhabitants—that we were treading historic ground and that here less than twice five hundred years ago, had been a great city of nearly a million people, with spacious mansions, princely palaces, sumptuous courts, great temples and shrines, with all the complement of trades people,—merchants, manufacturers and purveyors of luxuries, of arms and military equipment, of costly clothing and armor, that invariably followed in the train of the ruling class.

It was, we learned, in 1185 A. D., that Yoritomo, head

of the Minamoto clan, after a long and fierce campaign against his hereditary enemy, the Taira clan, under the leadership of Kiyomori, decided to make Kamakura his seat of government. This region had always been the territory of the Minamoto clan and it was here that Yoritomo's ancestors had played prominent parts as military governors. It was, perhaps, this special relationship to his family, whose retainers, princes and scions were scattered about the vicinity, or it may have been because of its superior military advantages, or perhaps both of these, that appealed to the bold Yoritomo.

When, by virtue of his warlike deeds and vast following, the chieftain's power exceeded that of the Emperor, he had himself appointed Shogun and laid the foundations for the Shogunate government which for more than two centuries after was the ruling factor, although the Imperial house still retained the titular power. Thus there were two separate courts—that of the Emperor at Kyoto, which attracted many, and that of the Shogun at Kamakura. The name "Shogun" is taken from the word *Sei-i-taisho-gun*, and means barbarian-subduing great general, and Yoritomo as a bold and unscrupulous leader did not hesitate to use his power and to make his position that of virtual ruler. His court attracted all the bold spirits of the day and Kamakura reached the zenith of its prosperity and wealth just before his death.

The colorful story of the life and deeds of this valiant warrior leader is fascinating. His grandfather was Yoriyoshi, a militant governor of the district, who was constantly in a turmoil or at war with other neighbors. His



One of the treasures of Kosokuji, the temple of the "check-branded Amida" is the statue with its gleaming jade eyes and large spiked mandorla that reflect back the light from the tapers that burn constantly before it.

son was the great Yoshitomo, who waged an unsuccessful warfare over a long time with the powerful Taira clan. He was decisively defeated in a great battle, his followers scattered and himself and two sons put to flight and finally captured and executed. Yoritomo, then a lad of thirteen, was of so warlike a spirit that he cut down two of those who attempted to capture him and made his way in search of his father and brothers. His youthful strength did not keep pace with his valiant spirit and he fell asleep on his horse and was taken prisoner. When brought before the Lord *Kiyomori*, head of the Taira clan, his upstanding attitude and brave demeanor appealed persuasively to the warrior and when his step-mother, *Munekiyo*, seeing in Yoritomo a likeness to her own dead son, begged that his life be spared, he grudgingly granted it, against the advice of his counsellors, who told him that by so doing he was "loosing a wolf cub" whose fangs would later be felt. Yoritomo was made a prisoner and sent into exile in charge of two of the Taira leaders. His magnetic personality attracted the daughter of the prince with whom he was staying and when the affair was found out he fled to the protection of the other one, *Tokimasa*. Here, he again won the affection of his jailer, who realized that in this boy was a coming leader and who soon became his advisor and counsellor in spite of the fact that he was supposed to be his warder. Yoritomo fell in love with the elder daughter of *Tokimasa*, whose place in history is that of one of the master minds among the women of Japan, and they were married, in spite of the



Kamakura of today is a delightful seaside resort, one of whose chief attractions is the gleaming crescent of golden sandy beach of Yuigihama, which offers pleasant bathing in the surf that comes tumbling in long, undulating billows. This beach was the scene of much exciting activity in the early days.



Above is pictured the statue known as the "Jizo of the Woods." Here in a natural temple, unseen and unknown to many, this large and beautiful image, erected by the nuns of Eishoji, holds its solitary court.

fact that *Masako* was supposed to be the bride of one of the princes of *Kiyomori's* court. After the runaway match Yoritomo secretly aided by his father-in-law, went back to his own people and sent the call to arms that brought the men of *Minamoto* and their friends to his standard. After years of fighting, aided by his brilliant brother *Yoshitune*, one of his generals, and the decisive battle of *Dan-oo-ura*, Yoritomo's leadership was acknowledged and he established himself at *Kamakura*. In 1192 the title of *Shogun* was conferred on him by the Emperor. His rule as *Shogun* was brief, however, for he died a short seven years after coming into his full power in the spring of 1199. Upon his death the title passed to his son *Yorie* and then to the next son *Sanetomo*. These were weaklings and had it not been for the wisdom and strength of *Masako*, their mother, they would have failed miserably. Though after the death of Yoritomo, her husband, she entered a nunnery, she ruled them with a rod of iron authority and maintained the prestige of the family in such a manner that she is known in history of the times as the "Nun Shogun." Both of these sons were assassinated by their enemies and thus the direct line for which the stern Yoritomo had fought and built a kingdom was exterminated. The title then went to the small son of a courtier or prince of the Imperial court and the affairs of the Shogunate were administered by the Regent, which was the title assumed by the Chief of the Civil Affairs office of *Kamakura*. The crafty *Tokimasa*, father-in-law of the



One of the attractive features of the Kaihin-in Hotel at Kamakura is the pleasant and suit room that serves for a tea and dancing place in the afternoons.

dead Yoritomo, seized this power and later on made his own son, Yoshitaki, brother to Yoritomo's wife Masako, to be Shogun. The regency of this family was called the *Hojo* regency and it was consummated through the same tactics as those of Yoritomo, that is, intrigue, murder and unscrupulous and cruel dealings of every kind. The house of *Hojo* was overthrown by sacking and burning of the city in 1333 by Nitta Yoshisada—of whose exploits at *Gokurakuji* we had learned before—and was succeeded by Ashikaga Shogunate of which Motoufi, appointed by Yoshisada, was the founder.

This brought a brief renaissance of prosperity to Kamakura, but it was short-lived for the son of Motoufi removed his residence to Odawara and Kamakura was once more on the decline. This was in 1435, and a little later when the Tokugawa Shogunate under Iyeyasu decided to make Yedo (Tokyo) its capital (1590) it lost all its former glory and prestige.

But the beautiful situation, the charm of its delightful

climate, the glorious sweep of its golden sea beach, could not be taken away and as the years went by, many of those who lived in Tokyo and Yokohama came to this place and built their villas and summer homes there. Thus while Kamakura went down to oblivion as a political seat it has come back as a place of residence and its prosperity is once more on a solid foundation.

The Kamakura period, which lasted for a century and a half, was one of the brilliant epochs that had a potent influence on the civilization of Japan. Under the effete court life at Kyoto, the nation was dominated by thought and ideas from China and Korea. With the rise at Kamakura of the military group to power, the national life began to be inspired by new standards of action. Originality took the place of imitation, inspired by a sturdy spirit of thought, a love of sport and manly accomplishment. In religion, literature, arts, manners and customs, simplicity, frugality, strength, and a distinctly masculine touch were felt. It was then that the code of morals now known as *Bushido* had its beginning. During these years the new sects of Buddhism—Jodo Ikko and the teachings of that belligerent teacher Nichiren—were promulgated and made a powerful appeal to the masses. The arts and crafts which had been followers of the Chinese schools, took a vigorous and original turn and literature, which had degenerated into a cheap imitation of the conventionalism of the Chinese, acquired a vigorous and natural character.

There are three things in Kamakura that nearly every visitor sees, no matter how brief their stay. These are the Hachiman Shrine, the great statue of Buddha (Daibutsu) and the Kaihin-in Hotel, with its picturesque grounds extending back from the beach.

It was at the latter that we made our home while in this vicinity, enjoying the good things to eat, the comforts of the big airy rooms, the excellence of the service, as well as the delightful company that we found among the guests, many of whom live there the year around.

The shrine of Hachiman is the most notable structure in Kamakura. It is interesting not only because of its age

In the construction of the Kaihin-in Hotel at Kamakura, the architects have adhered to the general lines of Japanese design, adapted to the necessities of the "foreign" style. Thus the glass panes in the windows in chambers and porches are like the little panes of the "shoji" and the plaster and wood trimming of the exterior give a decided Japanese feeling. It is a two-story structure which covers a considerable area of ground and is well arranged for the convenience of its guests. Under the efficient management of Calvert Varty, this hotel is one of the favorites, affording a delightful rendezvous for tea and dinner parties from Yokohama. Mr. Varty is shown on the left.



and association, but also for its commanding location and surroundings. Hachiman was popularly known as the God of War and was supposed to present a combination of the virile qualities of the great warrior-Empress Ojin Tenno; his mother the Empress Jingo-Kogo, who, when her husband was killed, assumed his command and led the armies to victory and subsequently planned the invasion of Korea; and Amaterasu, the Sun Goddess herself, founder of the race. This shrine was originally built in 1053 A. D. by the great-great-grandfather of Yoritomo—named Minamoto Yoriuchi. It is said that he went to it before the birth of his son Yoshiie and prayed that he be given a son who should be warlike and of such great military genius as to make the Minamoto family first in power in the realm. The birth of Yoshiie was in answer to this prayer and was the occasion of a number of auspicious signs showing the favor of the gods. He was of so great a genius that he was known as the incarnation of Hachiman.

In 1181 when he grew to manhood and came into his power and place, Yoritomo rebuilt the shrine and in 1191 when he became Shogun removed it to its present place. Fire destroyed the structure several times but the present building dates from 1828, which makes it a fairly venerable affair. The approach from the beach at Yuigahama is along a fine avenue with rows of pine trees on either side and three great torii spanning it at intervals, indicative of the approach to such an edifice.

There is a semicircular stone bridge spanning a little lotus pond and just beyond is a dance pavilion, where it is said that the celebrated Shizuka danced before the Lord Yoritomo and his suite. This Shizuka, so it is said, was the favorite danseuse and lover of Yoshitsune, a brother of Yoritomo's, and at one time a leader of his forces. Spurred by jealousy of his success, and fearing his popularity among the troops, Yoritomo tried to have him disposed of and finally drove him into the north, where he committed suicide rather than allow himself to be captured. It was during his flight that Shizuka fell into the hands of Yoritomo, who had her brought from Kyoto to Kamakura and held a virtual prisoner in the hope that she would reveal the hiding place of her lover. As part of the punishment she was compelled to dance before the court, and as she danced she sang her own songs glorifying the heroic brother and stating that while she did not know where he was, she hoped that he would never be taken. This bold spirit and fidelity in the face of adversity has been the subject of many Japanese stories and poems.

The shrine itself is situated high above the courtyard and is reached by a flight of some fifty stone steps. Beside these steps is a gigantic icho tree—a scrawly, hoary old giant, that is said to be over a thousand years old and that looks all of it. It was behind this very tree in January, 1219, that Kyugo, the high priest of the shrine, concealed himself awaiting the approach of his uncle, the Shogun Sanetomo, son of Yoritomo. When he came up he sprang upon him, assassinating him on this very spot—an act

that put an end to the Yoritomo family forever.

The entrance to the shrine and the shrine itself are no different from hundreds of others in Japan, except because of the superior location and the commanding view. Scores of pigeons, always found about the Hachiman shrines, fluttered about us, as we ascended the stair, eager to be fed, well knowing that the old woman squatting under the portico had ample supply of grain in small packages for just that purpose. Within the building we saw many relics, eight of them listed as National Treasures and as such under the guardianship of the government.

To the east of the shrine is a pine-clad hillock, and it was on the side of this that we came to the tomb of the warrior chief, Yoritomo. Like the man himself, it is simple and dignified—a small moss-grown pagoda about five feet high, embowered in a clump of trees—looking out on the valley where so many exciting events of his life had

taken place. Here he slept—the cold, cruel, implacable, ambitious fighter, who showed small mercy to conquered enemies, but established a system of justice and order that went far to develop the nation, just then blossoming into unity. Those were troublous times when might was right and none dared dispute with him who had the longer sword or stronger arm. Out of them came a nationality and in them was the beginning of a fierce love of country that is the distinguishing trait of Japanese today.

Peace to his ashes.

There is an interesting anecdote about the statue that stands inside the tomb. After the battle of Odawara, in 1590, when the great castle of the last of the Hojo Shoguns fell before the armies of the Taikoo Toyotomi Hideyoshi, the celebrated general came to Kamakura to pay his respects to the Hachiman shrine and the tomb of Yoritomo. Standing beside the effigy of the first Shogun, Hideyoshi tapped it on the shoulder and declared that Yoritomo and he were the only ones of the rulers of Japan who had arisen from the ranks of obscurity and become the power that wielded the scepter over the whole land. So far they

were alike, he said, but as Yoritomo had had the advantages of having great and prominent men for his successors and as Hideyoshi had come from the lower ranks and had had no help except from himself, he proclaimed that he was the greater man of the two.

Many an hour we loitered about the Hachiman shrine, reading in the shadows of its cloisters; sketching; watching the endless procession of pilgrims that come and go through the live-long day; feeding the pigeons or pondering over the pages of the histories that dealt with the storied past of this ancient place.

We spent more time, however, about the statue of the great Buddha that sits in the open watching the world go by.

Once upon a time, a great temple housed this huge figure—as if it needed any—but in 1494, two years after Columbus discovered America, it was swept away by a



Statue of the renowned priest and teacher, Nichiren, at Kamakura.

giant tidal wave, and since that time the blue dome of heaven has served as a roof for the effigy.

It is said that in 1195, when Yoritomo and his wife, Masako, were visiting at one time in Nara, they were much impressed with the great Buddha there and decided to have one similar to it made for Kamakura. He died before this plan could be carried out and it remained for the Lady Itano Tsubune, one of the devoted women of

the court, and the priest Jōko Shōnin, to collect funds for the building of the statue from the people all over the country. The first one was of wood and took five years in the building. When this was destroyed, plans for the erection of one in enduring bronze were made and the work of design and casting was entrusted to Ono Goryeimon, one of the leading artists of that time.

Its completion in 1252 was celebrated by much rejoicing and many parades and ceremonies. It is not a single casting, but is made of bronze plates about an inch in thickness, which are so cunningly fitted, and joined with such nicety that it looks like a single piece. Some idea of its size is conveyed by the figures. Around the base is 98 feet, from which it rises 50 feet in height. From knee to knee as it sits cross-legged, is 36 feet, and from knee to forehead is 38 feet. Its huge face is 8½ feet long, with eyes of pure gold that are each 4 feet in length. There is a round silver boss in the center of its forehead 1½ feet in diameter which weighs 30 pounds. Two bronze lotus plants stand before the statue, each of them 15 feet in height, dwarfed by the bigness behind them.

There is something about this Buddha that is tremendously impressive. You feel it, in a measure, the very first time you come before it, but not until you have been in its presence many times do you come to a full realization of its peculiar charm. The stone-flagged walk that leads to the statue does not bring you into full view of it until you are close to it. It is hidden by the tree branches and by a slight curve, and when you come around this you stand before the statue, with an abruptness that is never to be forgotten.

Even the impressive words written on the entrance gate do not prepare you sufficiently for the presence. We read



The most sacred structure of the Engakuji temple at Kamakura is the Shōrinden, pictured above. This was built in 1301 to enshrine the sacred relic of Buddha—one of the teeth from his right jaw.

them casually the first time; we came there as do thousands of others:

Stranger, whenever thou art, and whatsoever be thy creed, when thou enterest this sanctuary, remember thou treadest upon ground hallowed by the worship of ages. This is the temple of Buddha and the Gate of Eternal and should therefore be entered with reverence.

This is the effigy of Amida, or as it is sometimes called, Amidabutsu, "the immeasurably resplendent"—the Supreme Buddha of the Paradise of the Pure Earth of the West—

"The Buddha of Immeasurable Light that illuminates all the worlds in the Ten Directions of Space." It is the representation of the deity of help, of deliverance and of consolation and is reproduced in thousands of images all over Japan and in three colossal ones in bronze, the other two being at Nara and at Kyoto. It is usually portrayed seated on a lotus throne with the hands in different positions suggestive of various moods. Thus, when the left hand lies open in the lap and the right hand is uplifted, it depicts "renunciation of the world" when the hands are held against the breast with the fingers pressed together, it indicates "teaching"; when, as in the Kamakura Daibutsu, the hands are in the lap, the palms upward and the thumbs touching, its attitude is expressive of "contemplation."

Despite its great size, the work of the designer is so perfect that the expression of the colossus is not lost in a close view. On the contrary, it seems to increase as one approaches. Familiarity with it fails to diminish its interest. No matter how many times you see it, there is always something different, something appealing, something that makes one glad he came at that particular time.

The first time we saw this Daibutsu, we were chiefly interested in its vast bulk and great age. As we saw more of it, under different conditions of light and shade, of day and night, of rain and sun, we became conscious of the sublimity of the expression on its features—of the indescribable poise and tranquility of its pose—the transcendence of its meditative spirit.

The golden eyes are half closed—they seem not to see, yet to be all-seeing. The head is ever so slightly inclined, as if listening to the age-old complaint of the universe. There is an im-

(Continue on page 43)



Looking over Mississippi Bay, on the road to Kamakura. It was here that Commodore Perry anchored his "black ships" in 1853, when he came to Japan.



JAPAN, CHINA AND THE FAR EAST

By K. K. KAWAKAMI,

Author "What Japan Thinks," "Japan in World Politics," "Japan and the World War."

[EDITOR'S NOTE.—Anyone who will take the time to read the following article dealing with foreign activities in China, written by the painstaking and analytical K. K. Kawakami, will gain a new and clearer insight into the Chinese question, which is occupying such a prominent place in the discussions and press of today. It is submitted as one of the strongest arguments for Japan's position in Asia.]



T he international conference at Washington, China is a center of attention. Circumstances responsible for the unhappy condition in which China finds herself today are numerous. Some may attribute it to China's own waywardness. Others may blame European and Japanese diplomacy for it. I am not trying to find the ultimate reason for the present predicament of China, for the task is beyond my ability.

One thing, however, is certain, namely, that the battle of concessions, which has been merrily fought in China by "advanced" foreign powers for so many years, is at least one of the main factors which brought about a situation requiring a frank discussion at such a gathering as the Washington Conference. An impartial scholar must recognize that this situation cannot be remedied or altered by singling out any one nation as the target of criticism, for that situation is an outcome of extremely complicated international actions extending over almost a century.

It is no exaggeration to say that the history of the battle on concessions is well-nigh the whole history of China in the past few decades.

If one reads that history aright, even that deplorable blunder of Japan's, the twenty-one demands, becomes at least understandable. No one defends those demands, but an unbiased historian would study the record of Western encroachments upon China before regarding Japan as the chief offender. As Herbert Adams Gibbons puts it, "There never would have been any Japanese imperialism had European powers not been conscienceless hogs."

In studying Japanese policy in China one cannot ignore European scramble for Chinese territory and concessions in the latter half of the nineteenth century. Nor can one forget that even when Europe was on the verge of the World War, the dominant Powers of the West were con-

triving to push their interests in their respective spheres of influence in China.

Let us take a glance at the activities of European Powers during the year or two immediately preceding the presentation of the twenty-one demands by Japan. In 1913 Russia, through the dummy of a Belgian syndicate, obtained concession for railway from Tatumg to Chengtu. France, through the Banque Industrielle de Chine, secured concession to construct a bridge over the Yangtze River and a port at Pukow. She also obtained concession to build Yanchow-Yunnan-Chungking railway. Meanwhile England excluded French participation in the financing of the Pukow-Sinyang railway, and secured concession for the Yunnanfu-Talifu line, the first link of the projected Burma-Yunnan railway. In addition England obtained concession for the Shasi-Singjifu and Nanking-Changsha lines. All this happened in 1913. In July, 1914, Sir Edward Grey emphasized the British intention of closing the doors of the Yangtze Valley, declaring in the House that railways in that region must be built by British capital and that only. In September, 1914, that is, a month after the outbreak of the World War, France notified China that railways in Kwangsi Province must be built only by French capital. All the dominant nations were eager to close the doors of their respective spheres of interest in China. The air was thick with rumors of ominous nature.

It was in this atmosphere that the twenty-one demands were born. Without defending or apologizing for those demands, one can understand the motive which prompted Japan to present them to China. In January, 1915, the outcome of the great war was still uncertain,—a fact which no one could deny. The war might have ended shortly, without overtaxing the resources of the belligerent nations. In such an event, would not Europe come back to China with redoubled zeal and energy for more concessions and territories? That was the fear uppermost in the Japanese mind. Whether that fear was well founded or not, one must at least admit that the fear was genuine and sincere. That fear was not created and nurtured by the propaganda of the military faction. Rather the militarists utilized the fear which they knew was enter-

tained by the sixty million people of Nippon.

To appreciate that fear one must study the history of foreign encroachments upon China. Space forbids us to enter into details of that history, but we must ask the indulgent public to glance at the following chronology showing how European Powers pared down Chinese territory and how they wrung various concessions from China in the latter fifty years of the past century:

England takes Hongkong after the opium war.....	1842
China cedes Amursk to Russia.....	1858
China cedes Maritime Province to Russia.....	1860
England leases Kaulung peninsula opposite Hongkong	1861
France annexes three provinces in Cochin China.....	1867
Russian troops occupy Kuldja and territory of Ili.....	1871
France takes Tonking and Annam.....	1885
England takes Burma	1886
France secures right to extend the Annam railway to China	1895
Cassini convention by which Russia establishes herself in Manchuria	1896
Russia organizes a bank (Russo-Chinese Bank) to secure control of China's economic resources and rejects German participation in it.....	1895
Franco-British agreement for equal participation in railway building in Yunnan and Szechuan.....	1896
France secures concession for Yunnan railway.....	1897
Germany seizes Kiau-chow which Russia had intended to lease	November, 1897
Russia, through the dummy of a Belgian syndicate, secures concession to build Peking-Hankow railway	1897
England declares the Yangtze Valley her sphere of influence	February, 1898
German-Chinese Convention leasing Kiau-chow to Germany	March, 1898
American-China Development Company (Morgan interests) secures concession to build Hankow-Canton railway	1898
France declares South China her sphere of influence	April 10, 1898
British contract for Shanghai-Nanking railway.....	May 13, 1898
British contract for Shansi mines.....	May, 1898
Russian contract for Shansi railway.....	May, 1898
England leases Wei-haiwei to counter Russian occupation of Manchuria	July 1, 1898
British-German Agreement, recognizing England's special railway interests in Yangtze, and Germany's special position in Shantung and territory north of the Yellow River.....	September, 1898
Russo-Chinese Convention on Manchurian railways.....	1898
Scott-Muravieff agreement by which Russia promises to confine her activities north of the Great Wall, recognizing British sphere of influence in the Yangtze Valley	1899
China grants Russia the exclusive right to construct railways in Mongolia	1899
Franco-Belgian contract for Honan railway.....	1899
France leases Kwanchow Bay	January 5, 1900

If one ponders over the above list of foreign encroachments upon China, one finds it hard to contradict Herbert Adams Gibbons when he says in "The New Map of Asia":

"The diplomacy of the European Powers in China at the end of the nineteenth century made the Japanese feel that salvation lay in the development of force to oppose force. China was unable or unwilling to resist European aggression. The European Powers refused to subscribe to the American policy of open door and equal opportunity. The national safety of Japan and of the Far East depended upon the Japanese Army and Navy. The Japa-

nese believed that everything had to be subordinated to the responsibility they must assume of opposing the further extension of European eminent domain. Japan would gladly have united with Europe and America in following the easier and more sensible path of mutual renunciation of exclusive political and commercial advantages in China and Korea. America was willing. Europe was not. If Japan has had to play Europe's game in Europe's way during the first two decades of the twentieth century, who is to blame?"

It would be preposterous to deny that Japan has her military clique. But no fair-minded critic can blame Japan for her militarism, for that is the product of Western aggression in Asia. Rather we must sympathize with her for the condition which necessitated the birth of a military faction, a cumbersome burden upon her shoulders.

We have described the circumstances in which the famous "twenty-one demands" were formulated at Tokyo and pressed upon Peking. In spite of all the publicity they have been given ever since their presentation to China, the public has but a vague idea of what they were. Much less is it aware of the final agreement arrived at between China and Japan after a parley of five months. It seems, therefore, pertinent at this time to present the following summarized comparison between the original demands and the final agreements:

I.—Concerning Shantung

1. Original Proposal: China to assent to all agreements transferring to Japan former German rights and privileges.

Final Agreement: *Accepted and embodied in the treaty on Shantung, May 25, 1915.*

2. Original: China not to cede any part of Shantung to any third Power.

Final: *This proposal was not entered in the treaty of May 25, 1915, but its principle was accepted by China in a note in which the non-alienation principle was made applicable to all "foreign Powers" as originally proposed by Japan.*

3. Original: Privilege for Japan to build railway from Chefoo or Lungkou to a point (preferably Weisien) on the Shantung Railway.

Final: *Accepted by China and embodied in the treaty, May 25, 1915.*

4. Original: To open certain cities in Shantung to foreign trade.

Final: *Accepted and embodied in treaty, May 25, 1915.*

II.—Concerning Manchuria

5. Original: Extension of the lease of Port Arthur and Dalny, and the South Manchuria Railway to 99 years.

Final: *Accepted by China and embodied in the treaty, May 25, 1915.*

6. Original: To allow Japanese to travel and reside in South Manchuria and Eastern Inner Mongolia, and to lease or own land for farming and trade purposes.

Final: *This proposal was only partly accepted. In the treaty of May 25, 1915, Japanese are allowed to "lease," but not to own, land, and that only in South Manchuria. In Eastern Inner Mongolia only joint undertakings of Chinese and Japanese in agriculture are permitted. Likewise Japanese are allowed to travel and reside in South Manchuria, but not in Eastern Inner Mongolia. But China agrees to open in the near future suitable cities in Eastern Inner Mongolia for foreign trade and residence.*

7. Original: To allow mining privileges in South Manchuria and Eastern Inner Mongolia.

Final: *This proposal was not embodied in the treaty of May 25, 1915, but was accepted by China, with qualifications, in a note (May 25, 1915) from the Chinese Foreign Minister to the Japanese Minister to Peking. In that*

note China permits Japanese to work mines in ten mining lots in Fentien and Kirin Provinces (South Manchuria), but refuses to allow similar privileges in Eastern Inner Mongolia.

8. Original: China not to grant to a third Power or its subject, railway concession in South Manchuria and Eastern Inner Mongolia, or to mortgage to a third Power local taxes of those regions, without the consent of Japan.

Final: *This proposal is accepted, not in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking.*

9. Original: China to hand to Japan the management of Kirin-Changchun Railway for 99 years.

Final: *This proposal was not accepted. But China agreed to revise various agreements relating to the Kirin-Changchun Railway on the basis of the terms of other foreign railway loans contracted by her.*

III.—Concerning Hanyehping (Iron Mining and Iron Works) Company

10. Original: China not to dispose of rights and property of the Hanyehping Company without Japan's consent, and not to object to any agreement that may be made with a view to joint undertaking between the company and Japanese capitalists.

Final: *This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking. This note is couched in somewhat different language from the language of the original Japanese proposal.*

11. Original: The Chinese Government not to permit, without the Hanyehping Company's consent, the exploitation, by any person not connected with the company, of any mine in the neighborhood of the company's mines.

Final: *This proposal was not accepted.*

IV.—Non-Alienation of Territory

12. Original: China not to cede or lease to any third Power any harbor or bay or island on the Chinese coast.

Final: *This proposal was not embodied either in the treaty or in note.*

V.—Miscellaneous

13. Original: The Chinese Government to employ Japanese as political, financial, and military advisers.

Final: *This proposal was not accepted in the treaty of May 25, 1915, but in a note (of the same date) from the Chinese Foreign Minister to the Japanese Minister to Peking, Japan is given preference in the employment of advisers in South Manchuria, but not in other parts of China.*

14. Original: Privilege to own land in the interior of China by Japanese hospitals, churches and schools.

Final: *This proposal was not accepted either in treaty or in note.*

15. Original: In certain large Chinese cities where Japanese reside in considerable numbers, the police department, in order to avoid complications, to be jointly administered by Chinese and Japanese, or to employ Japanese police officers.

Final: *Not accepted in treaty or note.*

16. Original: China to buy from Japan certain per cent of munitions used by China, or to establish a Chino-Japanese arsenal.

Final: *Not accepted in treaty or note.*

17. Original: China to permit Japan to build Wu-chang-Nanchang and Nanchang-Hangchow railways.

Final: *Not accepted in treaty or note.*

18. Original: China to consult Japan before raising foreign loans for mining, and railway and harbor construction in Fukien Province.

Final: *This proposal was not embodied in the treaty of May 25, 1915, but its principle was accepted in a note from the Chinese Foreign Minister to the Japanese Minister to Peking.*

19. Original: China to permit Japanese subjects the same privilege of religious propaganda as enjoyed by other foreigners.

Final: *Not accepted in treaty or in note.*

As the above comparison shows Japan, in the final agreement, considerably receded from the original position. One of the most important parts of the final agreement is the treaty and notes on Shantung. As the Shantung question is still a matter of controversy between China and Japan, it is important to make Japan's position clear on it.

The Versailles Treaty confers upon Japan all the properties and rights formerly enjoyed by Germany in Shantung Province. But Japan has more than once signified her intention to renounce some of those rights and properties in favor of China. Even before the conclusion of the Versailles Treaty, or to be exact, on September 24, 1918, the Japanese Foreign Minister, Baron Goto, addressed a note to the Chinese Minister at Tokyo, defining Japan's stand on the Shantung questions as follows:

1. Japanese troops along the Kiaochow-Tsinan Railway, except a contingent of them to be stationed at Tsinanfu, shall be withdrawn to Tsingtao.

2. The Chinese Government may organize a police force to undertake the policing of the Kiaochow-Tsinan Railway.

3. The Kiaochow-Tsinan Railway is to provide a reasonable amount to defray the expense for the maintenance of the above-mentioned police force.

4. Japanese are to be employed at the headquarters of the above-mentioned police force at the principal railway stations and at the police training school.

5. Chinese citizens shall be employed by the Kiaochow-Tsinan Railway administration as part of its staff.

6. The Kiaochow-Tsinan Railway, after its ownership is definitely determined, is to be made a Chino-Japanese joint enterprise.

7. The civil administration established by Japan and existing now is to be abolished.

To this note the Chinese Minister replied that "the Chinese Government are pleased to agree to the articles proposed by the Japanese Government."

The above proposals have been of late again modified to the advantage of China. In a memorandum submitted to China, on September 7, 1921, Japan made further concessions to China. For one thing, clause 4 in the above agreement has been entirely eliminated. The new memorandum contains eight proposals.

First, the leased territory of Kiaochow, 200 square miles in area, will be returned to China.

Secondly, Japan does not seek to establish an exclusive, or even international, settlement at Tsingtao, the capital of the leased territory, but will place the whole territory under Chinese administration, though for the present the usual extraterritorial rights will have to be recognized for all foreigners residing there. In return Japan asks China to open the whole leased territory to foreign trade.

Thirdly, Japan wants the Shantung railway (Kiaochow-Tsinan), only 245 miles long, together with mines appurtenant thereto, to be worked as a joint enterprise in which Japanese and Chinese capital will be equally or equitably represented.

Fourthly, Japan gives up, in favor of the International Financial Consortium (in which America figures most prominently), privileges she had obtained for the con-

(Continued on page 58)



Asa-Tsuyu

(Morning Dew)

*She is looking over her shoulder
And her body is curled
In a cup of ivory, colder
Than a new moon, unfurled.*

*Lo, her raiment ripples asunder,
Where her breast and her feet
Break in circles of foam and wonder
At her kimono's meet.*

*Is her gaze aglow with spring gladness
Of the plum blossom's white?
Does her pallor echo the madness
Of some midsummer night?*

*Ah, I know not; care not
What story moulded outlines so fair.
'Tis enough to worship her glory,
And to dream in her hair * * * **

BEATRICE IRWIN

IN THE BUDDHIST FASTNESSES OF KOREA

By KENNETH SAUNDERS

Author of "Gotama Buddha," "The Heart of Buddhism," Etc.



CROSS the narrow strait separating Korea from Japan gazes a splendid white image of Guatama Buddha.

"Can there not be friendship," he seems to ask, "between the peoples of these two lands?"

For the noble era of Korean civilization which fashioned this image, and its attendant sculptures, sent to the Islands those civilizing influences, which in his name brought their peoples out of barbarism, welded them into a great nation, and reared the exquisite shrines, which, today, at Horiuji and Nara, tell us how great a thing it was. Some day a genius may arise and reconstruct for us the glories of Korean art as it was in these early centuries, and we may be able to picture the Buddhism which had made Korea great before it swept on in its victorious course to Japan. But at present it is a melancholy thing, degenerate and dying, except perhaps in its mountain fastnesses, whither early missionaries from China and India took it in the Fourth, Fifth and Sixth centuries of our era.

Owing to Japanese energy and initiative it is now easy to reach the most splendid of these Buddhist mountains—Kongo San. They are of unique interest and a visit to them in October and November last year is an undying

memory. I have visited many lands, but never been so exhilarated. In addition to the sheer delight of these lovely woods and clear pools and grey masses of precipitous rock, there is the undefinable charm and glamor of an ancient civilization and the pathos of a venerable Faith—at bay, as it were, in these old fastnesses of the mountains. To have been once to Kongo San is to be filled with impatient desire to go back and drink deep of its beauty and mystery. How it must have delighted the first missionaries from China, who came to bring word of the Buddha's way of gentleness and harmony with nature!

It is a delightful experience to follow the trail blazed by some of these early missionaries, and to visit this glorious mountain range of Keum Kang San, where nearly fifty monasteries survive.

On the exquisite seashore near On Chung (Onjeiri) Ni may be seen to this day a rock in which the pious imagination sees the overturned junk which brought these 53 early missionaries (now called "Buddhas"), and nearby sits one of them himself turned to stone! Let us suppose that it was in the clear autumn weather after the typhoons were safely past that they landed somewhere on this rock-strewn shore. Around them sparkled a clear sea; and the peaceful valley stretched before them. But beyond towered the mountains, and their voice has always called louder to the Buddhist monk than that of

the sea. Following the course of a rocky stream they began to climb and soon found themselves in one of the great mountain ranges of the world. Their hearts must have leaped for joy as they passed now through glades where clear, deep pools reflect the autumn foliage of oak and chestnut, now through mountain gorges where the serrated battlements of grey peaks and the blaze of the maples stab the clear blue of the skies. And as they halted for their evening meditation their minds must have filled with wonder and awe and with a solemn peace, as the rocks flamed in the sunset and the great moon sailed into the sky. At last they stopped by babbling waters, and amidst these spacious glades built their first small hermitage, whose upturned gables and deep sloping roof were to set the standard for the succeeding ages. There were moments when these great waterfalls and deep pools seemed to them haunted, as Ruskin would have us believe, by demons and dragons, and many an ancient legend tells of how "by the power of the Good Law" they cast them out. Soon the towering rocks were crowned with little shrines to the merciful Kwanyin and other benign beings: it is not hard in these still places to believe that God is love, nor to worship Him under these kindly forms. Moreover,

monks who train themselves to meditate, and to find a unity in all life and the Buddha-nature in the exquisite things about them, cannot but develop a symbolic art, and soon the temples began to blaze with color within and without as they do to this day. It is not only the great altar-pictures that compel attention. Here you may see the old San Sin, or "Spirit of the Mountain," and the gods of the Northern Bear, Chil Sung, and the Kitchen God as they have been adopted into the Buddhist pantheon, and side by side with them are the seven Buddhas, like flames of a seven-branched candlestick, or the decorative angels of William Blake. Before them pilgrim-worshippers bow in intercession for the souls of the departed and make offerings of food. Here too one may see upon the altars in the "Hall of the Great Hero" the trinities Sakyamuni, Vairochana and Lochana or Amitabha with Miroku and Kwanyin, surrounded by adoring Bodhisattvas (*Posal*) and Arhats (*Lohan*), or early Buddhist saints.

Stereotyped as is the art of these temple frescoes and images, yet they breathe the spirit of devotion and are, indeed, as the monks will tell you, aids to meditation rather than "idols," as they are often crudely called. In buildings known as *Han-nya* the equivalent of the Sanskrit *prajña* (wisdom) are found the Libraries of the Chinese Sacred Books; and these too are little more



Statue of Tamo, also known as Bodhi-Dharma, the great Indian contemplative priest.



The teachings of Buddha and the cults of the various sects were carried from India to China and from China to Korea, where they taught the people of those early days. From Korea to Japan was but another step which came in later years. The influence of the Chinese on the religious beliefs and practices in Korea is clearly shown by the existing statues in the shrines and temples as pictured in the engraving above,

taken from the Seiran-an monastery temple at Suigen, Korea. The impress of India is seen in the elongated ears of the statues in the group, while the beards and eyes indicate the leaning towards the Chinese in art and sculpture. Korea is a wonderland of statues and imagery of the Buddhists, whose store houses are filled with treasures of painting and carving.

On the right is a giant stone statue of Buddha that stands at On Shin in Korea, typifying the coming of the Supreme Lord. In its expression and pose, as well as in its fantastic headdress, it is purely Korean.



IN THE BUDDHIST FASTNESSES OF KOREA

(Continued from page 28)

than aids to meditation. For whilst it is the art of China and especially of the pietistic and tantric schools which has prevailed, it is the spirit of the Indian or contemplative schools which survives in these Korean monasteries. Here the "Hall of the Great Hero" Sakyamuni, and the Hall of Meditation are of central importance. Korean Buddhism is in fact a blending, like that of China, of these three schools, and you may find young acolytes studiously getting by heart the lists of the patriarchs through whom in an unbroken succession the teachings have descended. As in China and Japan, they greatly honor Tamo, or Buddha Dharma, the great Indian contemplative. They will tell you how, when Buddhism was becoming too complex, a Korean monk, Taigo, went to China and brought back the simple and austere *Dhyana* or *Chan* teachings, known in Japan as Zen, which teach meditation and a poetic quietism.

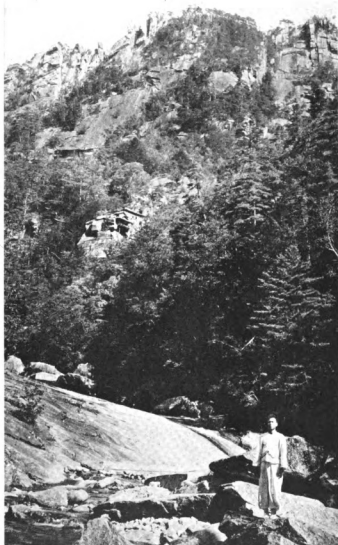
At sunset I was invited to join the monks at their silent contemplation; after bowing to the Buddha-images, they turned from them and sat in silence meditating for two hours or more; after which we sat late into the night discussing the teachings of the school; and again, long before dawn, they were at this most difficult of arts. In some temples the praises of Amitabha, the Buddha of Endless Light, are used as a help. In some the *Vajra* or thunder-bolt of Tantric Buddhism is clasped between thumbs and fingers pressed tip to tip, and this too is an aid to meditation. For three or four years in the great monastic houses of Heian or Pomoa they are taught the preliminaries, and then follows a four-year course upon the great Mahayana books, the "Lotus," the "Awakening of Faith," the Amitabha books, etc., and they maintain that these books have been since the Sixth century their main scriptures. But many, in fact the majority, get their training in less formal ways; one kindly abbot, 61 years of age, told me that he had lived in the same monastery since, as a child of seven he was adopted by the monks, and his calm, gentle bearing and sweetness of disposition are witness that the long years have not been spent in vain.

Such is Korean Buddhism in its mountain fastnesses, clearly a mixed Buddhism with the historic Sakyamuni as a central figure, with meditation as the chief exercise, and yet with some pietistic tendencies as evidenced by the place given to Amitabha and his Western Paradise, an Eternal Being behind whom the historic founder has disappeared. Ignorant the monks often are, and yet most of them will tell you that mind alone is real, that there is one Universal mind; and these are living truths to them. "There is one moon in heaven," said a young monk to me as the great harvest moon climbed over the shoulder of

the mountain, "but men see it from many sides and it is reflected in a myriad pools. There is one nature," he went on, "in mountain, tree and bird." "And in the mind of man," I added. This idealistic philosophy of the monks is akin to that of another mountain lover whose words remind us in the West how little we have developed our sense of the immanence of God. Wordsworth would be quite at home in these mountain monasteries. For here the Eternal Spirit is a living reality to many an earnest soul.

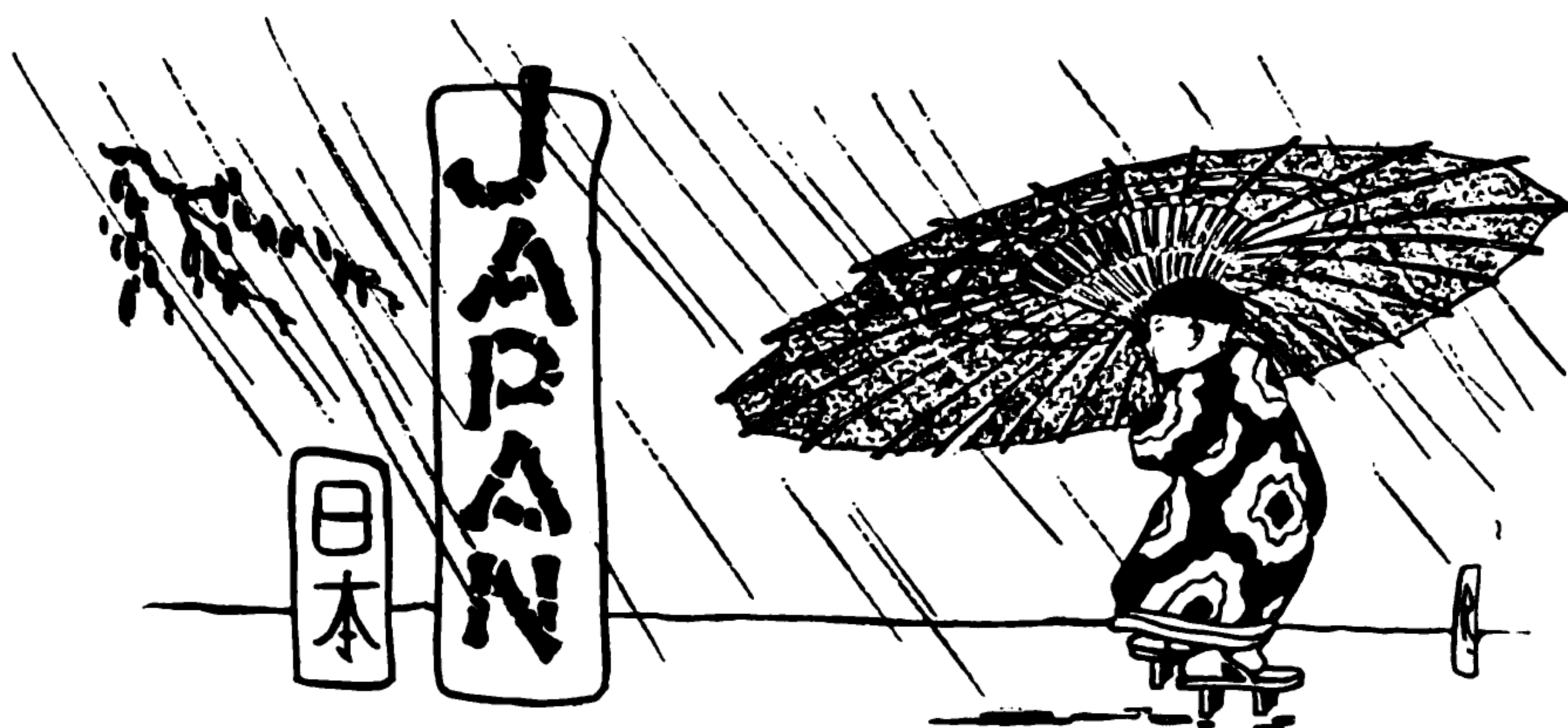
As I turned my face once more towards Japan and left these memorable mountains, my mind was filled with thoughts of the great service which Buddhism has rendered to Asia, and of wonder whether it had in itself the power to revive and to face the task of the new day. After it had united India under the great Asoka it went on in a victorious course through the wild tribes of the frontier into China, and there did much to reinforce the moral teachings of Confucius and to foster art and poetry. But it is in its Korean form that it has perhaps shown most clearly what it can do. The student of Japanese history will agree it was this Korean Buddhism

which led the Japan of Shotoku Taishi from confusion and barbarism into an orderly and splendid civilization. The great work of Buddhism, indeed, was the profound influence it exerted for a thousand years in establishing peace throughout Asia, and it is of vital importance to the peace of the world today that the Buddhist peoples should recover their old magnanimity and the spirit of love and service which was once theirs. (I understand



The Buddhist monks who first went to Korea, builded shrines and temples in the far mountain fastnesses. In the engraving above is one of the shrines of Kwan-yin in the mountains of Kongo-san.

(Continued on page 32)



JANUARY, 1922—ISSUED DECEMBER, 1ST, 1921

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE.
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TO STIMULATE INTEREST IN TRAVEL GENERALLY. WITH THE ESPECIAL
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JAMES KING STEELE, Publisher and Editor E. C. HUNKEN, Associate Editor

EDITORIAL COMMENT

Just Criticism and Deserved Commendation



NE of the big men of America recently returned from an extended visit in the Far East. He spent considerable time in China and also in Japan. As a cosmopolitan of the first order, one of the best informed men on general international questions, and an engineer of world-wide reputation, John Hayes Hammond's remarks command attention. We are not particularly concerned with his talk on political subjects, for every traveler—be he little or great—whether his visit be one of days or weeks or months in Japan—thinks that he is entitled to speak with authority—but we are deeply concerned, for the benefit of prospective travelers who may be planning a tour of the Orient, with his statement as to the reception and treatment of Americans in Japan. Contrary to the published accounts of returning tourists who seek to see their names in print and know that the easiest way is to give some story of ill treatment to the eager sensational press, Mr. Hammond is quoted as saying that "in all his journeyings about Japan he met with nothing but the greatest attention and consideration and that at no time did he observe anything that could be construed as an indication of ill feeling among the people of Japan against Americans."

Thus by the words of a thoroughly posted American of recognized authority, is the statement often reiterated in these columns substantiated, that Japan is the most delightful vacation place in the world and now is the time to plan to visit it.

Getting Acquainted

With the eyes of the world and the nation fixed on the Conference at Washington, the significance of the two commercial missions from Japan now en tour in this country are likely to be overlooked. They are, however, of almost as great importance industrially as the delegation to the Conference is politically. These two groups, one headed by the venerable and distinguished Viscount E. Shibusawa (who arrived in San Francisco), and the other led by Dr. Dan (who came by way of Seattle), although they may serve the delegates at Washington in an advisory capacity, are really here for the purpose of learning at first hand, of the thought and feeling of the business world and of the American people. It is their desire to meet and discuss with the representative men of finance and industry, such questions as may have a bearing on the problems that are

confronting the two nations. To accomplish this, and to enable the business of America to get in touch with them and to become acquainted, it is their plan to make an extensive tour of the leading cities of the United States before proceeding on to Europe. Delegations like these, composed of men of affairs in their own land—the bankers, the big merchants, the shipping men and manufacturers, newspaper publishers and the like—all of whom are represented in these two parties, properly met and understood, can do more to promote good feeling and cordiality than anything else. Even the ordinary tourist or traveler on business from America to Japan, can, if he go with an open mind and a willingness to learn, become an emissary of good will and a bearer of messages of friendship.

The Spirit of International Goodfellowship

When President Harding opened the Disarmament Conference at Washington, November 12th, he welcomed the delegates with a speech that will go down in history as one of its master utterances.

"A war-wearied world, struggling for restoration, hungering and thirsting for better relationships, crying for the relief of humanity and craving for assurances of lasting peace, is pondering the inexcusable cause of the great war, its incalculable cost, its unspeakable sacrifices, its unutterable sorrows which humanity cannot forget or justify,"

he said, in commending the profound subject to the Conference. Then he added a warm welcome from the people of the United States, in which with a few simple words, he told the delegates from other lands just what was this country's position in the matter.

"We harbor no fears; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have, we seek nothing which is another's."

Travelers from America to all parts of the world should read this part of the speech carefully, as it is a fine, lucid and patriotic expression of our national position that is in itself the gospel of international goodwill, as follows:

"Gentlemen of the Conference: The United States welcomes you with unselfish hands. We harbor no fears; we have no sordid ends to serve; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have,

we seek nothing which is another's. We only wish to do with you that finer, nobler thing which no nation can do alone.

We wish to sit with you at the table of international understanding and good will. In good conscience, we are eager to meet you frankly, and invite and offer co-operation. The world demands a sober contemplation of the existing order and the realization that there can be no cure without sacrifice, not by one of us, but by all of us. I do not mean surrendered rights, or narrowed freedom, or denied aspirations, or ignored national necessities. Our republic would no more ask for these than it would give. No pride need be humbled, no nationality submerged, but I would have a mergence of mind committing all of us to less preparation for war and more enjoyment of fortunate peace."

A Sensible Proposal

In Siberia and in China, wherever America wishes to establish her influence in Asia, Japan is looked upon as an obstacle in the way, Motojiro Shiraishi, one of the prominent business men of Japan, is quoted as writing in a Japanese paper. For Japan, America seems a dangerous rival. Upon second thought, this is narrow-mindedness on the part of these countries.

Both Siberia and China have each a vast territory the development of which requires huge sums of capital. Japan's capital alone will never suffice to unfold the hidden treasures stored in those regions. America's abundant capital and superior technical knowledge are indispensable for the work. This being the case, Japan has only reason to welcome America's business penetration in the Far East.

Let Americans invest money in China, they will ere long find out for themselves that, contrary to their imagination, it is not after all an easy job to secure much profit in China. Let Chinese come closer to Americans, they will soon learn to their dismay that the sons of Uncle Sam are no easy beings to deal with—the Chinese will find them fair but hard-headed business men. The present difference between America and Japan in the Far East is the result of triangular ignorance among Japanese, Chinese and Americans.

It behooves Japan, therefore, to show broadmindedness by co-operating with America in the development of China and Siberia. It is clearly foolish for America and Japan to compete for small gains in these countries. Wiser it is for them to co-operate with sincere heart and friendship.

Opening or Closing the Door For World Commerce

In the Covenant of the League of Nations, there is stated (Article XXI) "that provisions shall be made through the instrumentality of the league to secure and maintain freedom of transit and equitable treatment for the commerce of all states." This provision is the embodiment of one of President Wilson's fourteen points which urged the equal opportunity for all nations in commerce and trade. This is a principle which no one can reasonably object to, and yet it has been ignored in practice, and the old spirit of commercial exclusionism has been given a fresh revival by the leading trading nations.

Here are a few examples of current exclusionism. England has for some time had an arrangement with her colonies by which the goods imported from the mother country were charged a lower rate of duty than the goods imported from foreign countries. Since a year before last this privilege has been rendered reciprocal,

and England now grants special tariff rates to certain commodities imported from her colonies. The Government of Australia has quite recently put into force a Navigation Act, forbidding foreign ships from engaging in coastwise service. America has also enacted the Jones Shipping Act, which, among other provisions, prohibits foreign ships to carry goods between the Philippines and the mainland of the United States, grants differential tonnage dues and customs tariff for American ships and their cargoes and provides for lower railroad freight rates for the goods that are to be carried on American bottoms.

It is thus evident that the practical tendency is moving in the opposite direction from the ideal. Here, then, is a strong reason why the vital cause of economic open door of the world which is the only true basis for permanent peace and prosperity, should be discussed and settled instead of applying it to one country only.

IN THE BUDDHIST FASTNESSES OF KOREA

(Continued from page 30)

that they have their representative at the Disarmament Conference in Washington, and one hopes that their appeal will be more effective than it was at Versailles.)

In Korea Buddhism has a very delicate task; it is largely dead amongst the lay-people and it is not succeeding at present as a bond of union between the Koreans and Japanese. In the heart of the Diamond Mountains one sees a replica of a monument of another ancient religion which at one time ran a victorious course through parts of Asia. This Nestorian stone was being set up in the Chinese capital by Christian missionaries just about the time that the first Buddhist missionaries sailed from Korea to Japan. They were cordially welcomed to the capital as being "men of peace, free from verbosity, and full of mystical faith." And indeed the two great religions should find no great difficulty in working together in establishing the world's peace. Whatever their origins they have come to believe in the fatherhood of God and the brotherhood of man, in the power of love to conquer hate, and of truth to prevail over falsehood. To both alike materialism is the chief enemy. Is it not time that idealists forgot their particular labels and worked together for great causes? As one stands among the mighty trees of Koyosan, and reads the inscription of the sixteenth century set up by the Japanese conqueror of Korea as a memorial to friend and foe alike, one is constrained to acknowledge that here was a spirit more Christian than that of most of us who call ourselves by the great name of Christ and indeed his followers and those of Sakyamuni have little reason to oppose one another. It has come home to me more and more in the quiet haunts of Buddhism, from the little shrines of Ceylon to the mighty temples of Japan, that here the spirit of God itself has been at work, and that that spirit will draw Buddhists and Christians very close together if they will allow it.

The Korean people who have been greatly moulded by Buddhism, and in whom there is an affection and a charm of manner which remind one of their great teacher, are learning many things also from the religion of Christ, and one wonders if this nation, already so largely Christian, has not other rich gifts for Japan. It is of immense importance that the peoples of these two eastern nations should work together in the true spirit of Gotama Buddha and of Jesus Christ. I know no other land, unless it be India, which is of such vital interest to the visitor at this time, whether he be interested in problems of religion or of politics.

*Exquisite Modes
for Mid-Season
Affairs*

From left to right above: fur trims a chiffon brocade, a crepe de chine frock has unusual side panels, and large velvet roses adorn another crepe de chine dress. Below: metal brocade is combined with black crepe satin, and a chiffon velvet shows a surplice front and high back.

Fashions courtesy of I. Maguin & Co.



News of the Japan Societies in America

Bulletin of the Japan Society of Boston

Vice-Presidents:

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Mrs. J. Malcolm Forbes
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CYRUS E. DALLIN, President

Treasurer:

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Miss Jessie M. Sherwood
200 Devonshire St., Boston

The Japan Society of Boston was founded November 4, 1920, "that the people of America and Japan may have a better understanding of the aims, thoughts, and motives that govern the two nations, and that our mutual relations may be animated by just and sympathetic considerations."

"People are afraid of a conflict of races; people think that some of the greatest ancient races of the East may be led into mortal struggle with the European peoples. If our attitude to them were governed by Christian principles, there would be no risk of any such conflict. I hope and I believe that it will be averted if we try to apply in our national policy those Christian principles which we profess. The sense of human brotherhood was never more needed than now, at this precious, this critical moment."—Lord Bryce.

The above quotation from Lord Bryce seems particularly adapted to the present moment with the Conference on Disarmament at Washington in session. For surely a program which includes not only the limitation of armament, but the whole broad problem of the Pacific, and the unsettled questions of the Paris Conference, will give us ample scope for the application in our national policy of those Christian principles which we profess, and in which even a trained diplomat sees the only hope of international reconciliation.

Among our writers and thinkers are those who believe the Conference foredoomed to failure by reason of the multiplicity of questions to be discussed. But if the Conference should fail, most of us will find little satisfac-

tion in attempting to exculpate ourselves at the expense of an agenda sheet. It will be our failure; if we are to find an excuse it can only be that we allowed ourselves to be misled by the reckless malice of an irresponsible yellow press.

The comparison of Japan to Prussia, of which some of our papers are so fond, shows just enough ingenuity to warrant a critical examination. The recent Prussian disaster is in some sort attributable to the survival of the worst elements of feudalism through an incredible advance in material civilization. Japan also shows traces of the feudalism which she abandoned only sixty-odd years ago. Japan also shows a tremendous advance in material civilization. But here the comparison ends. There is not, and never has been, a philosophy of "blood and iron" in Japan. Such military efficiency as has been developed—forced upon her by her contact with Western civilization—is already arousing protest, the depth and sincerity of which are attested not only by the press throughout the country, but by such incidents as the lecture tour of Mr. Ozaki, in which 90 per cent of his crowded audiences voted for disarmament.

Moreover, that amazing speed of development which has made a commercial power out of the feudal civilization of but a little time ago, is pushing forward to further democracy. Last month saw the return of Prince Hirohito from a European tour; the first time in history that a member of the royal household has left the country. Imperial seclusion is giving way to real contact with the people.

Again, it is from Japan that there comes to the League of Nations Assembly at Geneva, the request for an international educational conference, as an antidote to a narrow form of nationalism, "the result of ignorance and the cause of international disputes."

Viscount Makino, Minister of the Imperial Household, speaking at the Tokyo Club on July 1st, points out that: "The interest of one nation is so interwoven with conditions in other countries that interdependence between nations and peoples has never been so real as now. Sovereigns and peoples all have to think internationally and act accordingly." Thus, it is apparent that Japanese liberalism does not need our example.

But what Japanese liberalism does need is our co-operation. Throughout the country, the newspapers eagerly wait for each scrap of news that shows some trace of cordiality on our part, some token of good will that they can lay before their readers as evidence that democracy is really the dwelling place of fair-mindedness, and that international justice is to be expected of free peoples. If when the American-Japanese problem is brought before the Conference, our selected national spokesmen reflect a spirit in us of contempt and race hatred, all too thinly veiled with indifference; if when America speaks as a whole, it speaks with the voice of the yellow press, then, indeed, the courage of the Japanese leaders may give way before the hopelessness of their task, and in a week the whole shining fabric of their aspirations may be carelessly kicked into the dust.



Viscount Etichi Shibusawa, the Nestor of Japanese business circles, who is now in America on a mission of fraternity and goodwill to the business men of this country, is one of the world's great philanthropists and captains of industry. Although frequently offered the portfolios of different offices by his government in recognition of his exceptional ability, he has consistently remained aloof from official positions in the belief that he is of more use to his country as an individual than as a ranking representative. He was the founder of the First Bank and of the Tokyo Savings Bank, and was also one of the prime movers in forming the Tokyo Chamber of Commerce, of which he was Chairman of the Board from its inception to 1915, when he resigned because of ill health. His history may well be said to be the history of the economic and financial development of Japan. His activities have been in finance, in industry, such as cotton spinning, electric power development, harbor construction and reclamation in Japan, as well as the building of railroads and power companies in Korea. At the advanced age of eighty-one he is for the fourth time touring the United States, where his personality and acquaintance will be of utmost value in bringing the business men of the Atlantic Coast to a realization of what such great men as Viscount Shibusawa are doing and planning across the Pacific.



In Japan writing is done with a brush with India ink and calligraphy is recognized as a fine art—an accomplishment that is necessary to all well educated persons. In addition to this, the composition of poems, epigrams, and mottoes, and their lettering, is especially prized and such writings, done on a strip of silk by the hand of some famous man are held in high esteem by those who are so fortunate as to receive them. Some of the prized decorations of the Japanese house are these poems, which are to be seen in places of honor over the doors or in the tokemona of the chief room. Viscount E. Shibusawa, who was a passenger on the Shinyo Maru, is a talented artist in composition and writing and the products of his brush are eagerly sought. During the voyage across the Pacific he wrote and presented to Captain Y. Maki, commander of the steamer, the kakemono, which is being held up proudly for inspection by the Captain. A free translation gives an insight into the noble sentiments of the aged author: "Virtue is never isolated—it always has good neighbors."



Scene on the Shinyo Maru when the mission headed by Viscount Shibusawa was welcomed by the president of the San Francisco Chamber of Commerce and the Japanese Relations Committee. From left to right they are: Z. Horikoshi, M. Zumoto, Dr. J. Soyeda, Viscount Shibusawa, Wallace Alexander, president of San Francisco Chamber of Commerce; Walton N. Moore, S. Yada, Consul-General of Japan at San Francisco; George Shima, William Seaton, and Robert Newton Lynch, vice-president and manager of the Chamber of Commerce.

Prominent Business Missions From Japan Confer With American Captains of Industry.



WITH the eyes of the world centered on the doings of the Disarmament Conference and particularly interested in the activities of the Japanese delegation, the importance of the two industrial missions now in America is likely to be overlooked. These two groups of men, the most prominent in Japanese finance and industry, came by different routes and are acting along entirely independent lines. Their object is to familiarize themselves by personal observation and contact with business conditions in America, with the political situation and also with the feeling of the American people. At the same time it is expected that through acquaintance with the business men of this country, a better understanding of the aims and objects of Japan and a mutual understanding will be achieved.

The party which arrived in San Francisco was headed by the vener-

able Viscount Eiichi Shibusawa, who, since his first visit to Europe in 1867, has been a power in Japanese politics and industries. Although not now occupying any official position, he is recognized as one of the leading factors of Japan and it was through his personal efforts that the Vanderbilt mission and the Japanese Relations Committee of the San Francisco Chamber of Commerce made their visit to Japan. Accompanying the Viscount Shibusawa were Dr. J. Soyeda, Mr. M. Zumoto, Mr. M. Masuda, K. Kobata, Dr. K. Hosaka, and Mr. G. Yaita. They arrived on the Shinyo Maru and were met at quarantine by the Japanese Relations Committee of the San Francisco Chamber of Commerce, headed by Wallace Alexander, president, and Robert Newton Lynch, vice-president and general manager. A delegation of prominent Japanese citizens led by Consul General S. Yada, was also present. During their stay in San

Francisco the mission was entertained lavishly and after a stay of two days, went on to Chicago and New York. On December 2nd, they were the guests of Poultney Bigelow, chairman at a dinner given by "The Ends of the Earth Club." After an extended tour in the Eastern States, where they will confer with various Chambers of Commerce and industrial bodies, they will return via the Southern States to the Pacific Coast, and thence to Hawaii and Japan.

The value of the work of a mission like this, representing as it does the advanced thought and business brains of the empire, cannot be overestimated, and not the least of the benefits which will surely come from it will be the return visits made by representative groups of American people in the near future.

Second Mission Arrives at Seattle

Arriving at Seattle, under the leadership of Dr. Dan, president of the great Mitsui Company, was another



M. Zumoto.

group of business men which included Mr. J. Inouye, governor of the Bank of Japan; Mr. T. Wada, president of the Fuji Spinning Company; Mr. K. Matsumoto, president of the Meiji Mining Company; Mr. G. Fujihara, president of the Oji Paper Co.; Mr. R. Fukao, managing director of Osaka Shosen Kaisha; Mr. K. Hara, financier and director of many enterprises; Mr. Y. Hoshino, director of the Kojima Bank of Osaka; and others, with their assistants and secretaries.

This party was met on arrival in Seattle by Mr. T. Teshima, manager of Mitsui & Company's San Francisco office, who accompanied them on their Eastern visit. It is the intention of the party, at the conclusion of the tour of the United States, to continue the journey to England and European countries, returning the visit made to Japan by a group of prominent British business men some time ago.

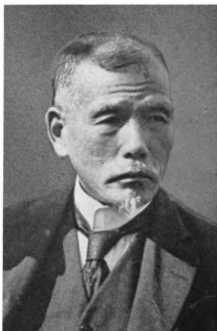
While neither of these groups are directly connected with the Disarmament Conference delegation, their presence in America at this time is most opportune, as it gives opportunity for the American men of affairs to become acquainted with these men of their own type from the other side of the Pacific, and the free and frank interchange of views thus achieved cannot fail to be productive of greater harmony and better understanding.

H. Doekweiler, one of the secretaries of the American Embassy at Peking, returned on the Shinyo Maru on a three months' leave in this country.

Arriving on the Shinyo Maru was a party of 22, en route to Washington, where the members are to act on the staff of the Japanese delegation to the Disarmament Conference. Among them were E. Kimura, Y. Sugimura, Dr. S. Tachi, Y. Kuno, Professor K. Negichi, Y. Tomita, Y. Kamuchi, T. Kawagoye, E. Fukai and M. Odagari.

K. Mochizuki, member of Parliament and well known in political circles of Tokyo, arrived on the Shinyo Maru, en route to Washington.

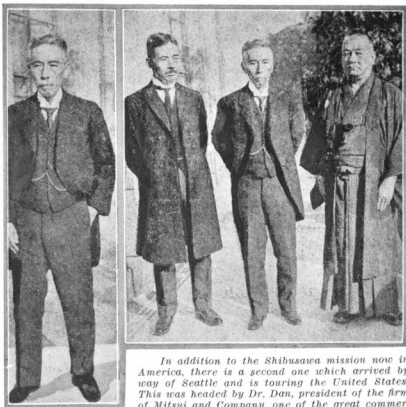
A. Weigall, general manager of the Korea Mining Company, with headquarters at Seoul, was a passenger on the Shinyo Maru. He came to San Francisco to confer with Harry Bostwick, president of the company, on business matters.



Dr. J. Soyeda.

Charles B. Potter, who has been traveling back and forward across the Pacific on Toyo Kisen Kaisha ships for the last 15 years, arrived in San Francisco on the Shinyo Maru. He is an engineer with large business interests in the Orient.

Mrs. N. A. Moller of Shanghai was on the Shinyo Maru, returning to San Francisco to spend the holidays with her son, who is a student at the Tamalpais Military Academy. She will return to the Orient early in the year.



In addition to the Shibusawa mission now in America, there is a second one which arrived by way of Seattle and is touring the United States. This was headed by Dr. Dan, president of the firm of Mitsui and Company, one of the great commercial institutions of the Orient, who is shown in the insert at the left in the above engraving. In the group are, from left to right: Mr. Jinosuke Inouye, Governor of the Bank of Japan; Dr. Dan and Mr. Toyoyuki Wada, president of the Fuji Gas Spinning Company. In the delegation accompanying these gentlemen were over one hundred other business men.

Sailing for Kobe on the Shinyo Maru were Mr. and Mrs. Kent Clark. Clark has been spending a vacation in this country, during which time he toured the principal cities of the United States, investigating hotel conditions and improvements which he might apply to the Oriental Hotel in Kobe, of which he is the manager. They were accompanied by two small children and a nurse.

Mrs. K. Takeda, wife of the Consul General of Portland, returned to Yokohama on the Shinyo Maru for a brief vacation.

The Shinyo Maru took a number of well-known Shanghai business men on the last trip from San Francisco. Among these were Mr. and Mrs. G. H. May, Mr. and Mrs. A. E. Payne, and Mr. and Mrs. C. Kupfer.

30 NEW TAXICABS TO OPERATE IN KOBE

New Company to Begin Business With
2,000,000 Yen Capital.

Kobe will soon have a fleet of taxicabs on its streets. Arrangements have been completed for the establishment of the new Kobe City Taxicab Company. This firm was promoted by a number of leading business men in Kobe some time ago, but its inauguration has been considerably delayed, owing to the financial condition.

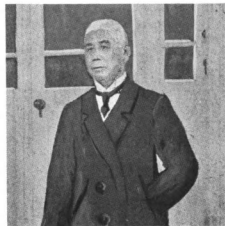
Thirty Chevrolet cars especially built by the General Motors Company in America suitable for the Japanese roads, have already reached Kobe. The new service running through the center of the city began October 15th.



Mrs. Kent Clark of Kobe,
Japan.

The Late Premier Hara

When the assassin's dagger snuffed out the life of Takashi Hara, late premier of Japan, one of the world's statesmen was gathered to his fathers.



The late Premier of Japan, T. Hara.

He was born at Morioka in 1854, and studied law at the Law College of the Department of Justice. Instead of graduating, however, he left his class to become a newspaperman on the staff of the *Hoshi*. When Marquis Inouye was sent to Korea in 1882 as special envoy, he went with him as special correspondent and on his return became an official in the Foreign Office for a time. He then went to Tientsin as consul, and was after sent to Paris as Secretary and Charge d'Affaires of the Embassy. This was in 1886. When Marquis Inouye became Minister of Agriculture and Commerce, he was made his personal secretary and continued to act in that same confidential capacity when Count Mutsu succeeded Inouye in 1890-92.

When Count Mutsu went to the Foreign Office, he went with him and was Director of the Commercial Bureau, which position he filled until 1895, when he became Vice-Minister. In 1896 he was appointed Minister to Korea, which post he resigned in 1897 to return to his first love—newspaper work—as editor in chief of the powerful *Osaka Mainichi*. When Prince Ito raised the banner of the Seiyun-kai, political party, he was one of his right-hand men and filled the chair of Minister of Communications from December, 1900, to May, 1901.

For the next five years he was back in newspaper work as editor of the *Osaka Shimpō*. In 1906 he was again appointed to the ministerial post, which he resigned in 1908. He then made an extended tour of America and Europe, and on his return re-

entered the Cabinet as Minister of Home Affairs in 1913-14.

After the fall of the Terauchi Ministry in 1918 he was made Premier, and formed a Cabinet that was recognized as one of the strongest the country had had for years. With his appointment as Premier, Japan had for the first time at the head of its government a plain, untitled man of the people, who had arisen to his high post through sheer force of merit and ability.

When Mr. Hara formed his Cabinet he met with much opposition among the bureaucrats and militarists, but the people were behind him.

"My ideal has at last been realized," Marquis Okuma, the Grand Old Man of Japan, is quoted as declaring at that time.

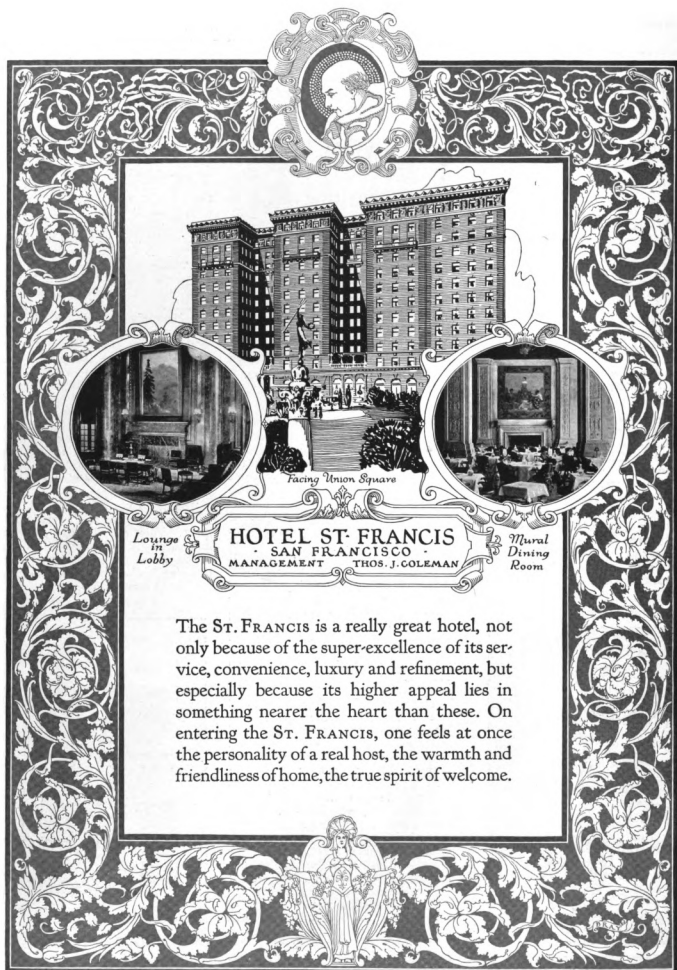
"The whole nation should support the Hara Ministry, if they are really desirous of the development of Constitutional politics in Japan," continued the Marquis. "Certainly the new Ministry is overloaded with a number of problems, political, diplomatic or otherwise, which are indeed difficult to solve. But let the Hara Cabinet try its best, being always convinced that the Cabinet has the people at its back."

"In any country or in all times great men appear at the critical moment. They are always young men and solve difficulties which old men cannot solve. In the past years, since the war broke out, many new men

(Continued on page 41)



Mrs. N. A. Moller, who returned
recently from Shanghai.



Facing Union Square

*Lounge
in
Lobby*

HOTEL ST. FRANCIS
SAN FRANCISCO
MANAGEMENT THOS. J. COLEMAN

*Mural
Dining
Room*

The ST. FRANCIS is a really great hotel, not only because of the super-excellence of its service, convenience, luxury and refinement, but especially because its higher appeal lies in something nearer the heart than these. On entering the ST. FRANCIS, one feels at once the personality of a real host, the warmth and friendliness of home, the true spirit of welcome.

THE LATE PREMIER HARA

(Continued from page 36)

have appeared in America, England, France and other countries, and they have realized a number of great things which old men could not realize. Japan should have also new men, vigorous and young, who are able to handle all important business successfully."

And so it was that this critical time brought forth Takashi Hara. He came into power in troublous days, and set his face resolutely to the task that was before him. He was in sympathy with the world-wide movements for better feeling among the nations, and was from the first a believer in the peaceful solution of the disarmament problem. He leaves behind him a name among Japan's great.

CHESTER DOYLE IS APPOINTED DIRECTOR OF TOURIST BUREAU

Chester Doyle was appointed a director of the Hawaii Tourist Bureau recently by Governor Wallace R. Farrington, his term of office to be one year, say the Honolulu papers. "Glad Hand Chester" Doyle is known in all corners of the globe, from Montreal to Buenos Aires, from New York to Colombo and from Java to Australia, and New Zealand.

He has traveled to all the far places of the earth, has a personal acquaintance with fascinating and cosmopolitan persons of affairs. He has spread, wherever he has gone, the gospel of Hawaii and the advantages of the Paradise of the Pacific as a tourist resort the year 'round.

It was this peculiar faculty, this acquaintanceship in the developing countries on the borders of the Pacific and its sister seas, that led one of the largest hotel corporations in America to look to Hawaii for the man to build up their organization in the Orient, India and the Antipodes. This company was won to Hawaii through hearing Chester Doyle boost it. It concluded that if Doyle could persuade John McE. Bowman, its manager, to turn the hotel system's publicity bureau over to the boosting of Hawaii, he would be the logical man to send out as a missionary for its hotels. So it came about that Doyle went on a 67,000-mile jaunt that cost half a dollar a mile. And all the way around he took the word of "Jim" Woods, one of Bowman's executives and well known to many Honoluluans as the former hotel manager at San Francisco, to "whoop it

(Continued on page 46)



**WHEN visiting
Los Angeles you
will find it to
advantage to
sojourn at Hotel
Clark. Every
desired luxury,**

refinement and convenience. Situated in the heart of the city. Easily accessible to theatres, stores and public buildings. Car lines to beaches, mountains, missions, just a few steps away. Write for illustrated folder.

FREE AUTO BUS MEETS ALL TRAINS

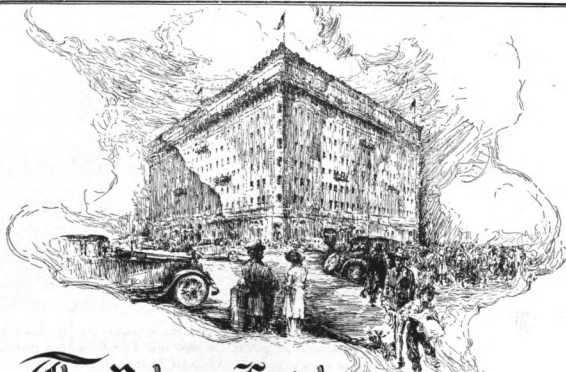
**FIVE HUNDRED and FIFTY-FIVE
ROOMS with private bath**

**F. M. DIMMICK
Lessee and
Manager**

*Both European and
American Plans*



J
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The Palace Hotel

Management of Halsey E. Manwaring.

where **Historic Ties**
for seventy five years have bound
the "Occident" to the "Orient."

700 Rooms
700 Private Baths
European Plan.

In the heart of
the financial district.
San Francisco, California



KAMAKURA MEMORIES


(Continued from page 22)

mobility in its attitude, an indulgence in its placid countenance, as if it knew the trials and tribulations of humanity, but also knew of the peace that passeth all understanding which comes to those who have achieved to the state of the blessed. In the very impassivity of the figure there is a profound sense of the permanent. It looks out on a world that has changed from the throbbing city of a million or so to the country village and the restful farms. Through its contemplative eyes it has seen humanity come and go, in the serenity of its vigil of a half thousand years. From its place of calm it seems the immutable link that binds the past and the present. Today it looks down on the thousands of pilgrims and sightseers, who come to stand before it in wonder and admiration, with the same immutable expression—the same dreamy, comprehensive placidity, that knows neither beginning nor end and gives to all who put themselves in the mood to receive it, its benison of peace and understanding.

We saw the Daibutsu, many, many times, under conditions of utmost variety. We watched it emerge from the shadows under the silver radiance of the full-orbed moon, and stood in awed silence as the light fell on its face and imperceptibly slipped away to the other side as the queen of heaven continued her arched course. We saw the mists of the early morning appear out of the half light, like swaddling clothes around the giant effigy, and fade as the first light came, revealing the Buddha in its full majesty—the sun lighting the unruffled countenance and bringing out the sweetness and patience of that eternal bronze face. We saw it in the full noon with the sun blazing overhead and when the long shadows were flung across its face by the tall pines and cryptomerias that stand sentinel round about. We watched it as the night came on, and as the stars slipped silently out, inlaying the roof of heaven with their gold and silver patinas. We saw it in the rain, when the storm gods swept in from the sea, clothed in the majesty of storm and wind, with raiment of mist and of rain. Most frequently, we saw it in the morning light, when the full face shone in the sun and the whole figure seemed to breathe the spirit of peace. Ever and always—no matter what the time or the conditions, the great Buddha was most impressive and brought to us a message of calm and blessing.

Of course, these were not the only things we saw in our rambles about this delightful neighborhood. The town, with its ten thousand inhabitants, covers a vast area, and today, despite the various fires, floods and calamities that have occurred since the palmy days of old, has some forty Buddhist temples and nineteen Shinto shrines. Eighteen of these Buddhist temples are those of the Nichiren sect and still attract thousands of worshipers to the place. We visited nearly all of these at one time or another, and found in each of them something to interest and entertain. Sometimes it was an aged statue with a curious bit of history or legend woven about it, such as the great statue of Kwannon at Hase-no Kwannon, which is not far from the Daibutsu.

Here was a huge, rambling structure, said to have been founded in A. D. 736, and reconstructed on the present lines in the fifteenth century. It was located on a high terrace from which magnificent views of the surrounding country were had. The chief feature of interest in this shrine was the huge statue of the eleven-faced Kwannon, or goddess of mercy, carved from a single piece of wood and heavily gilded. It stands in total darkness behind the altar and is visible only by the aid of lighted candles carried in by the priests for a small fee. During one week of the year, from the 12th to the 18th of March, the doors of



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Provide every facility for
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I. MAGNIN & CO.
SERVICE BUREAU
The San Francisco shop will give
personal assistance in shopping
to patrons in and out of town.

the temple are thrown open and the golden face of the figure is manifest by the light of day.

The origin of the statue is wrapped in the mists of tradition, yet the story is fascinating. It has been preserved in writing by direction of the Emperor Uda, who commanded the distinguished scholar, Michizane, to perpetuate it, and who completed the work in 896.

According to this story, as translated and published in a condensed version by the temple authorities, a holy priest named Tokudo Shonin was passing one night through the valley of Yamato, when he came upon the trunk of a giant camphor tree fully a hundred feet long, lying along the path. From the trunk came a soft radiance and the air was filled with a strange and lovely fragrance. Beholding this, the priest fell on his knees and prayed that from this wood he might carve a statue of the god, and that help be given him to perform the work. Suddenly, there appeared at his side two heavenly forms, who told him that they had come in answer to his prayer. Tokudo Shonin continued to pray and the messengers set to work hewing the trunk into a statue of Kwannon. For three days they worked without ceasing, while the priest strove mightily in supplication for the success of the labor. At the end of that time the trunk was transformed into two great images of the Merciful One and, at the urgent request of the awe-struck priest, the two celestial visitors made themselves known as Tensho-Daijin and Kasuga-Myojin, sent from heaven in answer to his prayer. Having thus revealed themselves, and having accomplished their earthly mission, they disappeared in a cloud.

When these things were reported to the Court, the Empress dispatched a messenger to do reverence to the two statues thus wrought, and a temple was duly constructed at Hase in Yamato, under the direction of the reverend

Gyogi Bosatsu. The fane was opened and consecrated with great pomp and ceremony and the statues consecrated. The fact that there were two of them and that they were almost identical puzzled the Bosatsu very much, but he solved the problem by ordering that the one carved from the base of the tree should be placed in the Hase temple, and that the other should be carried to the sea shore and committed to the care of the sea god, that his waves might bear it to whatever place the Kwannon might select for her own use.

Then for sixteen long years nothing was heard of the wonderful statue which had thus been sent out on an unknown mission.

Then came the great news. Some fisher folk on Sagami Bay, off Kamakura, came upon a strange object floating on the waves which emitted an unearthly radiance. It was conveyed to the shore, amid great rejoicings at the thought that the long-lost goddess had come back, and a rude temple built at the landing place to receive it. To this all the region round flocked to worship. When the news reached the Emperor he ordered a temple suitable for the reception of the mighty image to be erected, and it was given the name Shin (new) Hase-dera to differentiate it from the one at Yamato. It was also called the Kaiko-San, or the "Temple of the Radiance of the Sea," because of the effulgent light that shone from the statue when it was found on the waves. This famous Kwannon, of mystic origin and recovery, has, since the building of the temple, been worshipped by hundreds of thousands of pilgrims seeking the compassion and help of the Merciful Goddess, who is the incarnation of brotherly love, and whose radiance is without stain, and whose universal loving for humanity led her to renounce the joys of Paradise and come to earth, there to guide the feet of weary pilgrims to the haven of eternal peace in Nirvana."

During those long and pleasant days of our outings at Kamakura, we visited most of the temples that remain. Monuments they stand to the former glory of the place, impressive in the solitude and even in their present state. From their mossy steps, or under the shadows of their ancient porticoes, we looked out over the landscape and listened to the lore of the priests, whom we found always ready to tell the tales of the long ago, interwoven with many a picturesque legend and anecdote.

We can never forget the morning, when we went to Engaku-ji, the foremost temple of the entire region, and there met a bent and wrinkled priest, in appearance aged beyond calculation, whose store of knowledge and lore of this place was vast and entertaining. Best of all, he loved the place and came to it regularly on his pilgrimage, and he could and would talk about it.

So we sat with him and shared our lunch with him, and listened, fascinated, to the words that came from his lips like drops of crystal from the well-spring of the past. From him we learned how Engaku-ji was founded by Tokimune, the seventh Hojo Regent, in 1282, and became the stronghold and sanctuary of the Zen sect of Buddhism: the contemplative sect which teaches that every man may gradually purify his own soul and achieve the knowledge of Buddha through religious meditation and the gospel of silence; an introspective philosophy that inculcated an indifference to death and the daily dangers that beset the life of warrior and worker alike, which made a powerful appeal to the fierce fighting samurai of those days, and came to be a potent factor in the development of the doctrine of Bushido or the chivalry of Japan.

The lovely valley, enclosed by rocky walls and green rolling hills, shaded by great trees and whispering bamboos, the very atmosphere of the romantic spot, seemed to be pervaded by holy peace and monastic calm, that were at variance with the tales of ruthlessness exhibited by the founder of the temple in his fierce patriotism.

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THE DRAKE, under the same management as THE BLACKSTONE, is far-

famed for its beauty of location overlooking Lake Michigan. Yet it is only a few minutes' walk from the heart of the city's business, art and theatrical centers. Rates are very moderate.

For Tokimune was a doughty warrior and not afraid to fight. When the great Kubla Khan, ruler of all Mongolia, and the most powerful ruler in Asia, in 1280, sent his emissaries to demand that Japan pay tribute to him, Tokimune received them coldly and, after listening to their messages, bade his officers cut off the heads of all but one, whom he sent back to his lord with the bloody heads of his companions as his answer and defiance to the insulting command.

This answer brought forth the Mongolian invasion two years later (1282) when the assaulting hordes were given a decisive defeat, before they even landed on Japanese shores.

Under the eiceronage of the reverend father we walked about the temple grounds, past the time-torn juniper tree that stands like a sentinel of the past, beside the gate, under the great tower gate of fine Shinto architectural lines stood merging ourselves into the stillness, to admire the effect of the mighty structure against the lofty cedars, the simplicity of its mighty curves and up-turned gables of its heavily thatched roof conveying a sense of impelling majesty and strength.

We listened to him as we came into the dimness of the *Butsuden* or Hall of the Images and stood before the great Buddha, once resplendent in its glowing gilding, but now black with age; a large and ancient statue executed in 1381 by a Chinese artist named Kyoden; saw the granite shaft that sits on the back of the huge tortoise, on which is inscribed, "For the protection of their country," which was built by popular subscription in memory of those who died in the Japan-Russian war of 1904-5; passed the caves on the shadowed hillside thick set with myriad images of Kwannon; stood for a moment to look back over the magnificent tower gate embowered in its solemn cryptomerias, studied the finely painted and heavily lacquered statue of Tokimune, which is in a small temple on the way, and came by the path that leads along the upper side of the beautiful "Lake of the sacred fragrance" to the Sharden, the oldest building in Kamakura, which has miraculously escaped the havoc of the ages and stands today the sole link that binds the present to the days of the resplendent Kamakura period. This is a small temple, a perfect example of the Sung type of Chinese architecture, which is under the protection of the Imperial government. It was originally built to enshrine one of the most sacred Buddhist relics—no less than one of the teeth from the upper right jaw of the Buddha himself, which was obtained in some supernatural way after the death of the great teacher in 543 B. C. It came into the possession of a Chinese priest and after long repose in the temple of Noninji in the capital of China, was borrowed by the Shogun Sanetomo, that he might worship it in his own land. On the way back to Kamakura his messengers were intercepted by the officials of the Emperor Juntoku, who bore the valuable relic to the Imperial palace in Kyoto. After much negotiation that almost broke out into war, the relic was sent to Kamakura, and in 1301 placed in the Sharden at Engaku-ji, where it reposes in a crystal casket within the holy of holies.

According to those of the faith, it is through its benign influence that the venerable building has survived the catastrophes of the years and stands today guarding the sacred tooth. It was invoked at the time of the Mongol attack and during national calamities of all descriptions, and usually, so they say, with beneficent results. Not far from the Sharden in an open belfry with a curved Chinese roof is one of the most important possessions of the temple—the great bronze bell, whose deeply resonant and melodiously rich peals of musical thunder, vibrating in long, quivering, throbbing waves, break the stillness of

(Continued on page 32)



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CHESTER DOYLE

(Continued from page 41)

up half for the hotel and half for
where your heart lies."

"Jim," while in San Francisco
sharing with Mayor Ralph the so-
briquet of "Sunny Jim," had been to
Hawaii. In this decision Woods
showed wisdom, for the magic of Ha-
waii gave an entree to his agent where
ever his dollars sent him. A double
entente was established, all the man-
agers of all the first class hotels on the
route working for the interests of
Bowman and Woods in the same
breath that they boosted for Hawaii,
and vice versa.

As a result of his trip, Doyle, who
was feted in many ports, brought to
Hawaii the forecast of one of the big-
gest tourist seasons the territory has
experienced. A unique record of re-
sults is found in the personal letters
on file with the tourist bureau from
all parts of the world in which are
written the gospel of Hawaii as
preached by Doyle.

In the appointment of Doyle Gov-
ernor Farrington has brought to the
territory the acumen and wide knowl-
edge found so valuable to the big ho-
tel corporation.



Chester A. Doyle



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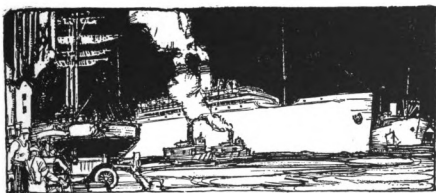
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\$4. a day and upward

Headquarters of
JAPAN SOCIETY OF NEW YORK

F. A. MUSCHENHEIM

Handling of Silk An Interesting Feature of Ships and Rails at San Francisco

The bulk of the raw silk entering
America from the Orient comes via
Toyo Kisen Kaisha ships to San Fran-
cisco. The great value of such cargoes,
the fluctuating market values in the
East and the high rates of insurance
make time an essential factor in the
delivery and combine to secure for this
precious commodity a service that is
given to but few articles of merchan-
dise. When the Taiyo Maru arrived
recently it brought thousands of bales
of raw silk amounting to nearly 300
tons and valued at approximately
\$3,000,000. A train of special "silk
cars" designed like an express car for
this freight, was awaiting on the dock
when the steamer came alongside, and
unloading from ship to train started
almost as soon as the vessel made fast.
In a few hours after arrival the silk
was speeding East on what the rail-
road men call "passenger train
schedules." That means that the ex-
press trains bearing the silk are given
right of way over all other freight
and rank as passenger trains in time,
making New York in five days, the
same as through passengers. There
is a considerable rivalry among trans-
continental rail lines for this busi-



TOKYO PEACE EXPOSITION

MARCH 10 to JULY 31, 1922

Planned on a Broad International Scale

Plans for the great exposition and fair to be held in Tokyo from March to the end of July next year are assuming shape, and it appears as if it would go over in a very big way. Under the schedules outlined by the promoters this will be the biggest affair of its kind ever held in Japan, or in the Far East. Some idea of its scope is given in the general plan issued in an official report as follows:

For Attention of Foreign Exhibitors at the Tokyo Peace Exhibition of 1922.

1. The exhibition is to be called the "Tokyo Peace Exhibition."
2. The site for the exhibition is to be Ueno Park.
3. The term of the exhibition is from March 10 to July 31, 1922.
4. Exhibit boundaries include the Japanese Empire, her colonies, her mandatory territories, and her leased territories.
5. The exhibition welcomes exhibits of foreign products as specimens.

Rules and Regulations for foreign exhibits:

Article I—Those who desire to exhibit foreign products by virtue of Article 5 of the General Rules and Regulations of the Tokyo Peace Exhibition shall observe the following rules and regulations:

Article II—Exhibits are to be exhibited in Foreign Building in accordance with the separate "synopsis of classification," the exhibits belonging to one and the same exhibitor may be exhibited collectively in one place, waiving the classification.

Article III—Application for exhibits shall be made in accordance with the following:

No. 1. Application papers made out as per Form 1 shall be sent in to reach the exhibition office on or before October 31, 1921.

No. 2. Exhibitors not residing in Tokyo-fu shall appoint a resident in Tokyo-fu as their representative and shall enter the name and address both in the application papers and lists of exhibits, accompanied by a power of attorney, stating the matters entrusted.

No. 3. In the application papers and the lists of exhibits, the places of production shall be stated, the places where the exhibits were collected, produced, treated or manufactured are to be taken as the places of their production.

Article IV—Those who obtain permission to exhibit shall forward lists of exhibits, made out in conformity with Form 2, to the exhibition office on or before January 31, 1922.

Article V—Exhibitors using ground space for their exhibits (including private passage) in Foreign Building shall pay rent for such space, the rent being payable at the time they obtain permission for their applications at the rate to be separately prescribed.

Article VI—Exhibition management shall not refund the rent paid in even if the exhibitors cancel the application of their own accord, or even if the management of the exhibition withdraws its permission.

Article VII—Exhibitors shall at their own expense provide for the following:

No. 1. All necessary arrangements or decorations for the installation of the exhibits.

No. 2. Necessary preparations for operation of machines, and their supervision.

No. 3. Watchmen for exhibits.

No. 4. Restoration of the places damaged or injured by installation and decorations or by changes in installation.

Article VIII—When necessary the

(Continued on page 53)

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The QUESTION DRAWER

The passenger department of a great steamship company, as a sort of a public institution, comes in for many demands of varying and opposite character. The questions that are asked of its employees, or written in to its correspondence bureau, are of so wide a range and in many cases of so technical a nature that much time and study must be given to securing the proper answer. This is not only true of steamship lines on the Pacific, but on the Atlantic as well. The following questions and answers, selected at random from the letters received by the editor of JAPAN, the passenger departments of Toyo Kisen Kaisha, and the Cunard Steamship Company, give some idea of the wide range of subjects covered by the inquiries of a single week's mail:

Q. What is the meaning of the word "Maru," affixed to the name of each Japanese merchant vessel?

A. The word "Maru" is one whose derivation is lost in the mist of antiquity, and it is given several meanings. Its commonly accepted definition, as applied to ships, is "of or connected with the sea."

Q. Who was the first European to interest the Japanese in ships of the foreign type?

A. Will Adams, a Kentish sailor, who was wrecked on the shores of Japan in 1600, was the first to instruct them in the art of Occidental shipbuilding.

Q. How does the area of Japan compare with that of California?

A. The Empire of Japan, including its dependent islands, is said to comprise something like 10,000 square miles more than the State of California.

Q. What is the population of the Japanese Empire?

A. According to latest reports, the population of Japan is approximately 57,000,000 people.

Q. What is meant by net and gross tonnage and displacement of steamships?

A. Gross tonnage applies to the entire capacity of the ship measured in tons of 100 cubic feet. The net tonnage is obtained by deducting from the gross tonnage the space used for ship's officers and crew, and for the boilers, engines and propelling ma-

chinery. By "displacement" is meant the weight of water displaced by the ship when she is loaded. Take the tonnage of the Shinyo Maru, for example: Gross, 13039 tons; net, 6374 tons; displacement, 22000 tons.

Q. Which is the deepest ocean?

A. The average depth of the Pacific is 12,780 feet. The general depth of the Atlantic is 12,060, and of the Indian Ocean, 10,980. At Porto Rico the Atlantic is over 27,000 feet deep, while near the mouth of the Rio de la Plata it is over 40,000 feet deep.

Q. What is the difference between a schooner and a bark?

A. A schooner has two or more masts and carries fore and aft sails. A bark has three masts, all square rigged except the third or mizzenmast. The latter is fore and aft rigged.

Q. How long is a knot, or nautical mile?

A. The sixtieth part of a degree, or a mile and one-sixth. Six knots may be roughly taken as equal to seven miles.

Q. How many feet in a fathom?

A. Six feet.

Q. What is the log?

A. An instrument towed by the vessel by which the distance sailed is ascertained. In steam vessels the distance traveled is now generally determined by the drive of the engines.

Q. (1) What is meant by larboard? (2) Lee-side?

A. (1) The left or port side looking toward the bow. The term is now obsolete. (2) The side away from the wind is the lee-side, the weather side being toward the wind.

Q. What is bilge-water?

A. The foul water that collects in the bilge or lowest parts of the ship's bottom.

Q. What is the crow's nest?

A. A protected platform on the foremast where the lookout is stationed.

Q. Is the forecabin under the bridge?

A. No. It is the seamen's quarters below the deck in the bow; generally pronounced fo'c's'le.

Q. (1) What is the cable rate from New York to Great Britain and Ireland? (2) From San Francisco to Japan?

(Continued on page 56)



View of Repulse Bay Hotel, the finest resort in the Far East, recently opened on Repulse Bay on the opposite side of the Island from the city. It combines every advantage of a modern resort and country club, golf, swimming, sailing, etc.

HONGKONG HOTEL COMPANY, LIMITED
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Hongkong Hotel :: Hotel Mansions Repulse Bay Hotel

JAMES H. TAGGART, Managing Director

AMERICAN OR
EUROPEAN PLAN

Hongkong is one of the most picturesque and beautiful places in the world. Situated on the Island, the City of Victoria faces the harbor and ascends the heights, its residence section occupying the terraces on the hill sides. The business portion is on the level land along the water side, while behind towers the Peak, rising nearly two thousand feet above the sea.

The City has many handsome and substantial business structures, excellent hotels, world-famous clubs and numerous attractions for the visitor. It is the oldest, richest and most important British Crown Colony in the Far East.



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Hongkong Hotel occupies a commanding location in the center of the business section. It has been established for more than fifty years and is the center of the hotel life and social activities of the Colony. As shown in the engraving on the left it is built to suit the climate, each floor having wide airy balconies, the full length, assuring greatest comfort. It is operated on both table d'hôte and a la carte plan and is noted for the excellence of its grill room.

Hotel Mansions, another of the company's hotels under the same management is situated just across the street from Hongkong Hotel.

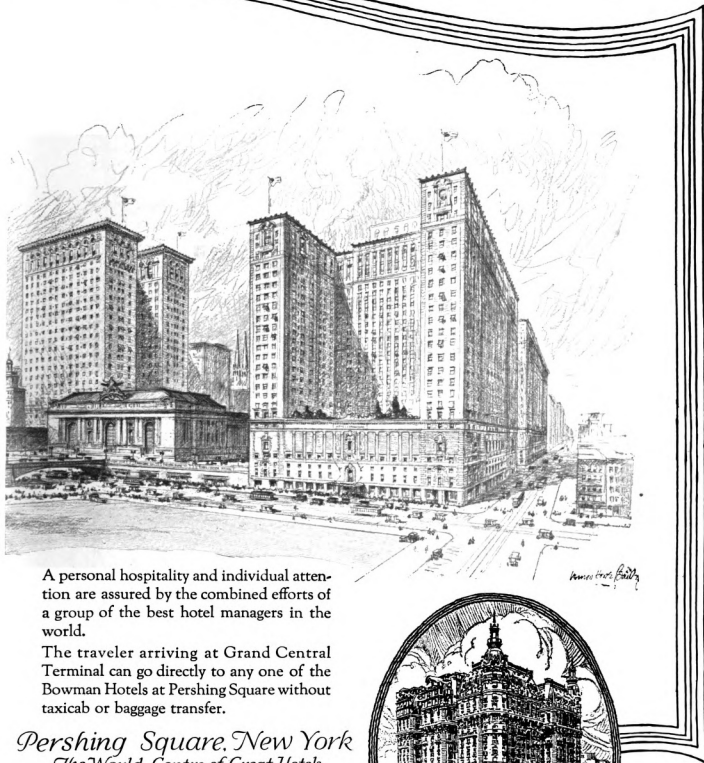


Bowman Hotels

New York

John M. E. Bowman, President

From left to right: Murray Hill Hotel
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Belmont, James Woods, v. p.; The
Biltmore; Grand Central Terminal;
Hotel Commodore, George W.
Sweeney, v. p.



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Tierney, V. P.
in the River-
side Residen-
tial Section

KAMAKURA MEMORIES

(Continued from page 45)

the hills. It was cast in 1301, from metal that was discovered at the bottom of one of the lakes, in answer to the prayers of Sadatoki (eighth Hojo regent), and is eight feet high, four and a half feet in diameter and six inches thick at the edge, weighing more than a ton.

Then there were other temples and shrines—quaint, picturesque, delightful because of their historic associations as well as for their present-day attractions. There was Kenochō-ji, a short half mile from the Hachiman shrine, the head and chief of Kamakura's five great monasteries. Its chief attraction was the huge statue of Jizo seated on the lotus throne with the shakujo with its metal rings and the hoshu-no-tama or jewel of good luck in its palm. This was constructed to enclose a small statue of the same god within its head. Beyond this was the mountain shrine of Hansabō, the approach to which is up a steep hill, the way outlined with thousands of prayers on little sticks stuck in the ground beside the road. On clear days the view from this point of vantage was entrancing—hills and valleys, merging into the mountain range—black, dark and rugged—with the white cone of Fuji-san dominating the skyline. On the other side, the wondrous blue bay washing the half moon of Kamakura's golden beach, the broad sweep of ocean and the lilac hills of Oshima, the island with the active volcano in its fiery heart that continually pours its plume of white smoke into the blue vault of heaven like another cloud.

We were telling these and some of the other things we had done and learned during our fascinating loiterings at Kamakura to some friends at the Grand Hotel one night, shortly after we came back.

"I've been to that place," said one of them, "I've been

down there a score of times—in fact, we drive down there once or twice a month, but I never saw any of the things you are telling about except the Buddha and the temples. How did you find out about them?"

"Ah," we replied with the large patronage of one who has really made a discovery, "to thoroughly come into a true understanding of any place it is not enough to simply go *to it*, even though you may do so many times. You must take time to loiter—to absorb—to be *of it*, and then you will gain a true feeling for the place and its historic background."

"And that is true, not only of Kamakura but of nearly every other place in Japan."

"There is another place down there that I would like to know about," said another. "It is some island—not the volcano one, but the picture place. Did you go there?"

"Oh, you mean Enoshima," we answered. "That is quite near Kamakura. Yes, we went there many times, but it deserves a story by itself."

WILL ADAMS OF URAGA

(Continued from page 13)

from the fact that his good influence persisted unimpaired for the years which intervened between 1616 and 1620.

Defiance of Spain

It was Will Adams who emboldened Japan to defy Spain, when she was the mightiest power in Christendom, and when she impudently demanded that Iyeyau should expel every Protestant heretic from his dominions. Not only did Japan defy the power of Spain, but in 1612 Iyeyau ordered every priest out of the country as an *undesirable* or *disloyal* propagandist. At the same time

(Continued on page 55)

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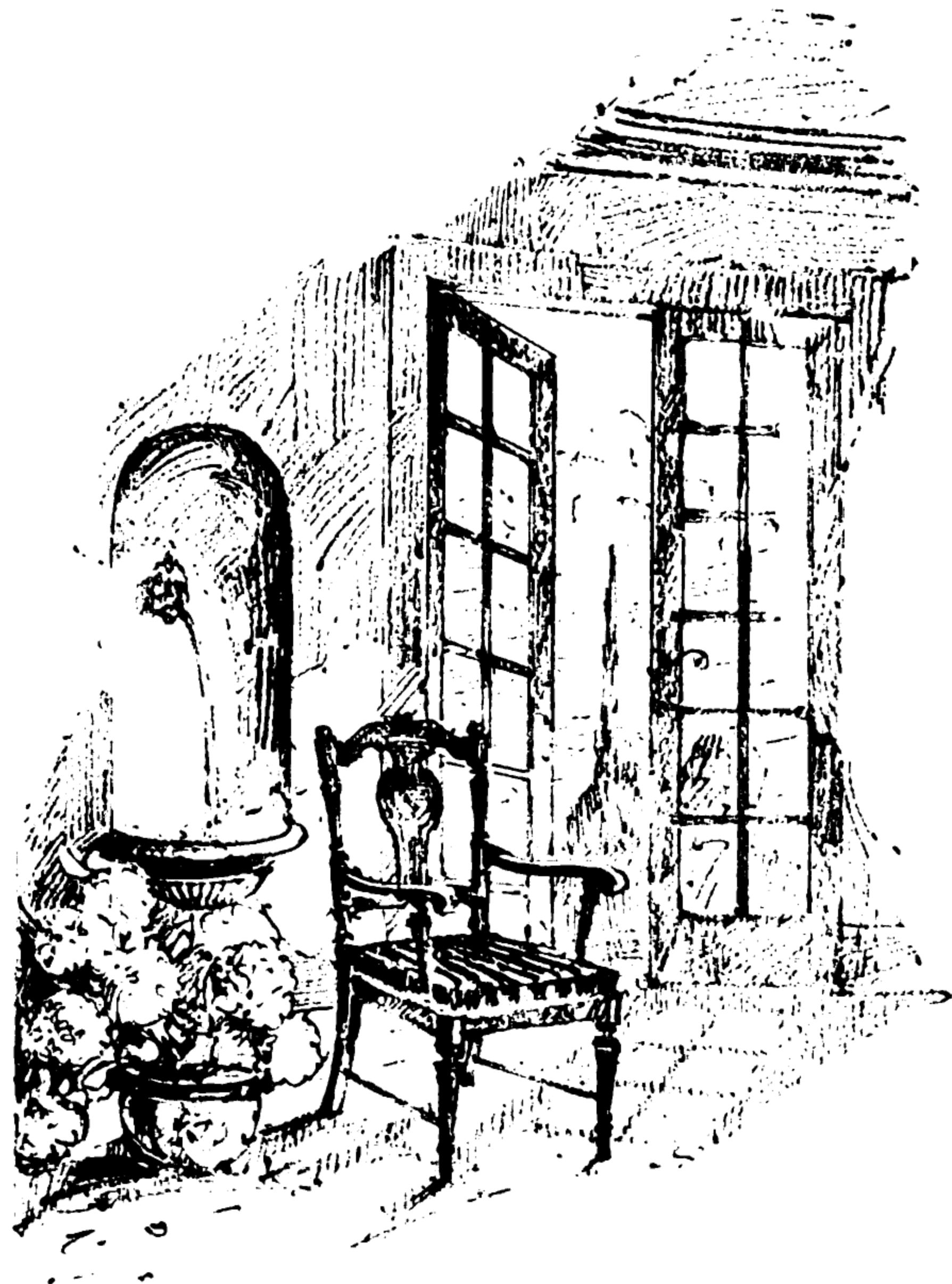
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SAN FRANCISCO





TOKYO INDUSTRIAL EXPOSITION

(Continued from page 47)

exhibition management may provide show cases, shelves and other necessary preparation for exhibits, and in such cases exhibitors shall pay for them as directed by the exhibition management.

Article IX—When the exhibit is sold the fact shall be made known by attaching to it a ticket inscribed "sold," and the name of the exhibit and the price shall be sent to the exhibition management each and every time without delay.

Article X—No case or box containing exhibits shall be brought into the exhibition grounds unless the precise lists with numbers and marks of box or case, together with the particulars of the contents, be sent in previously reported to the exhibition management.

Articles XI-XIV, inclusive, are omitted, since not important.

Article XV—When documents to be presented to the exhibition office in the foreign languages, they shall be accompanied by a translation of the same in Japanese.

Article XVI—With regard to machines and machinery, a plan for their exhibition shall be presented to the exhibition management ten days before putting the plan into execution. Permission for laying of foundations and necessary work for operating such exhibits shall be applied for and finished within the date specified by the exhibition management.

Article XVII—Proper provision shall be made to keep the place clean of all refuse or waste water discharged by machines in operation.

Article XVIII—When watchmen or persons in charge of exhibits are provided, their names and addresses shall be submitted to the exhibition management.

Article XIX—Watchmen or persons in charge of exhibits shall be under the direction and superintendence of the exhibition management.

Article XX—Commemorative diplomas will be presented to the exhibitors and to those who made particularly excellent exhibits, commemorative medals will be presented.

Article XXI—Any other matter not specified in these rules and regulations is to be governed by the general rules and regulations of the Tokyo Peace Exhibition, and other rules and regulations to be made hereafter. (The Rules and Regulations of the Tokyo Peace Exhibition shall apply to all matters or cases not provided for herein.)



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WILL ADAMS OF URAGA

(Continued from page 52)

he made welcome all Dutch and English traders and gave particular orders that ships in distress should be humanely looked after and their crews welcomed in hospitable manner.

During the whole reign of this notable Tycoon *not a single European missionary was put to death*, though they persistently violated the laws of the land that sheltered them.

There would have been no persecution after the death of Iyeyau, had the missionaries obeyed the laws. But the priests apparently had no objection to lying and forging and treacherously evading their civil obligations, and for this reason the government finally reached the conclusion that they could only have peace after ejecting every European.

An exception was made, yet hardly an exception, in favor of a little artificial island in the port of Nagasaki where trade was carried on under heavy restrictions. But it was technically not on Japanese territory—merely a species of commercial quarantine.

China and Japan had been politically estranged since the invasion of Korea in 1598, and therefore we cannot imagine that these two countries conspired together against Christianity.

The Result of Intrigue

It is an interesting coincidence that missionary intrigue produced in Peking the same results that it did in Yedo and that no single cause operated so strongly toward closing Oriental ports as the dishonest methods of Christian proselytizers during the 16th century. Will Adams lived happily with his Japanese wife and children and

Frederick Ward did the same with his Chinese family. Both troubled themselves very little regarding the subtleties of transsubstantiation, but they did their duty loyally each in his allotted sphere. Adams became a grandee with a hundred serfs over whom he had power of life and death. He was, however, honored no less than feared—for otherwise he would not have died peacefully in his own bed.

Like General Ward of Salem, he reaps the reward of his upright life by an annual service at his grave. This honor is paid in pagan form, and from grateful hearts. Every child of Japan blesses the memory of Will Adams, who helped Iyeyau as Lafayette helped Washington. It was this blunt British pilot who prevented the Spaniards from planting the Inquisition in Kyoto and Yedo as they had already done in Mexico and Peru.

Two Hundred Years' Peace

Japan had known only the clash of angry arms ever since the missionary entered his ports. But peace came as soon as Christianity was expelled, which happened soon after the death of Adams.

Peace remained with Japan for two centuries. No nation of Europe ever enjoyed so long a respite from war as did this happy country, and this remarkable period of national repose lasted until the guns of Commodore Perry boomed over the grave of Pilot Adams in 1853. The spell was broken. Perry brought back the age of missionaries and bloodshed. It was all written in the stars and Perry did his duty, but those of us given to the study of history note with melancholy interest that since Japan rescinded her edict against Christianity, or in other words, since she has imitated the so-called *progressive* methods of modern Europe, she has had more war and more bloodshed than in her two centuries of pleasant and peaceful paganism.



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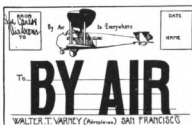
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THE QUESTION DRAWER

(Continued from page 48)

A. (1) Twenty-five cents a word.
(2) Ninety-six cents a word.

Q. What tonnage is owned by (1) Great Britain, (2) by the United States?

A. (1) Great Britain and her possessions, 20,200,000 tons. (2) The United States, 14,575,000 tons. Japan comes third with about 3,000,000

Q. Why do steamship masts and funnels slant backwards?

A. It is believed to lessen the air resistance; also to allow the general lines of the ship. Many ships have vertical masts and funnels.

Q. What bodies of water constitute the Seven Seas?

A. The Seven Seas are located in the northern section of the Adriatic Sea. Besides the delta of the Po, and the large marshy tracts which it forms, there exist on both sides of it extensive lagoons of salt water, generally separated from the Adriatic by narrow strips of sand. The best known of these lagoons is the one on which Venice is situated. They formerly afforded a continuous means of internal navigation by what were called "The Seven Seas" from Ravenna to Altinum. In the days of their great fame and prosperity many fine vessels of commerce and

beautiful private ships equipped in great luxury swept over their shallow waters. Nowadays when the name of the Seven Seas is used it applies generally to all the great bodies of water that cover the earth. To say "the finest ship on the Seven Seas" means the finest ship afloat on any sea, and sea in this sense includes ocean, gulf and bay.

Q. What is the marking on the side of a steamer that looks like the sign on the end of a Unedea biscuit carton?

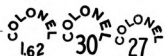
A. That is the Plimsoll mark, or sailor's safeguard, originated by Samuel Plimsoll of Bristol, England, and adopted by Act of Parliament to protect insurance companies from dishonest shippers who criminally over-loaded unseaworthy ships, over-insured them and then sent them out to their doom in the seas. Even though sailors have signed articles they cannot be compelled to sail on a ship loaded deeper than this mark. Its position is mathematically accurate, being figured on the form, displacement and cargo-carrying capacity of the ship. It has been adopted by all countries.

Q. What is the average distance visible at sea say from the promenade deck of the Taiyo Maru?

A. About ten to twelve miles.

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THE BOOKSHELF

"WHAT JAPAN WANTS," BY YOSHI S. KUNO

"What Japan Wants," by Yoshi S. Kuno, also has the advantage of presenting the situation from the Japanese angle. Professor Kuno writes as an interpreter of Japan to America, on questions of immigration, international relations and internal affairs. He proves himself able and willing to see the case of the Western nations, and with avoidance of extremism asks us to look at the other side of the shield.

Professor Kuno believes that "people well informed regarding the conditions of both nations (Japan and the United States) are inclined to believe that a war between two such countries is next to impossible." The source of irritation in the Japanese resident in California would be smoothed away, he considers, not by State laws which, in his opinion, are bound to be ineffective, but by Federal legislation permitting the naturalization of Japanese already within the United States, only on condition, however, that Japan also revise her laws regarding naturalization and expatriation.

In the Pacific, "the people of Japan, with the exception of a few militarists, are united in wanting all nations to remove all fortifications from their insular possessions, so that this ocean may become in reality a peaceful sea." The problem of Yap could be solved to the satisfaction of Japan by ceding the cable line which runs to the Philippines to the United States and allowing the mandate of the island to remain with Japan, in accordance with the terms of the peace treaty.

As for the Philippines themselves, "what Japan wants is that, in the course of time, the Philippines may be granted independence, either complete or under the protectorate of the

United States, and that Japan may be allowed to enjoy unhampered trade with them."

A great deal has been written of late in behalf of Korea against the rule of Japan. The case for Japanese control is put by Professor Kuno in the following terms: "Korea has never, for any length of time, been able to stand alone, but has been either a dependency of Japan or of China. Moreover, because of her geographical situation, Japan cannot grant Korea independent self-government because, as can readily be seen by the map, Korea is strategically of much greater importance to Japan than is Cuba to the United States."

The need of territorial expansion on account of overpopulation is not considered pressing, since Japan is rapidly changing from an agricultural to an industrial nation. But Siberia is regarded by Japan as a natural field for colonization, and the suggestion is made that Siberia be acknowledged an Oriental country.

An able lawyer has said that he works up his opponent's case as carefully as his own in order to meet it. What the Japanese are thinking on questions affecting the United States is important to all Americans interested in foreign affairs. (New York: Thomas Y. Crowell Company; price, \$1 net.)

"WHAT JAPAN THINKS," BY K. K. KAWAKAMI

Of the large number of books that the present acute interest in the political intentions and conditions in Japan has brought forth in this country, almost all have been written by and for Occidentals. The "first-hand observation" of their writers is at best the observation of an outsider.

A collection of articles on "What Japan Thinks," edited by K. K. Kawakami, is of particular interest because it was not written to explain Japan to the West, but expresses opinions current in Japan itself. It is avowedly a symposium, and includes attitudes ranging from a defense of autocracy to an appeal for alliance with Bolshevik Russia.

The Monroe Doctrine, the League of Nations, racial equality, militarism, "illusions of the white race," are among the problems presented from the Japanese point of view—or, rather, from several diverse Japanese points of view.

The articles, with two exceptions, are taken from newspapers, magazines and books published in Japan or China, addressed primarily to the Japanese themselves. It is in accordance with the very scheme of the book that they show no unity of thought any more than editorials reprinted from the *New York Times*, the *New Republic* and the *New York Call* would agree. But they show the American reader what the Japanese are talking about when they do not expect to be overheard. (New York: The Macmillan Company; price, \$2.)

HANDLING OF SILK

(Continued from page 46)

ness, as they must also compete with the northern foreign lines with somewhat shorter sea connections. Because of the high speed demanded and the valuable character of the merchandise, such trains command a high freight rate as well as a very high insurance premium.

The most recent large consignment of silk to San Francisco came on the Toyo Kisen Kaisha steamer Persia Maru, which brought 258 tons or 3429 bales of silk, valued at \$2,765,824, which were handled in record time, by steamship company and railroad.



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SAN FRANCISCO

JAPAN, CHINA AND FAR EAST

(Continued from page 25)

struction of three new lines, namely, the Tsinan-Shuncheng line, 160 miles, the Kaomi-Shuchou line, 220 miles, and the Weichien-Yentai (or Chefoo) line, 150 miles.

Fifthly, Japan renounces all preferential rights, formerly enjoyed by Germany and transferred to Japan by the Versailles Treaty, with regard to the employment of foreigners and foreign capital and material.

Sixthly, Japan will withdraw her troops, now only 4,000, guarding the Kiaochow-Tsinan railway, the moment China is ready to place her own guards along the line.

Seventhly, the Tsingtao Customs House will become an integral part of the Maritime Customs system of China.

Eighthly, Japan will hand over to China all public property used for administrative purposes within the leased territory.

In the wake of the Versailles Treaty, when Shantung was a subject of heated discussion in America, Dr. John C. Ferguson, adviser to the Chinese Government, published a pamphlet on the question and spread it broadcast. In it he said that Japan intended to "reserve to herself part of the territory for her exclusive jurisdiction, and further to take possession of all German property in Shantung."

In the memorandum of September 7, 1921, Japan openly pledges herself not to establish an exclusive Japanese settlement, or even an international settlement, in Kiaochow or anywhere in Shantung. In the face of this pledge Dr. Ferguson's accusation has no meaning. As for former German property, Japan retains only half share in the Kiaochow-Tsinan railway (245 miles) and three mines appurtenant thereto. Under the German régime, China was under obligation to employ Germans,

if she had to employ foreigners in Shantung. China was also obliged to give Germany preference in the employment of foreign capital and material. Japan entirely gives up this preferential privilege. She gives up even three railway concessions in favor of the International Consortium, of which America is the most important figure.

True, China does not get all she wants. But it must be remembered that nothing was taken from China. Everything that Japan proposes to give China was taken from Germany and not from China. Japan dislodged the Germans from Kiaochow at the time when China, torn by internal feuds and political discord, had neither will nor ability to attack them. In the Kiaochow campaign Japan's loss was 2,000 killed and wounded, as well as 300,000,000 yen in treasure. The total expenditure of the Japanese army and navy for the Great War was 924,000,000 yen. A pittance, to be sure, when compared with what other nations expended. But Japan is a poor country, groaning under the heavy burden of taxation. I am giving these facts merely to show that Japan, though situated far from the scene of the Great War, did not remain idle.

That justice must be done China goes without saying. At the same time Japan must be given a square deal. Japan, for the sake of peace and harmony, is willing to give up much that she might keep. Shantung is a province of 55,970 square miles. In such a large province, half share to be retained by Japan in a railway of only 245 miles, two collieries and an iron mine, cannot, by any stretch of the imagination, be regarded as a menace, for Japan's participation in these enterprises is to be purely economic. There will be no Japanese soldier or police guarding the railway or the mines. The Japanese civilian

(Continued on page 60)



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JAPAN, CHINA AND FAR EAST

(Continued from page 58)

population in Shantung, at present only 22,000 as against the Chinese population of 25,810,000, will decrease considerably with the withdrawal of the Japanese troops, now numbering some 4,000, because much of that population consists of tradesmen who followed in the train of the soldiers, and who are more than likely to go home with them.

Comparing the Fiume case with the Japanese case in Shantung, Professor Douglas Wilson Johnson, chief of the Division of Boundary Geography of the American Peace Commission, says:

"It must not be forgotten that the Shantung agreement was based upon a Japanese promise to evacuate Shantung after receiving certain economic privileges similar to those which other nations enjoyed in China. Italians made no such offer respecting Fiume."

Japan has more than once signified her intention of fulfilling the promise made at the Peace Conference. Her proposal set forth in the memorandum of September 7th last goes much further than that promise in favor of China. If China enters into conference with Japan and discusses the Shantung question on the basis of the above proposal, the matter will be adjusted at once.

There is one thing which the Americans must not ignore in dealing with the Far Eastern question, and that is the prevalent feeling among the Japanese that Japan is an oppressed nation, arbitrarily discriminated against by the big brothers of the West, and denied of the usual freedom of immigration into any of the territories where the best opportunities await honest labor. It is not necessary to discuss whether this feeling is right or wrong. It is enough to know that the feeling is general. The Japanese resent the comparison of their case to the German case

before the war. Before the war Germany eagerly sought a "place in the sun," by which she must have meant the establishment of colonies or addition of new territories under the German flag. Certainly she could not have meant freedom of emigration, for that freedom she enjoyed with no hindrance in all parts of the world. The Japanese case is totally different. Japan cherishes no ambition to extend her territory. What she asks is the freedom of peaceful economic activities in countries which offer the greatest opportunities. Deprived of this elemental freedom by the great nations of Europe and America, Japan must perforce direct her attention to the eastern section of the Asiatic Continent. She does not ask for the right of free immigration into continents around which the Powers of the West have erected a Chinese wall. But she asks that her economic expansion on the Asian continent be not thwarted, for that is to her a matter of life or death.

If Japan's recent acts in Siberia or China seemed militaristic, that is merely incidental. The fundamental thing is that Japan's sixty millions know that their country is over-crowded, that their soil cannot overcome the stern law of diminishing return, that, in short, starvation is staring them in the face. That, in the last analysis, is the driving force behind the national desire for economic expansion. This sentiment may have been utilized by militarists or navalists to advance their selfish ends. The fact, therefore, seems self-evident that Japan's militarism cannot be eliminated unless we allow the Japanese to follow the line of least resistance and expand, economically and commercially, in Eastern Asia. If the Conference at Washington were to let the Japanese go home with the feeling intensified that theirs was an oppressed people, the effect would be deplorable, for the militarists would not fail to harp upon that feeling and thus fortify or maintain the position which they have held in the past.



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(Continued on page 62)



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ACROSS THE PACIFIC

(Continued from page 61)

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STEAMERS	Arrive Leave	San Francisco	Honolulu	Yokohama	Kobe	Nagasaki	Dairen	Shanghai	Manila	Hongkong
Korea Maru	Arrive Leave	Aug. 10 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 27 a.m. 30 a.m.	Aug. 31 a.m. Sept. 1 p.m.	Sept. 2 p.m. 3 p.m.	.....	Sept. 5 a.m. 5 p.m.	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m.
Shinyo Maru	Arrive Leave	Aug. 23 p.m.	Aug. 29 a.m. 29 p.m.	Sept. 9 a.m. 12 a.m.	Sept. 13 a.m. 14 p.m.	Sept. 15 p.m. 16 p.m.	.....	.....	Sept. 20 p.m. 21 p.m.	Sept. 23 a.m.
Persia Maru	Arrive Leave	Sept. 6 p.m.	Sept. 13 a.m. 13 p.m.	Sept. 26 a.m. 29 a.m.	Sept. 30 p.m. Oct. 1 p.m.	.....	Oct. 4 p.m. 5 a.m.	.....	.....	Oct. 9 a.m.
Taiyo Maru	Arrive Leave	Sept. 17 p.m.	Sept. 23 a.m. 23 p.m.	Oct. 4 a.m. 7 a.m.	Oct. 8 a.m. 9 p.m.	Oct. 10 p.m. 11 p.m.	.....	Oct. 13 a.m. 13 p.m.	Oct. 17 a.m. 18 p.m.	Oct. 20 a.m.
Siberia Maru	Arrive Leave	Oct. 5 p.m.	Oct. 11 a.m. 11 p.m.	Oct. 22 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 30 a.m. 31 p.m.	Nov. 2 a.m. 2 p.m.	.....	Nov. 5 a.m.
Tenyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Korea Maru	Arrive Leave	Oct. 26 p.m.	Nov. 1 a.m. 1 p.m.	Nov. 12 a.m. 15 a.m.	Nov. 16 a.m. 17 p.m.	Nov. 18 p.m. 19 p.m.	.....	Nov. 21 a.m. 21 p.m.	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m.
Shinyo Maru	Arrive Leave	Nov. 7 p.m.	Nov. 13 a.m. 13 p.m.	Nov. 24 a.m. 27 a.m.	Nov. 28 a.m. 29 p.m.	Nov. 30 p.m. Dec. 1 p.m.	.....	.....	Dec. 5 p.m. 6 p.m.	Dec. 8 a.m.
Persia Maru	Arrive Leave	Nov. 22 p.m.	Nov. 29 p.m. 30 a.m.	Dec. 13 a.m. 16 a.m.	Dec. 17 p.m. 18 p.m.	.....	Dec. 21 p.m. 22 a.m.	.....	.....	Dec. 26 a.m.
Taiyo Maru	Arrive Leave	Dec. 5 p.m.	Dec. 11 a.m. 11 p.m.	Dec. 22 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	Dec. 28 p.m. 29 p.m.	.....	Dec. 31 a.m. 31 p.m.	(1922) Jan. 4 a.m. 5 p.m.	(1922) Jan. 7 a.m.
Siberia Maru	Arrive Leave	Dec. 23 p.m.	Dec. 29 a.m. 29 p.m.	(1922) Jan. 9 a.m. 12 a.m.	(1922) Jan. 13 a.m. 14 p.m.	.....	(1922) Jan. 17 a.m. 18 p.m.	(1922) Jan. 20 a.m. 20 p.m.	.....	Jan. 23 a.m.
Tenyo Maru	Arrive Leave	(1922) Jan. 3 p.m.	(1922) Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	Jan. 26 p.m. 27 p.m.	.....	Jan. 29 a.m. 29 p.m.	.....	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 a.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

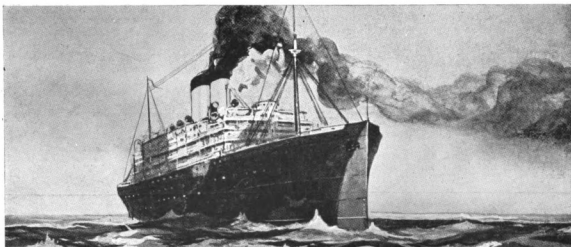
KAISHA—NORTH AMERICAN LINE

(Subject to Change Without Notice)

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Survey Docking 14	June 10 p.m.	June 12 a.m. 12 p.m.	June 14 a.m. 14 p.m.	June 16 a.m. 17 p.m.	.....	June 20 a.m. 21 p.m.	.....	June 22 p.m. 24 p.m.	July 3 p.m. 4 a.m.	July 10 p.m.	Siberia Maru
9	June 21 p.m.	.....	June 24 a.m. 24 p.m.	.....	June 26 a.m. 27 a.m.	June 28 a.m. 29 p.m.	(1921) June 30 a.m. 30 p.m.	July 1 a.m. 3 p.m.	July 12 p.m. 13 a.m.	July 19 p.m.	Tenyo Maru
7	July 1 p.m.	July 3 a.m. 3 p.m.	July 5 a.m. 5 p.m.	.....	July 7 a.m. 8 a.m.	July 9 a.m. 10 p.m.	July 11 a.m. 11 p.m.	July 12 a.m. 14 p.m.	July 23 p.m. 24 a.m.	July 30 p.m.	Korea Maru
Survey Docking 15	July 16 p.m.	July 18 a.m. 18 p.m.	July 20 a.m. 20 p.m.	.....	July 22 a.m. 23 a.m.	July 24 a.m. 25 p.m.	July 26 a.m. 26 p.m.	July 27 a.m. 29 p.m.	Aug. 7 p.m. 8 a.m.	Aug. 14 p.m.	Shinyo Maru
Docking 7	July 30 p.m.	.....	.....	Aug. 3 p.m. 4 a.m.	.....	Aug. 7 a.m. 8 a.m.	.....	Aug. 9 p.m. 11 p.m.	Aug. 22 p.m. 23 a.m.	Aug. 30 p.m.	Persia Maru
10	Aug. 12 p.m.	.....	Aug. 15 a.m. 15 p.m.	.....	Aug. 17 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 a.m. 21 p.m.	Aug. 22 a.m. 24 p.m.	Sept. 2 p.m. 3 a.m.	Sept. 9 p.m.	Taiyo Maru
8	Aug. 27 p.m.	.....	Aug. 30 a.m. 30 p.m.	Sept. 1 a.m. 2 p.m.	.....	Sept. 5 a.m. 6 p.m.	Sept. 7 a.m. 7 p.m.	Sept. 8 a.m. 10 p.m.	Sept. 19 p.m. 20 a.m.	Sept. 26 p.m.	Siberia Maru
Docking 10	Sept. 9 p.m.	.....	Sept. 12 a.m. 12 p.m.	.....	Sept. 14 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 a.m. 18 p.m.	Sept. 19 a.m. 21 p.m.	Sept. 30 p.m. Oct. 1 a.m.	Oct. 7 p.m.	Tenyo Maru
9	Sept. 20 p.m.	.....	Sept. 23 a.m. 23 p.m.	.....	Sept. 25 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	.....	Sept. 29 p.m. Oct. 1 p.m.	Oct. 10 p.m. 11 a.m.	Oct. 17 p.m.	Korea Maru
9	Oct. 2 p.m.	.....	Oct. 5 a.m. 5 p.m.	.....	Oct. 7 a.m. 8 a.m.	Oct. 9 a.m. 10 p.m.	.....	Oct. 11 p.m. 13 p.m.	Oct. 22 p.m. 23 a.m.	Oct. 29 p.m.	Shinyo Maru
6	Oct. 15 p.m.	.....	.....	Oct. 19 p.m. 20 a.m.	.....	Oct. 23 a.m. 24 a.m.	.....	Oct. 25 p.m. 27 p.m.	Nov. 7 p.m. 8 a.m.	Nov. 15 p.m.	Persia Maru
Docking 10	Oct. 30 p.m.	.....	Nov. 2 a.m. 2 p.m.	.....	Nov. 4 a.m. 5 a.m.	Nov. 6 a.m. 7 p.m.	.....	Nov. 8 p.m. 10 p.m.	Nov. 19 p.m. 20 a.m.	Nov. 26 p.m.	Taiyo Maru
Docking 10	Nov. 15 p.m.	.....	Nov. 18 a.m. 18 p.m.	Nov. 20 a.m. 21 p.m.	.....	Nov. 24 a.m. 25 p.m.	.....	Nov. 26 p.m. 28 p.m.	Dec. 7 p.m. 8 a.m.	Dec. 14 p.m.	Siberia Maru
9	Nov. 28 p.m.	.....	Dec. 1 a.m. 1 p.m.	.....	Dec. 3 a.m. 4 a.m.	Dec. 5 a.m. 6 p.m.	.....	Dec. 7 p.m. 9 p.m.	Dec. 18 p.m. 19 a.m.	Dec. 25 p.m.	Tenyo Maru
Docking 10	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	.....	Dec. 13 a.m. 14 a.m.	Dec. 15 a.m. 16 p.m.	.....	Dec. 17 p.m. 19 p.m.	Dec. 28 p.m. 29 a.m.	(1922) Jan. 4 p.m.	Korea Maru
Docking 11	Dec. 19 p.m.	.....	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1922) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Shinyo Maru
Docking 9	(1922) Jan. 4 p.m.	.....	.....	(1922) Jan. 8 p.m. 9 a.m.	.....	(1922) Jan. 12 a.m. 13 a.m.	.....	(1922) Jan. 14 p.m. 16 p.m.	Jan. 27 p.m. 28 a.m.	Feb. 4 p.m.	Persia Maru
9	Jan. 16 p.m.	.....	(1922) Jan. 19 a.m. 19 p.m.	.....	(1922) Jan. 21 a.m. 22 a.m.	Jan. 23 a.m. 24 p.m.	.....	Jan. 25 p.m. 27 p.m.	Feb. 5 p.m. 6 a.m.	Feb. 12 p.m.	Taiyo Maru
8	Jan. 31 p.m.	.....	Feb. 3 a.m. 3 p.m.	Feb. 5 a.m. 6 p.m.	.....	Feb. 9 a.m. 10 p.m.	.....	Feb. 11 p.m. 13 p.m.	Feb. 22 p.m. 23 a.m.	Mar. 1 p.m.	Siberia Maru
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Manila 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.



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Am. Express Co., 19 E. Baltimore St.
W. B. Johnson, Gen. Agent, Southern Pacific Co., 402 Hartman Bldg.

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Thomas Cook & Son, 336 Washington St.
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First National Bank.

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American Express Co., 4th and Race Sts.
F. F. Scott, Gen. Agent, Southern Pacific Co., 202 2nd National Bank Bldg.
W. H. Connor, Gen. Agent, Union Pacific Co., 701 Union Central Bldg.
F. G. Burnett, G. A., Santa Fe, 200 Neave Bldg.

Chicago, Ill.
Cunard Line, 167 North Dearborn St.
Thomas Cook & Son, 203 North Dearborn St.
Raymond & Whitcomb, 112 North Dearborn St.
Am. Express Co., 22 North Dearborn St.
Universal Marine Agency 142 So. Clark
C. L. Keith, 179 W. Jackson Boulevard.
C. F. McPaul, Gen. Agent, Southern Pacific Co., 35 W. Jackson Blvd.
Geo. Bierman, G. A., P. D., Union Pacific Co., 58 East Washington St.
J. R. Moriarty, D. P. A., Santa Fe, 179 W. Jackson St.
J. L. Hohl, G. A., Western Pacific, 700 Westminster Bldg.

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The Collier-Miller Co., 2033 East Ninth St., Cleveland Trust Bldg.
Akers, Folkman & Lawrence, 733 Euclid Ave.
Am. Express Co., 204 E. 9th St.
F. Palmerster, D. P. A., Santa Fe, 405 Bangor Bldg.
J. H. Harper, G. A., Western Pacific, Bangor Bldg.

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C. O. Culley, Agt. Southern Pacific.

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American Express Co., 1643 Stout St.
E. D. Whitley, Denver R. S. and Tourist Agency, 611-17 St.
F. W. Seiwick, Gen. Agt., Southern Pacific Co., Denham Bldg.
J. P. Hall, D. P. A., Santa Fe, 304 U. S. Nat. Bank Bldg.
W. K. Cundiff, A. G. P. A., Union Pacific Co., 4th & California.
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D. M. Shreck, Gen. Agent, Union Pacific Co., 209 Fifth St.
C. M. Moore, G. A., Santa Fe, 616 Flynn Bldg.
H. W. Warren, D. P. A., Chicago, Milwaukee and St. Paul Ry., Union Station.

Detroit, Mich.
Cunard Line, 36 Washington Boulevard.
Am. Express Co., 35 Fort St. West.
W. W. Hale, Gen. Agent, Southern Pacific Co., 211 Majestic Bldg.
A. R. Malcolm, Gen. Agent, Union Pacific Co., 11-17 Lafayette Blvd.
P. T. Hendry, Gen. Agent, Santa Fe, Free Press Bldg.
H. I. Seefeld, G. A., Western Pacific, 805 C. of C. Bldg.

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Southwestern S. S. Agency.

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Security Commercial & Savings Bank.

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E. W. Martinelli, G. A., Western Pacific, care of F. W. & D. C. R. R.

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W. B. Kenney, G. A., Western Pacific.

Highland Park, Mich.
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Hot Springs, Ark.
Leon Nummaville, Mo. Pac. Ticket Office.

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Violette Travel Bureau, Hotel Moulebach.
American Express Co., 1125 McGee St.
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Thomas Cook & Son, Hotel Alexandria.
D. W. Ferguson, 751 S. Spring St.
Equitable S. S. Agency, 1st and Spring Streets.

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H. D. Wilson, 58 North Main St.
L. C. Bouchard, Gen. Agent, Southern Pacific Co., Exchange Bldg.

Milwaukee, Wis.
E. G. Clay, Gen. Agent, Union Pacific Co., 221 Grand Ave.
American Express Co., 368 Broadway.
P. F. Molter, C. M. & St. P. Ry., 368 East Water St.

Minneapolis, Minn.
Cunard Line, Metropolitan Life Bldg.
Nils Wilson, 127 S. Third St.
American Express Co., 619 Marquette.
E. H. Hawley, Gen. Agent, Union Pacific Co., 125 South Third St.
G. F. McNeil, G. P. A., N. P. Ry. Co., 327 3rd Street.

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(Continued on page 66)

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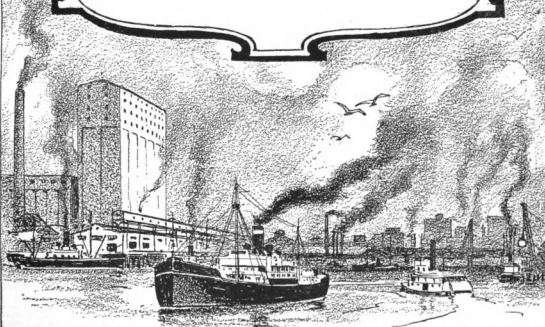
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(Continued from page 64)

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Raymond & Whitcomb, 225 Fifth Ave.
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Gillespie, Kinports and Beard, 59 W. 37th St.
Frank C. Clark, Times Building.
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71 Broadway.

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Cunard S. S. Co., 205 St. Charles St.
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Oakland, Cal.—Crabtree's Travel Office, 1437 Broadway.

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Tamaki & Co., 2456 Wall St.
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Thomas Cook & Son, 225 South Broad St.
Raymond & Whitcomb, 1338 Walnut St.
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American Express Co., 6th and Oak Sts.
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Redlands, Cal.—First National Bank.

Richmond, Va.—C. C. Alley, 830 E. Main St.

Riverside, Cal.—First National Bank.

San Francisco, Cal.
Toyo Kisen Kaisha, 625 Market St.

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Cunard Line, 116 Cherry St.
American Express Co., 804 3rd Ave.
W. H. Olin, A. G. F. & P. D., Union Pacific Co.
T. J. Moore, Consolidated Ticket Office.

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E. R. Jennings, G. A., Western Pacific, Clift Bldg.

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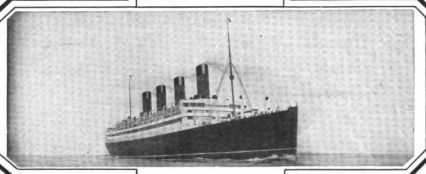
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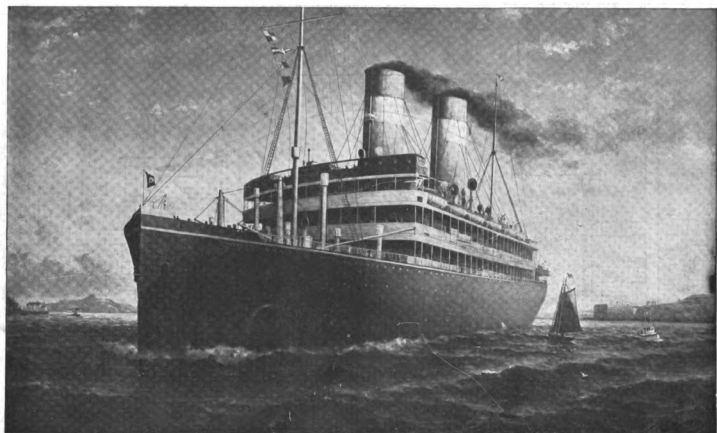
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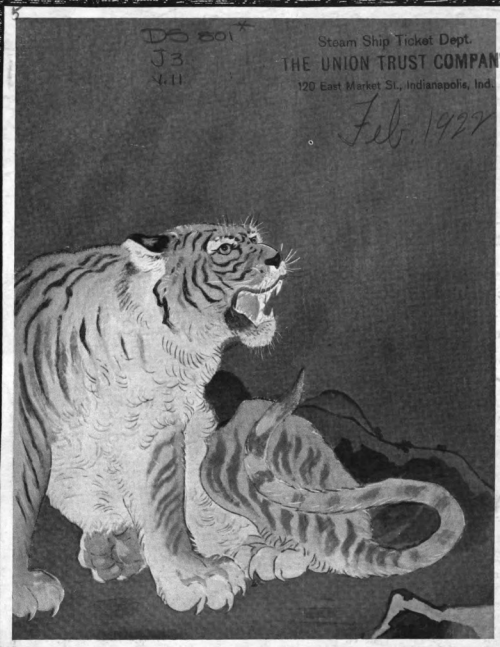
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This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. lines, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedule and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureaus, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

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Carl S. Stanley
MANAGER

Below: The Lodge at Pebble Beach facing the Sea





One of the charms of the Japanese home is the willing and efficient service rendered so swiftly and courteously to the visitor. The maids, known as "neisan," or elder sisters, are almost a part of the family and no effort is too great for them in extending the hospitality of the house. Above is one of them bringing tea along the narrow verandah to our rooms.



JAPAN AND HER MANDATORIES

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea and Saghalin in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.,

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "From the Black Forest to the Black Sea," etc., etc.



JAPAN received me in 1876 when I stumbled upon a sunken rock at the entrance of Yedo Bay. My ship turned upside down and I scrambled ashore with little more than my life. A shipwrecked sailor sees the seamy side of life—and in that guise I first learned to love the people of Dai Nippon.

This is my fifth and final voyage in Oriental waters—for I am an old man and cannot stand any longer the superstitious practice of injecting poison into the blood of healthy passengers. When vaccination by violence shall have been abolished at Christian ports of entry, then may I possibly sail the seven seas once more.

Nearly the whole of my long life has been devoted to travel and the study of administrative methods—particularly in Colonies. Far be it from me to claim the rank of an expert—only a politician by profession has ever achieved so lofty a title. My task is limited to observing and recording what all can see or note. My merit, if any, arises from having to my credit more years than many of my more gifted colleagues.

POULTNEY BIGELOW,

Malden on Hudson, New York, 1921.

I.

Arrival in Tokyo as Guests in a Japanese Home. Our First Night in Strange Quarters.

We were met at the Yokohama wharf by my Japanese friend of half a century, whom I shall call Y. K. I had almost called him the oldest of my friends—perhaps he is; but sure am I that no friend of any breed or creed would more completely embody our conception of gentleman than the one who smiled us welcome to his home in Tokyo. He had come the eighteen miles by rail from the Capital in order to be at the wharf in time and made many

apologies for what he was pleased to call the poorness and the discomfort of his humble and unworthy abode. Y. K. is of noble rank and also Director in a bank that is nearly half a century old and whose officially certified paid-up capital is thirty million yen, with an almost equal amount of reserve fund and with assets amounting to five hundred million yen.

There is no Chinaman in this or any other Japanese bank. It has thirty branches throughout Japan and Korea, to say nothing of its representatives in London and New York. Needless to say I refer to the Dai Ichi Ginko founded by the great Shibusawa.

The Yokohama manager met us also, and his limousine swiftly carried us away from Customs inspectors, newspaper paul-prys, police officials and others who ask for personal details. How it was done I know not—presumably by the same mysterious machinery that operates in the harbor of New York. Japan has copied closely the useless and vexatious means by which respectable travelers can be discouraged—and no American with a sense of humor dares offer a criticism, for the obvious repartee of the Nipponese is, "Why, we do just what you do in San Francisco and Seattle."

We rested first in the director's room, entirely furnished *a la* London or New York, and then in shuffled several pretty little smiling maids in gorgeous kimonos who poured us tea and passed cakes and other dainties.

Y. K. had met the elder Pierpont Morgan in his Wall street office and had been much impressed by the conversation he then had with him on matters of banking—indeed Y. K. had made several trips to both Europe and America, commencing with Anno 1872 when first we met in the Academic Groves of Norwich (Connecticut). He had entertained me in Japan more than once—but never before had I been accompanied by a wife! And what of Mrs. Y. K.! No woman objects to her husband bringing a man home with him—but I have known tears to follow the news that said man was to include a wife! Japanese



Every Japanese home, be it ever so humble, has its tiny garden, faithfully reproducing some bit of landscape. In the more elaborate estates these gardens cover a great area and present complete replicas of mountain, lake and shore.

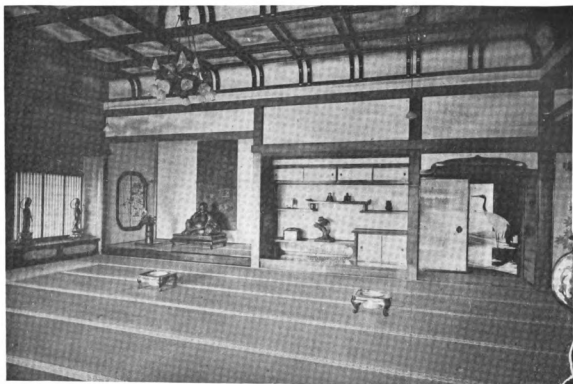
wives are wives in Japanese dress—nothing more. The woman rules Japan as her sister on the Yangtse rules China. Love rules in every clime and it's only the loveless ones that are dethroned. Laws may come and go, but love remains today as in olden times, the one force that binds man in cheerful slavery.

We held a council of war at the bank; and wife warmly seconded the proposition that we immediately plunge into the mysteries of Japanese domesticity by accepting Y. K.'s invitation to make his house our home.

So, after many more warnings intended as deterrents to our dangerous course, we hurried to Tokyo by an electrically driven train and found there another limousine in which with much horn-blowing through streets besprinkled with babies, coolies and push carts, we finally entered a massive gateway leading to the beautiful grounds of my old friend.

As we drew up to the front entrance there was heard much rattling of sliding panels; and as we alighted we noticed a perspective of bodies in kimonos bowing their heads to the matting and smiling between bows. Y. K. says he is a poor man and therefore has but seven servants! These welcomed us with Oriental completeness—first the venerable Major Domo who has a general eye on everything; then the gardeners who have several acres of park to keep in order; then the kitchen and pantry department represented by three or four very clean and fresh and smiling maidens, who looked each about sixteen years old—and why do all good looking Japanese women look sixteen—even though they have marriageable sons and daughters! An American woman once told me that her sisters of Japan were little better than slaves! If that be so was there ever more eloquent argument in favor

of slavery! Should we not adopt an institution that makes womankind seem eternally young and charming! Can we hope that youth and beauty will characterize them when they shall have abandoned their homes in order to carve out a career as club leader and birth controller! From the shadow of the hallway emerged Mrs. Y. K.—graciously smiling welcome. She had heard of *me* from her husband; but wife made her tremble—a strange woman—a foreigner—one of whose language she knew nothing and of whose habits she had but vague notions. There must have been infinite diplomacy on Y. K.'s part; and he is no infant in statecraft! There must have been heavy sighs on the part of Mrs. Y. K.—possibly smothered tears. She welcomed us grandly and resignedly—even sweetly. We exchanged a few commonplaces and she showed us to our suite of mysterious rooms. It was now the turn of wife to suppress *her* tears; for there was no cupboard, no roomy chest of drawers, no pegs even, on which clothes could be hung; not a chair, or table or even a bedstead! A storm had been brewing as we motored through Tokyo and we heard the tiles rattling on the massive roof and our wooden shutters shook themselves almost out of their grooves. We had five pieces of baggage and as we unpacked we littered the beautiful mats as might one who is rescuing property from a fire. It was nearing dinner time and wife was in despair—she had seen Japan in pictures but nothing had prepared her for a palace in which the European machinery for hair dressing was wanting. Her gowns were sadly crumpled and the folding of them on the floor was our substitute for closet hangers. She cried and she lamented—and in the midst of her misery out went every electric light in Mokojima—



Simplicity is the keynote of the Japanese home. And with that simplicity an exquisite cleanliness that is in itself one of its greatest attractions. The main room of these houses is always like that shown above with its alcoves and sliding doors.

and so she sat upon the floor and—surrendered.

Soon came pattering feet on the interminable narrow verandah of polished wood, and little maids brought little candles. But as people in Japan are presumed to squat upon their heels, all the furniture is built on that scale; and candles are placed on quasi footstools. The candles emphasized our gloom, assisted by a thermometer which had not the spirit to rise above 50° Fahrenheit.

In desperation I intercepted one of the little maids and signed to her that I wanted the bath room and the adjunctive apartment. So off we went groping along the clattering shutters of the enclosed verandah and finally she slid a paper panel leading into an exquisitely clean *benjo* and then, smiling with no less amiability, she led me into the adjacent suite of two rooms. In the first room we undress and afterwards dress. In the second, one first cleanses the whole body with soap and warm water in order to afterwards enjoy the luxury of a long soak in a deep and broad and deliciously full wooden bath tub. This box is unpainted and kept as though for a drinking fountain, so clean are its four sides. The heating is by means of a charcoal fire in an adjoining room. The little maid, being pure-minded and therefore uncontaminated by alien creeds, proposed to assist me in my bath by the usual friction, but I waved her away and no doubt left on her simple mind the notion that I had some physical blemish which might offend the eye. The Japanese are uniformly clean in their dress and person—they are fragrantly attractive from having healthy skins and pure breaths. The bath is one for the household—an important, not to say a religious act of daily purification. According to rank or seniority, each member of the household from the highest down to the least little kitchen maid, in turn soaks his or her pores in the family tub and emerges radiantly refreshed and rejuvenated. This ceremony happens when the day's

drudgery is done and when everyone is glad to exchange workaday clothes for the house drapery of comfort, if not somnolence.

We all dined in Japanese manner at a table about eighteen inches from the floor. Neither wife nor I succeeded in squatting after the orthodox manner, but we apologized for our defective legs and were permitted to stretch them as we pleased and to brace ourselves by one hand as we ate with the other.

Mrs. Y. K. was obviously unhappy—so was wife. It was bitterly cold outside and Japanese houses are heated by means of little boxes containing a few pieces of charcoal. These are well enough for lighting cigarettes and keeping hot water going for the tea; but so far as warmth is concerned they are more ornamental than useful. Japan has a normally mild climate and domestic architecture conforms to normal—not exceptional—weather. Our arrival coincided with a spell of cold aggravated by rain and violent wind storm.

Wife slept but little; and when the shutters were slid back next morning she appeared studded with innumerable marks of mosquito attention. All that day the wind howled and the rain poured. We stayed in the house and we shivered and we prayed for spiritual serenity and above all that Mrs. Y. K. might never suspect our misery or her husband repent the coming of his American guests.

II
Delights of a Japanese Home.—Formal Calls Upon
Count Uchida, Foreign Minister, and Mr.
Hanihara, Vice-Minister.

Tokyo.—All yesterday the wind howled and the rain sleeted and the sliding panels rattled and letters were opened and some were answered and wife learned many things from Mrs. Y. K., and on my part many things were

explained to me by her husband; and his telephone was kept busy. That night our bed room was one vast mosquito net and this morning we woke to a radiant Japan, for our sleep had been undisturbed and the sun shone over a beautiful garden with a little sheet of water and a stone bridge and several decorative stone lanterns and a flock of ducks and many fishes and a bamboo grove and much artful arrangement of greensward and foliage in order to make three acres look like a park of three hundred. Also I was shown the shrine in honor of the Emperor and his ancestors; and also a massive storage safe with fire-proof walls and door.

Here Y. K. kept valuables in case of fire; for Tokyo, like other Japanese towns, is periodically swept by flames that find no resistance—the number of modern buildings being too few to consider under this head.

Y. K.'s telephone must have done miracles, for during the afternoon we called by appointment at the Foreign office and were formally received with tea, tobacco and tasty tidbits by none other than His Excellency the Minister of Foreign Affairs, the mighty Viscount Uchida, whose wife is a graduate of Vassar College. Count Uchida knows America well, having been Ambassador in Washington shortly before the great war. He is now a trifle over fifty but looks forty; and from the hour of leaving college he has been continually in the government service—mostly in diplomatic work. Had I not had half a century's experience in Oriental mentality I might have concluded that my visit was an intrusion, for his features were inscrutable as those of a bronze Buddha. On my part I cultivated immobility, sipped but formally of my little tea cup, and made the interview very short. It was well that I had been persuaded to carry a frock coat and high hat in my baggage, for during my few days in the Japanese Empire I gave these adornments more usage than in as many years on the banks of the Hudson. And so I bowed formally to the mighty Minister and his bow was equally ceremonious. Our conversation had been but an exchange of parlor platitudes.

Then we called on Mr. Hanihara, who is Vice-Minister of Foreign Affairs and who also is at home in the English language, having spent many diplomatic years in America. He is ten years younger than his illustrious chief—indeed his age harks itself in my memory for he was born in the same year that I first saw Japan (1876) and had just graduated at the Waseda University on the occasion of my second visit (1898). Hanihara had evidently been ordered to set me at my ease, for with him there was much discourse on modern Japan and problems of colonization and my own purpose in visiting her new possessions and, in short, a practical chat on ways and means. He assured me that his chief was just now enormously busy, but that everything should be done to facilitate my journey. For America he professed warm sympathy and said that he welcomed any suggestion likely to make war impossible.



Above is the facade of the Central Station at Tokyo terminal of the Imperial Government Railways—a massive structure of steel, brick and marble.

Sugiura is fifty years of age, graduate of the Imperial University, and as is usual, in Japan, a man of agreeable manners and infinite caution.

At five o'clock I was happily parboiling my weary body in the wooden bath tub of my host and soon afterwards was even more happily sipping tea and talking with him over the day's doings. We sat in low luxuriously upholstered arm chairs in the one room reserved for official or European callers, and it was on my tongue to protest against the apparent waste of time and even greater waste of money in motoring about and paying calls of empty formality upon very busy officials who preserved a sphinx-like impenetrability and who probably cursed the coming and smiled at the departure of an unwelcome stranger. But I knew Y. K. and therefore held my tongue. We have corresponded for now half a century and the silences of Y. K. say more than oratory in others. We talked of banking and commercial expansion and the industrial unrest and taxes and French wines—but he said nothing as to why he made me call on many bureaux and I knew that he never said anything or did anything that had not some importance, however hidden it might be, at the moment of doing or saying.

Wife and Mrs. Y. K. are perfecting a code of signals and even projecting a shopping trip together. They have already inspected one another's wearing apparel.

III.

We Witness the Great Fire.—Baron Goto, Lord Mayor of Tokyo—His Opportunity.—Berlin after 1870.

More than a thousand houses were burned completely in the heart of Tokyo—we could follow the fire from an upper story. A sharp wind was driving and the flames were fed by the much oily matter in the shops. The Mayor of Tokyo visited the scene and gave cheer to the firemen, and the Empress immediately opened her privy purse in aid of the homeless ones. Before the sun set the fire was under control, the price of lumber went up in Seattle and the Mayor decided that this object lesson should not be lost on the Japan of his day.

When Berlin became the metropolis of Germany after the war of 1870, she deliberately made the city over on plans most modern and scientific. It was a bold step and amply justified, for I, who write, knew that city when she was innocent of sewers and pumped her drinking water from wells at the street corners. Her avenues were un-

paved save for most primitive requirements and typhoid fever was endemic. Baron Goto, the Tokyo Mayor, studied medicine in Berlin and is now preaching a crusade against narrow and crooked alleys flanked by little houses that burn with cruel facility. His opportunity has come—the loss of one thousand houses within a few hours—the enormous waste of precious material—the misery in a thousand homes. Now is the time to insist that henceforth the cities of Japan should adopt those precautions which make a serious conflagration almost impossible. If this happy result ensue, the thousand houses of today will not have burned in vain. For many years patriotic people of America have pleaded in favor of pure water in their streams; they have urged upon their Congressmen the picture of polluted waterways and consequent injury to cattle and humans. Fishermen have also complained and even ship owners point out the injury caused by all the sewage that fouls the harbor of New York. But all is in vain! The public needs an object lesson. Congress will not act until some grand epidemic has devastated the country and made politicians take notice. This is the cruel penalty of government by majorities. Some call it government by the people and for the people.

IV.

Yamasaki calls and we discuss my object in coming to Japan. Dine with Kumasaki and sit next a Japanese Catholic lady who gives rise to some heterodox reflections.

We are now delighted with our environment—it's just so in all new experience. The first three days are sacrificed in adjustment of one's person and prejudices; but after that all moves naturally. When starting in 1891 on my Danube canoe voyage of 1800 miles it required three nights of discomfort in order to make me love the bottom boards of my boat rather than the spring mattress of a luxurious hotel. Wife and Mrs. Y. K. have established friendly, not to say confidential, relations; the mysteries of a native Japanese house have lost their terror and Y. K. has helped me to acquaintance with compatriots, whose official positions add weight to any opinion they may be willing to communicate. Y. K. is a mighty man but modest—like some Americans but all Japanese. He refers to his palatial home as a poor hovel; and to himself as the least important of mankind—but I beg you, oh my countrymen, do not presume upon this outward show of humility. Mrs. Y. K. is a countess in her own right and her husband a Samurai—which, if you doubt, pray observe the obeisances of those who approach them and the gracious condescension with which these are met. There is no court in Europe that could not learn something in etiquette from everyday intercourse in a Japanese home.

Today came a visitor whose card proclaimed him as of

the Foreign office. He was dressed in faultless European fashion and exchanged with Y. K. the most formal of bows and sat stiffly on the edge of his arm chair and took a sip of the formal tea which was offered by one of the three pretty maids. The conversation was wholly formal, consisting of cautiously put questions on the part of Mr. Yamasaki and a few general platitudes touching his desire that my visit might be an agreeable one. From an American point of view it was difficult for me to justify so much time and money wasted by an important official of the Foreign office. But I gauged the Y. K. barometer and concluded that Mr. Yamasaki was not there from idle curiosity. So I frankly unfolded the state of my mind and also the state of my purse. My studies for nearly half a century, I explained, had been in the field of Colonial history and administration; and, since my first visit to Japan, I had taken some pains to keep informed regarding this part of the world. This was my fifth voyage to the Far East; and, presumably, my final one; for my home became dearer to me with each added year. I had taken from the savings bank a sum sufficient for the needs of a simple professor; I proposed to travel as do others of that poorly paid calling and when my funds failed I would embark for home. Of the Japanese Government I asked only the facilities usually accorded to one whose object is purely scientific. I was not a missionary, nor a merchant, nor a diplomat in disguise; I proposed to make notes of what I saw and heard and more particularly did I propose to note what Japan was doing to justify her new rank as a Colonial Empire.

Mr. Yamasaki has a noble forehead and well-shaped head. His figure is wiry and erect—one we would pick out as a good fencer. Like all of his class, his voice is agreeable and his manners those of a gentleman. But in his eyes lies the full strength of this incipient statesman—they are the eyes that sparkle and blaze and perforate and soothe and can look blank if need be. Yamasaki followed my words attentively and I followed the language of his eyes. He was obviously under orders and well disciplined—but very soon I found myself hoping that fortune might furnish me with such an one as guide, philosopher and friend on my prospective pilgrimage.

He took his departure ceremoniously; and while from our point of view his call had been but an empty formality, from his, it was rich in promise, for Y. K. smiled and said we might hear more from him and the powers for whom he acted. Incidentally I should add that Yamasaki made upon the veteran Y. K. an impression equally favorable.

Dined that night at the Imperial Hotel as guest of a Mr. Kumasaki, whose brother is Consul-General of Japan in New York. We are in Tokyo, but so far as food, service, wines, waiters and architectural environment are concerned, it might have been London or Paris—particularly



Baron S. Goto, the present progressive Mayor of Tokyo.



The Administration Buildings, housing the departments and offices of Government in Tokyo, are all of foreign type and construction. They are striking examples of Japan's effective adoption of Occidental methods.

in the matter of wine. The talk was all in English and ran much on banking and manufacture and shipping and national expansion and things wholly modern and vexatious. Of the party was Mr. Iwanaga, who like the rest, spoke excellent English and seemed interested in my purpose of going to Formosa and studying that Colony at first hand. On my right sat a very pretty Japanese widow, who told me that she was a Roman Catholic, as another might have said that she powdered her nose. I, of course, expressed my surprise, to which her answer came that she had been sent early to a mission school of that creed. There was a charming impersonality about this courtly lady that recalled anecdotes of European princesses who determine their theology only after the marriage contract has been signed. It is of course a shock—however agreeable—to find that east of Suez one may speak of religion as we of the West can discuss dress or drink. Religion covers all other human interests to the natural man, yet it is tacitly taboo in America because of the fanaticism that marks many of its devotees. I could not possibly explain to an Oriental the reasons why a parade of Protestants would cause riot and bloodshed in Boston or New York. The many sects in Calcutta, Canton or Kyoto jostle one another in prayer or make way for one another in their pilgrimages. They each obey different rules of ritual, but all honor their common Creator because all are children of God.

This view of religion appears odd to us, but was not odd to the ancients who could say their prayer in a temple on the Nile quite as well as in one on the Tiber. My charming convert was illuminating in the matter of her new faith, and joked about the Pope, insisting that she continue to eat fish on Fridays—she who ate no meat on any day and fish at nearly every meal!

V.

Baron Goto Talks on Colonial Administration and more particularly on Formosa—Lunch at a Japanese Downtown Restaurant.

Baron Goto, Mayor of the Japanese metropolis, was the first whom I sought out with a view to securing high

official opinion regarding the Colonial administration of Formosa. A stranger would hardly seek out the Mayor of New York for light on our problems in Cuba or Hawaii, but in Japan are many exceptional features, partly the result of a highly complicated bureaucracy. Baron Goto, like General Leonard Wood and Mayor George F. Chandler, is primarily the product of medical or surgical training. He is now only sixty-five years of age, yet already he has filled an almost complete circle of high official posts. At the age of twenty-one he had already completed his medical studies in Japan and been appointed chief of a local hospital. Thence he went abroad,

and for two years attended lectures in Berlin at the University, where in 1892 he secured the degree of M. D., and incidentally secured a valuable insight into the weakness and strength of Prussian bureaucracy. William II. had been three years on the throne and already dazzled the unthinking world by such a display of outward glory as had not been seen in Europe since the days of Louis XIV. Baron Goto and myself were fellow-students in the German capital of that day; and whilst my studies were in the General Staff archives on Prussian history and his in the laboratories of Galen, both of us united in observing the symptoms of a political disease that reached an acute stage in 1914 and condemned the Hohenzollern patient very soon thereafter to an exile in the swamps of Holland.

Baron Goto made a brilliant record as chief sanitary officer in the war against China (1894); and when Japan acquired Formosa he became its first Civil Governor. Here he left his mark so distinctly that wherever one goes in that beautiful island his name is uttered as is that of Nicholson in the Punjab or of Raffles in Singapore. His Formosan years were those of the formative period and it was his good fortune to have the cordial support of his chief, the Governor-General. He was therefore enabled to start this Colony in a manner that reflected honor upon the brain that conceived and the courage that pushed through the methods associated with his name.

We of the English colonial school marvel at learning that Mayor Goto was torn from the congenial soil of Taiwan in order to be made President of the South Manchurian Railways; then Minister of Communications; then President of the Imperial Japanese Railways; then Minister for Home Affairs; then Foreign Minister and finally member of the Upper House! How can a man do his best work when shifted so frequently! Could England have held her Colonial Empire together under such a system of rotation? Japan in this matter has copied the faults of Germany rather than the virtues of Great Britain—but to return to Baron Goto.

His office is in a great European building with a noble hallway and flight of stairs. I noticed nothing but a

striking life-size bronze statue of the great Iyeyau—founder of the Tokugawa dynasty and befriender of Will Adams. Nowadays all Government offices and nearly all the private ones are in European style—which to me, at least, proved immensely satisfactory, for then I had not to remove my shoes at the door—as is the rule in houses purely Japanese.

Baron Goto received me cordially in his private room; tea was offered and we exchanged a few words in German. But he professed aversion to the use of that language and called upon Mr. Yukichi Iwanaga to act as interpreter in order that our talk might be in English.

His manner is frank—his features more European than Asiatic—he is the cosmopolitan in dress and manner—wears mustache and imperial—his hair but slightly touched with gray—his eyes reposeful and sympathetic—just the sort of a man that would attract me on a long railway journey. I told him without reserve that I wished for the opportunity of seeing something of Japanese methods in Formosa and more particularly of learning the principles by which Japan was guided in relation to her subject people. He answered that he had but three theses to maintain in regard to Colonial Expansion. The first consisted in giving prospective administrators a thorough education along the lines of their future work. They must know the current languages—Chinese and Malay; they must be familiar with popular history and custom and religious observance in order that no enactments run counter to national or theological prejudice. They should know the geography and resources of each district and thus be able to act intelligently and sympathetically.

Secondly, Baron Goto spoke as a biologist and insisted that no native customs should be violently eradicated; also that no new laws should be artificially forced upon a people averse to novelty. Indeed in this matter he spoke as might the wisest of British colonialists.

Finally Baron Goto laid great stress on a careful survey of every farm and a careful census of the people—in order that taxes might be laid equably. On commencing his career in Formosa he found that no such thing as a Cataster or Doomsday book was known in the island and that the Chinese opposed anything of the kind because they suspected some form of inquisition or spoliation. But in the end Goto triumphed because he explained his purpose patiently and soon won the confidence of those who at first were his most obstinate opponents. Today, said the Baron, with a pardonable smile, Formosa has a more scientifically valuable cataster than Japan herself or any other of her dependencies.

I asked him regarding the opium traffic and he answered by deprecating radical or other violent measures. Like a wise

physician, he was an enemy to all excess and therefore had made the law that no one should smoke without a license. At the same time, he recognized the existence of strong local prejudice on this matter and therefore did not violently cut off the pipes of those who had for years been addicted to this form of relaxation. He left the old people undisturbed but forbade the young from ever acquiring the habit. In this way he expected that in the coming generation opium smoking would be as much of a solecism in Taiwan as in Tokyo. The number of licenses he said had been reduced from (1896) 170,000, to (1920) 70,000.

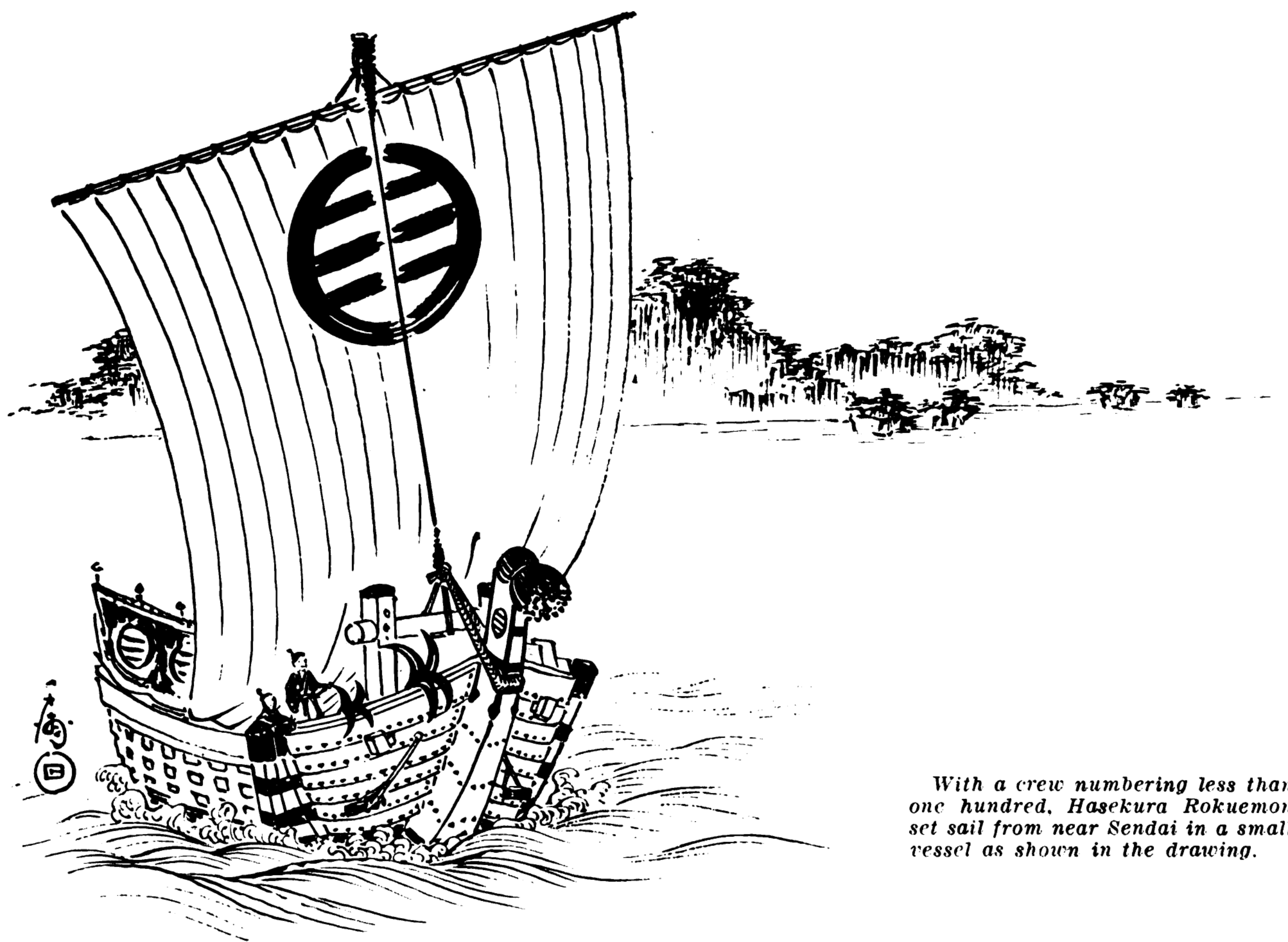
Baron Goto is the busiest man in Japan—or should I say the man who *does* most? And for this reason, he is never in a hurry and gave me of his time as though it were to him a pleasant release from labor. He had spent a decade in Formosa (1896-1906) and in that period had been called four times before the Imperial Parliament in order to defend his policy against those who advocated radical measures. The Baron did not say so, but others informed me that it was owing to his eloquence, personal magnetism and courage that his measures inevitably triumphed in Parliament as in the Cabinet. Japan, you must know, said he, has many well-meaning politicians whose measures are tyrannical, although they are offered in the name of humanity or philanthropy. They would suddenly cut off an opium addict from his pipe and cause great suffering where they wish for a great good! I might have referred him to an American law which forbids my drinking a glass of beer or claret—even on Washington's Birthday!

From the Municipal Building we motored to the Toyoken restaurant for luncheon—much as we might go to a downtown eating place in New York. All here is European save the caressing politeness, which is wholly Oriental. We are in the financial or "big business" part of town and the Toyoken occupies the basement of a modern office building. One of the managers meets us at the foot of the stairs, takes our hats and explains in English that

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Here is a view of Nihonbashi, one of the famous bridges of Tokyo, a focal point of the "big business" district of Tokyo. At one time this was the place from which all distances in the Empire were calculated.



With a crew numbering less than one hundred, Hasekura Rokuemon set sail from near Sendai in a small vessel as shown in the drawing.

A JAPANESE ODYSSEY

The astounding voyage of Hasekura Rokuemon and his companions, across the unknown seas, to foreign lands. A little known expedition that took place before the Pilgrim Fathers landed at Plymouth Rock which proved the adventurous spirit of the Japanese and was prophetic of their present maritime expansion with notes on other early European influences on that country.

By JOHN SHARROCK

HISTORY plays some curious pranks, overturning our preconceived ideas of people and things and it is often a good thing to look back over the pages of what has been in order to correct our conceptions of present-day activities. One of the stock phrases of every discussion about Japan is, "the country was uncivilized and a hermit nation until the American ships under Commodore Perry opened the ports to international trade and thus led the way to treaties with other nations." This is true in a way, but it is not true in the sense that is generally accepted, that the coming of Perry was practically the first contact of the Japanese nation with those of other lands.

Among the written archives of the Date family, one of the powerful clans of northern Japan, there stands out boldly the name of Date Masamune, its founder. He was a bold and fearless chieftain who from an obscure youth soon became the most powerful daimyo of the north and was even regarded with jealousy by the great Hideyoshi. He became reconciled to him, however, after the battle of Odawara in 1590, and was permitted to remain the lord of the Sendai region upon pledging his fealty to the government in power.

One of Masamune's ambitions was to lead an army of conquest to lands outside of Japan, but by the time he came to his full strength, the seclusion policy of the Empire was becoming effective so that he never was able to

accomplish his desire. He realized that there was much to be learned from the outsiders, even in that early day and when the first Jesuit missionary, Sotero, arrived at Yedo, selected one of his young men and sent him to the priest to study and learn not only the religious teaching (of which he had but little respect, for he wrote of it as an "evil religion" that would lead the land astray), but of the things that were going on in the outside world.

When young Hasekura Rokuemon (or Tsunenaga, as he was sometimes called) returned from his studies with the Jesuit at Yedo and told his lord of the great lands that lay beneath the rising sun and of the great spiritual ruler who held sway over millions from the Holy City, Masamune was fired with a desire to know more about these strange countries and peoples.

With the permission of the Tokugawa government at Yedo, he decided to send out a mission to study these things and appointed Hasekura Rokuemon as the leader. It was not a very large company, for while there is no record of how its members were obtained, there is reason to believe that they were all volunteers, for it is written that ten sailors from the Tokugawa service were engaged for the great adventure. A boat suitable for this number was built, provisions were put on, rich gifts and presents for those with whom they should come in contact were laid in store and on September 15th, 1613, scarcely a year after Captain John Smith, the English adventurer, landed

on the shores of our own Virginia and seven years before the Pilgrim Fathers arrived on the Mayflower at Plymouth Rock, this band of bold adventurers set forth from Tsuki-no-ura, on the promontory of Ojika, near Sendai of today, in their tiny boat across the trackless seas.

They must have coasted along the Aleutian Islands as long as they could and then down the west coast of America, for it is recorded that on January 25th, 1614, they arrived at Acapulco, Mexico, then in the hands of the Spanish conquistadors. From January to October of that year the little company sailed the seven seas and met many strange adventures and narrow escapes from death and disaster. Whether they had knowledge of the voyage of Magellan through the straits that bear his name or whether they slipped along, taking the route that seemed the best and easiest to them, is not stated, but about the end of October, 1614, they reached Seville and arrived at Madrid in November.

On the 30th of January, 1615, Hasekura was received in audience by the Spanish King and presented the credentials that had been given him by Masamune, together with the strange and beautiful gifts and narrated the story of his travels.

On February 17th he was baptized. The gay life at the Spanish court made a great impression on the traveler and in the diary, which he kept so minutely, are many quaint notes of his observations and the surprises that met him. As his goal was the Vatican, he decided to push on, and in September, 1615, he departed for Rome, arriving there on the 30th of that month. The news of the party of strangers from the other side of the world had preceded them and the Holy Father quickly granted the desired audience. On November 3rd, 1615, over two years after he had left Japan, he was received by Pope Paul V, when he presented his credentials and the splendid presents from Masamune, whose fame thus became known in faraway Rome. The Pope entertained Hasekura lavishly and made him his guest. When the mission was concluded, Hasekura started homeward, bearing messages of good-will to Masamune from His Holiness, together with many wonderful presents of European workmanship.

Among these were two paintings made during his stay in Rome.

One of these was a portrait of the Pope and the other a portrait of Hasekura the emissary himself. This personal picture shows him in ceremonial costume and in a devout posture of prayer—for he was baptized in Spain—with hands crossed and on his noble countenance a reverent look, and is still preserved in the archives of the Date family. There is another portrait of this bold adventurer in existence and which was also painted on vellum or parchment, under orders of the Pope at this time. This presents him in a cloak with a long *hakama* with the two swords of the *samurai* and shows him to be a man of open intelligence and strong face. This picture is now in the archives of the Vatican with the voluminous notes of the mission, and is the unchallenged record of this remarkable voyage.

It was eight years before this "maritime Marco Polo" returned to *Tsuki-no-ura*, whence he had started and reported to his patron Masamune in detail of the strange lands he had visited and the things that he had seen.

The record of his journeyings and of his observations, written in the quaint and naive style of the time, make most interesting reading for those who are so fortunate as to be able to decipher them.

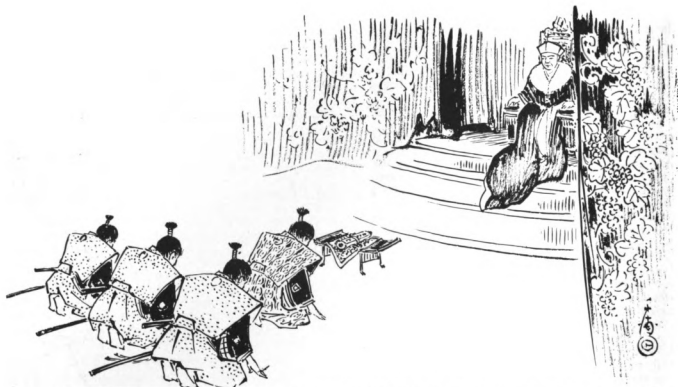
Early European Influences

Between this first expedition, prophetic of Japan's coming as a sea power, and the arrival of the foreigners on her shores, there extends a long interval of time. The first to really make an impression on the nation were the hardy Dutch traders, who were permitted to land at Nagasaki, and who had already gained a substantial foothold in several other Asiatic lands.

They monopolized the trade with Japan, and, in return, introduced to these shores the science of medicine, as practiced in Europe, and military science. Dutch was the only European language known to the Japanese, and the desire of the latter for knowledge of foreign lands, even in the face of stern opposition from the authorities, manifested itself to an extraordinary extent. Most of the books read were Dutch works on medicine and on the science of war, while a fair amount of European literature, dealing with



Hasekura Rokumon making his farewell to his patron, Date Masamune, on the 15th of September, 1613, before starting out on his mission to the Vatican, a journey that occupied more than eight years.



The arrival of the Japanese under Hasekura Rokuemon at the Court of Rome created a seven days' wonder even in that place, accustomed to strange peoples from all over the world. The men of Nippon brought many rich gifts.

politics, was also read in, and translated from the Dutch tongue.

Of the many things that led to the rebellion against the feudal lords of Japan and contributed to the restoration of the Emperor to power, these books constituted a great element. The government of the Shogun, as the feudal chief was called, tried to suppress these books, and sometimes resorted to very extreme measures. Men of learning and education, who were known or suspected to have read Dutch books or translations from them were thrown into prison and their goods and chattels confiscated. None of these measures, however, succeeded in allaying the desire for more knowledge, and, when the growing discontent against the Shogun's rule swelled into reorganization of the royal forces, the science of war, imparted through the books of the early Dutch traders, played a conspicuous part.

Lessons from Dutch

It was the Dutch also who first taught the Japanese the excellence of the doctrine of taking the people, to some extent, into the confidence of the administration, and this was the nascent germ from which the Japanese derived their ideas of democracy.

History was writing fast on the pages of the book of Japan about this time, and, when the "black ships" of Commodore Perry appeared off the shores of Japan, it became evident to far-seeing Japanese that Japan would either have to learn the Westerners' arts of military and naval science, or, for some time at least, go the way that most of Asia had already gone. The Shogun's opposition to intercourse was broken down partially by the armed strength of the foreign powers, who were knocking at the doors of Japan for admittance, but more so by the awakening of several prudent Japanese to the fact that there was more to gain by admitting the foreigner, striving to emulate his knowledge and wresting from his schools and laboratories the secrets that had caused Asia to crumble before the armed force of the West, than by offering a resistance that had hardly a chance of success. It was the fruit of the seed that the Dutch had sown in the early

years of the nineteenth century. Perry's fleet, making a dark, ominous blur on the horizon, and the allied squadron that bombarded Shimonoski till the Japanese submitted to the dictates of the foreigner, were concrete examples of the power and effectiveness of that knowledge.

Statesmen Required

The future before Japan was one which called for great statesmen, wise statesmen and far-seeing statesmen. Happily for this island empire, they were not wanting, and the best proof of this is that they were able, in the brief space of a half century, in spite of 200 years of seclusion, in which Japan was submitting to the doubtful blessings of localized Chinese philosophy, to sharpen her physical and mental faculties to such an extent as to enable this unknown land to blaze a trail of her own into the constellation of the mightiest Western powers. This is all the more wonderful when one realizes that Japan had to cast off her garments of Asiatic philosophy and put on those of the triumphant materialism of the West whose be-all and end-all in the East at least, is trade. The contact with the early foreigners, accentuated by the dread of the rising tide of aggression from the West, which spread to the doors of China, was the mainspring that prompted this action.

These impacts which Japan had with the West brought about changed conditions, and the narrow, national outlook gradually broadened into a phase that has become the most important in the history of modern Japan. The self-complacency of the Japanese was forsaken and in its stead sprang up a desire which had for its objective, progress—progress towards greater power, power that must be wrested from the educational establishments and chemical colleges of Europe and America.

National Unification

National unification was necessary for realizing such a purpose, and thus the friction that arose between Japan and the West, led to the establishment and foundation of a system of government that had for its center and basis, the emperor. When the basis of this central unified gov-

(Continued on page 52)

The Foreign Born

TRANSPLANTED children of the sun,—
Born under skies far, far removed,
From those that bent, o'er town and countryside
Of distant lands that gave your parents birth;
Ushered into life, amid surroundings strange,
To such as greeted all your kin,
Learning the mother tongue at mothers' breast,
From mothers' lips as years pass on;
Absorbing, by contact in youthful life,
The habits, tastes, expressions, thoughts,
That go to make the Western world;
Tiny citizen of two lands—child of two nations, tongues and flags;
One, conditioned, on your place of birth,
The other, stretching through ten thousand years unbroken family line.
Reared from infancy in the Occidental web,
Until the time that you fare back
To breathe the air, to view the childhood scenes, to hear the talk
Of that fair land your fathers know as home;
Transplanted children of the sun—
Yours is an opportunity God gave
To hold yourselves as though you were a glass
Reflecting but the good of both your lands;
To curb the evil springing from harsh thoughts,
To show all people whom you meet—
Strangers, friends, brothers, husbands, wives—
That race and color may be blotted out,
As ages roll and mankind kindlier grows,
If man will but have sympathy with man.

—JAMES KING STEELE.



One of San Francisco's fair little Nippon flowers. She is the daughter of one of the city's foremost shipping men and presents a most artistic study of the Japanese child brought up amid refined American influences. This little miss has just turned four and promises to be a very charming and talented young lady and a credit to her American home.

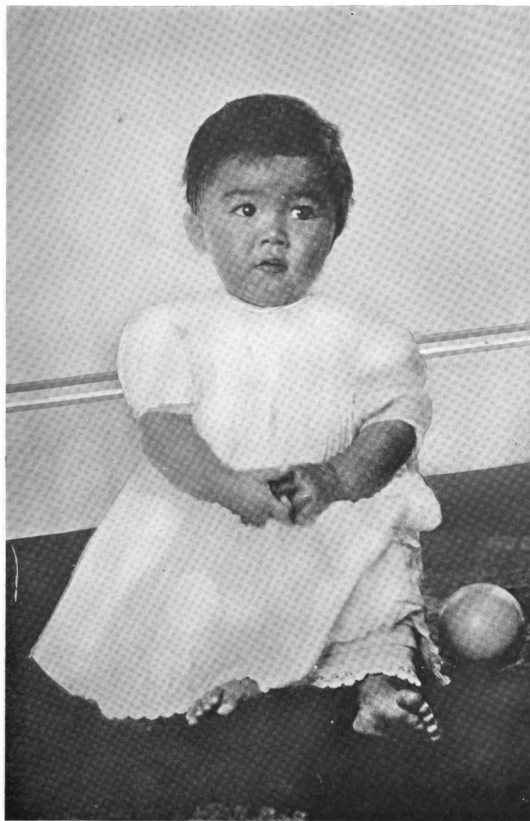


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These two little chops are too busy with their toys to even take time to gaze at the camera man. Boys will be boys, and they have all the traits of the typical American youngsters—trying to see “what’s inside.” These sturdy little native sons were born in San Francisco and will some day probably be following in the footsteps of their father, who served his time on the bridge of one of the Pacific’s big ocean liners.



This charming study presents one of the most interesting little Japanese families in California. The mother is one of San Francisco's popular Japanese ladies, but has spent several years in New York, where her children were born. Her husband is prominent in San Francisco financial and industrial circles, and together they represent one of the ideal Japanese families in California.



This adorable little tike was born in London. His name is Lloyd George and he will "tell the world" that he is going to live up to his name. His dad is well known in Japanese diplomatic circles, and some day he is going to grow up and be "just like daddy." Little Lloyd now lives in San Francisco and is the pride of his adoring parents. Who wouldn't be proud to own him?



A real Japanese doll, only she is very much alive. She was born in Alameda and will tell you if you ask her that she has had three Christmas trees in her short life. She loves all her American dolls, and on bright Sunday mornings you will see her walking in the park with her proud daddy, chatting away in her droll little fashion.



Two little chums all dressed up in their Sunday best. This picture was taken aboard the big ocean liner S. S. Taiyo Maru. They have only traveled on ferry boats during their few years of existence, and are much impressed with the "big boat." Incidentally, their daddies play a very important part in the dispatching of this magnificent and spacious ship.



WONDER WORKERS OF THE GALLEY

Surprising Results in Preparing Palatable Dishes Secured by trans-Pacific Stewards.—A Talk with One of the Best Known Ocean Caterers

THE superintendent of dining cars and hotels of one of the big transcontinental railroads was complaining a bit about the difficulties encountered in catering to the public traveling on the rails. He spoke of the limited space occupied by the kitchens on the dining cars and the congestion of all facilities, which to one who really knew conditions, made the excellent service given to the passenger seem almost a miracle.

"Few people who grumble at the service given on the American trains ever stop to think of the ingenuity displayed in developing the kitchens of the dining cars to enable them to do as much as they do. They never consider, as they pass down the narrow corridor that leads from the vestibule to the tables that in the limited space behind that partition, there is a very complete kitchen, in which three or four men are at work, preparing, cooking and serving the food which it is demanded must be as savory as that of the good hotels. The hotel or restaurant chef has a picnic compared to our men, for most of them have as much room as they need to work in, and can always arrange to get extra help in case of a rush."

"If you think that your stewards, cooks and waiters have a hard time in catering to their public, think of what the men in charge of the dining rooms on our steamers have to contend with," said Gliddon, who was one of the group. "They not only have all the difficulties of limited space and accommodations that you speak of, but they have the vastly greater trouble of having to carry large stocks of perishable materials for the long voyage. On the rails you can get fresh supplies at many points along the line. The run of the average car and crew is comparatively short and your stores can be taken on every time the car stops, if necessary. With steamer stewards, especially on the Pacific, it is different, for they have to carry supplies for the full seventeen days' tour from here to Japan."

James Gliddon is port steward of the Toyo Kisen Kaisha and knows whereof he speaks. He is the dean of steamship stewards on the Pacific and has a record of nearly fifty years' active service to his credit, the last twenty-one of which have been with the Toyo Kisen Kaisha. He has seen service on the Atlantic with the great Cunard Line—has been on the run from San Francisco to Australia when the old Coptic was the queen of the Pacific and made the run in twenty-five days. At present, his is the responsibility of provisioning the steamers of the Toyo Kisen Kaisha fleet, under Chief Commissary Matsuzaki, so with

his many years of experience on many seas, catering to every nationality, he is in a position to speak with the authority of a leader.

"The catering on our ships," he continued, "is in charge of American or European master stewards. We provide them with everything they call for in the way of raw materials and provisions and it is up to them, individually, to make the proper requisitions and to get such stores as they think are necessary to enable them to set the 'best table on any ship.' Our standing rule is 'give them the best that can be had,' so that the steward may have no reason to complain that he does not have the proper goods with which to work."

"The voyage from San Francisco to Japan, via Honolulu, along the 'path of the sun,' followed by our steamers, takes seventeen days, and not the least of the difficulties facing the steward is that of providing appetizing food in ample variety for the three meals that must be served every day. He must know how to use every facility to the best advantage—of the bakeshops, pastry shops, butcher shops and kitchens, which are necessarily more limited in size than is possible on shore, as well as how to supply the newest and daintiest dishes to please his passengers. He has to be prepared to celebrate the holidays of practically every nation which may occur during the voyage with some appropriate specialty, and also have something out of the ordinary for any special events that may come up, such as birthdays and private parties given on the ship. All this in addition to preparing and serving three meals of unvarying excellence and variety every day of the voyage."

"Of course," continued Gliddon, "we give every possible facility on the ships to enable our stewards to produce the best, but even then the length of the voyage and the more or less congested accommodations in which the culinary department must work are obstacles that are hard to overcome. On the Taiyo Maru, our largest steamer, we have electric bakeshops and several large shops for pastries and other specialties which are necessary to properly cater to a passenger list that runs from three hundred to five hundred people."

"I have two or three menus from different ships here in my pocket, and I will leave it to any fair-minded judge if they are not the equal of any American plan hotel ashore."

The samples offered by the port steward were so interesting that they are worthy of reproduction, and are as follows:

A DINNER CARD

S. S. "TAIYO MARU," Capt. H. NAGANO, Commander

MENU

- | | | |
|---|-------------------------------|------------------|
| 1 Ripe Olives | 2 Russian Caviare | 3 Anchovy in Oil |
| 4 Redfish on Toast | 5 Alligator Pear Cocktail | |
| 7 Consomme Royale | 8 A la Tete de Veau en Tortue | |
| 9 Red Snapper Saute, Shrimp Sauce | Pommes Parisian | |
| 10 Boiled Leg of Mutton, Caper Sauce | | |
| 11 Salt Ham with Spinach | | |
| 12 Croquettes of Calf's Brains, Sauce Veloute | | |
| 13 Le Chapon a'la Godard | 14 Jugged Hare a'la Anglaise | |
| 15 Vol-au-Vent of Terrapin | | |
| 16 Breast of Lamb a'l Indienne | | |

ROAST:

- | | |
|--|--------------------|
| 17 Prime Ribs of Beef with Yorkshire Pudding | |
| 18 Stuffed Tame Goose, Apple Sauce | |
| 19 Young Veal with Lemon Sauce | |
| 21 Browned and Snow Potatoes | 22 Corn on the Cob |
| 23 Mashed Carrots and Turnips | 24 Baked Squash |
| 25 Plover on Toast | |
| 26 Fruit Salad | |
| 27 Head Lettuce, French Dressing | |
| 28 Asparagus, Hollandaise Sauce | |
| 29 Steamed Jam Roll, Wine Sauce | |
| 30 Fruit Cake | 31 Jam Puffs |
| 32 French Pastry | |
| 33 Chocolate Ice Cream, Lady Fingers | |
| 36 Fruit in Season | 37 Calif. Dates |
| 38 Nuts | 39 Raisins |
| 40 Fromage | 41 Demi Tasse |

Saturday, Nov. 26, 1921.

A. E. EVANS, Chief Steward

Note.—The numbers before each item are used to facilitate ordering.

A SAMPLE BREAKFAST

S. S. "TAIYO MARU," Capt. H. NAGANO, Commander

BREAKFAST

- | | | |
|--|--------------------|-----------------|
| 1 Calif. Oranges | 2 Pomeloes | 3 Baked Apples |
| Sliced Bananas in Cream | | |
| 4 Boiled Rice | 5 Oatmeal Porridge | |
| 6 Force | 7 Triskets | 8 Puffed Rice |
| 9 Parker House Rolls | | |
| 10 French Bread | 11 Corn Muffins | 12 Currant Buns |
| 13 Wheat Cakes with Honey or Maple Syrup | | |
| 14 American, English and Hawaiian Jams and Marmalade | | |
| 15 Dried, Buttered and Dipped Toast | | |
| 16 Broiled Smoked Salmon | | |
| 17 Fried Panfish | Jacket Potatoes | |
| 18 Paprika Sausage, Mashed Potatoes | | |
| 19 Kidney with Bacon | | |
| 20 Fried Tripe in Batter | | |

OFF THE GRILL: (15 minutes)

- | | |
|------------------------------|--------------------|
| 21 Chops and Steaks | |
| 23 Premium Ham | 24 Breakfast Bacon |
| 25 Omelet and Eggs any Style | |
| 27 French Fried Potatoes | |

COLD BUFFET:

- | | | |
|---------------|-------------|--------------|
| 28 Roast Beef | 29 York Ham | 30 Ox Tongue |
| 33 Tea | 34 Coffee | 35 Cocoa |

Sunday, Nov. 27, 1921

A. E. EVANS, Chief Steward

LUNCHEON

S. S. "TAIYO MARU," Capt. H. NAGANO, Commander

- | | | |
|------------------------------------|---------------------|------------|
| 1 Pickled Beets | 2 Radishes | 3 Shad Roe |
| 4 Olives | 5 Cheese Straws | |
| 6 Bouillon en Tasse | 7 Potage a'la Reine | |
| 9 Saute of Sea Bass au Vin Blanc | Ritz Potatoes | |
| 10 Roast Prime Ribs of Beef au jus | | |
| 11 Fried Chicken, Southern Style | | |
| 12 Shrimp Curry with Rice | 13 French Pancakes | |

OFF THE GRILL: (15 minutes)

- | | |
|--|----------------------|
| 14 Porterhouse Steaks, Mushroom Sauce | |
| 15 Baked Irish and Lyonnaise Potatoes, French Fried Potatoes | |
| Mashed Carrots and Turnips | Cauliflower in Cream |
| COLD BUFFET: | |
| 16 Roast Beef | 17 Ox-Tongue |
| 18 Corned Beef | 19 Blood Sausage |
| 20 York Ham | |
| 21 Roast Chicken | |
| 23 Combination Salad | 24 Potato Salad |
| 25 Sago Custard Pudding | 26 Apple Pie |
| 27 Fruit Cake | |
| 28 Kirsh Punch | 29 Small Pastry |
| 30 Fruit in Season | 31 Toasted Crackers |
| 32 Cheese | 33 Tea |
| 34 Coffee | 35 Fresh Buttermilk |

Sunday, Nov. 27, 1921

A. E. EVANS, Chief Steward

SAYONARA DINNER

S. S. "PERSIA MARU" Capt. K. SHINJI in Command
Near Farallone Islands. Thursday, September 1, 1921

Appetissants

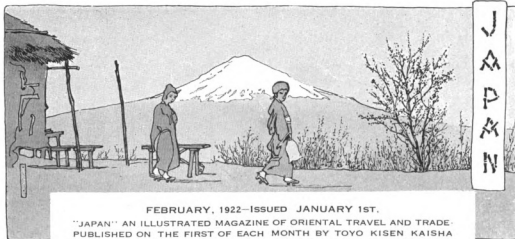
- | | | |
|----------------|------------------------|-------------------|
| Russian Caviar | Crisp Celery en Branch | Salted Almonds |
| Radishes Roses | Petit Oyster Cocktail | Macassar Red Fish |
| Clear Turtle | Consomme a la Royal | |

Roasted Fresh Lobster on Shell, Tobasco Sauce

- | | |
|--|--|
| Boiled Virginia Ham au Champagne | |
| Galantine of Fowl en Aspic | |
| Mignons of Beef a la Bordelaise | |
| Compote of Tame Duck with French Mushrooms | |
| Live Terrapin au Parmesan | |
| Calf's Sweetbread Patties Supreme | |
| Kinoko Tamago Yaki | |

- | | |
|--|--------------------|
| Roast Suckling Pig a la Americaine | |
| Baked Young Turkey, Shallot Dressing and Cranberry Sauce | |
| Roast Canadian Rabbit aux Fine Herbes | |
| Stuffed Tomatoes | Fresh Corn on Cob |
| Potatoes Natural | |
| Fried Egg-Plant in Butter | |
| Potatoes Hongroise | Rice a la Japanese |

- | | |
|---|-----------------------|
| Quail on Toast | Strawed Potatoes |
| Alligator Pear Salad | Riverside Fruit Salad |
| Nippon Tea Ice Parfait | |
| English Plum Pudding, Brandy and Hard Sauce | |
| Hot Mince Pie | Orange Jelly |
| Lemon Cream Pie | Fiestas |
| Sayonara Cake | Fancy Pastry |
| Pecan Fingers | |
| Oranges | Bananas |
| Papain | Pineapples |
| Dates | |
| Oregon Apples | Mixed Nuts |
| Layer Raisins | |
| CHEESE: | |
| Young-American | Oregon Cream |
| Roquefort | |
| Toasted Water Crackers | |
| Nippon Tea | Sweet Mints |
| Cafe Noir | |



FEBRUARY, 1922—ISSUED JANUARY 1ST.

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE
PUBLISHED ON THE FIRST OF EACH MONTH BY TOYO KISEN KAISHA
TO STIMULATE INTEREST IN TRAVEL GENERALLY WITH THE ESPECIAL
OBJECT OF INCREASING TRAVEL ACROSS THE PACIFIC

BUSINESS AND EDITORIAL OFFICE: SUITE 308, 625 MARKET STREET, SAN FRANCISCO
JAMES KING STEELE, Publisher and Editor E. C. HUNKEN, Associate Editor

EDITORIAL COMMENT

- *—Europe Profiteering on Travelers
- **—Discriminating Against San Francisco
- ***—Explaining the Lumber Movement to Japan
- ****—Preparing for Bigger Business
- *****—The Orient, an Inexhaustible Field of Color
- *****—When the Heart Speaks
- *****—Praise from an Enemy



RAVELERS returning from Europe are indignant at the discrimination shown against Americans and English, in nearly all the continental countries. They claim that because of their nationality and presupposed wealth, the prices are advanced from 200 to 300 per cent over those asked others. Instances like the one where one guest was asked 125 marks for a room, while the American who came after him in the same accommodations, was asked 400 marks, are common, and as a result people are being warned by their friends against going across the Atlantic. It is said that Germany and Switzerland are the particularly flagrant offenders, with Italy and France as close seconds. In other sections, such as Rumania and Austria, the rule is to get all that the traffic will bear, without regard to right or wrong. Such practice is very poor business, for the tourist crop is the most favorable that comes to these countries, and the surest way to discourage it is to practice such a cold-blooded hold-up on visitors. In sharp contrast with these reports are those that come from the Orient, where returning travelers are unanimous in declaring that while prices are still above the pre-war level, they are still far below those in other parts of the world for the same accommodations and service, and that foreigners are welcome and accorded every courtesy to make them stay longer. This is perhaps why all the indications point to an increased business to the Land of the Cherry Blossoms.

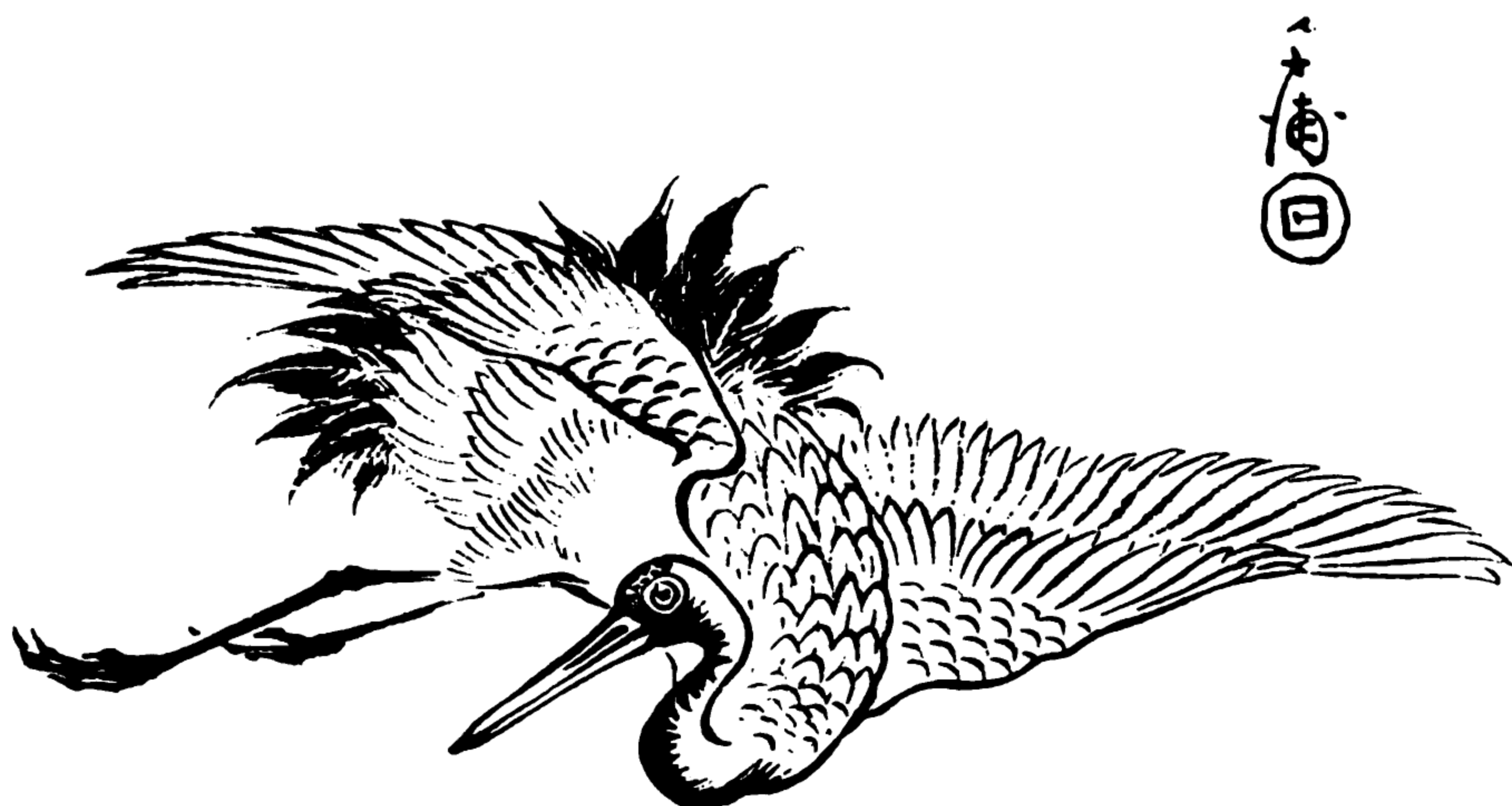
**At the time of going to press, everything points to the fact that in the allocation of the steamers of the United States Shipping Board, for trans-Pacific service, San Francisco will get three, while Seattle will be given five of the type known as the "535." What reason there may be for such an adjustment is not given by those in authority, but to the unbiased observer, particularly if he be at all familiar with shipping conditions, the fine hand of poli-

ticians in the policy of the board is apparent. It is said that the powerful railroad interests, operating direct from Chicago to the northern seaport, have been influential in favor of the increase to the northern seaport, because of the additional freight that would thus come to their lines. While the board probably considered that as San Francisco was so well served by the facilities of the great foreign company operating the largest fleet out of that port, that it did not need the additional tonnage asked for by the American company, and that while the foreign company will undoubtedly strive to continue to give the same unequalled service in the future that it has been giving in the past twenty years, yet the result of such a reduction of available steamers will undoubtedly work a hardship on the wonderful port, that is recognized everywhere as one of the great harbors of the world. It has been a matter of pride to all loyal citizens that for the past fifty years the American flag has been maintained on the Pacific by the Pacific Mail Steamship Company, operating out of San Francisco, and the reduction of the service to three steamers must work a hardship on that company in its efforts to maintain regular sailings.

Thus, while at first glance the withdrawal of the competition may seem to be of advantage to the Toyo Kisen Kaisha, yet it was with genuine regret that the announcement was received by the officials of that company, who are firm believers that competition is the life of trade, and that keen, fair, hard competition only makes for better service to passengers, which in turn helps to stimulate other travelers to make the journey from San Francisco across the Pacific, along the Path of the Sun.

***Some of the San Francisco newspapers have been highly excited about the recent heavy increase in the shipments of lumber from the Pacific Coast to Japan. Their inferences, that the unprecedented quantities of cedar and pine which have been going forward, were to be used for the construction of airplanes and war machines, have naturally been widely copied by other papers, until the public is led to believe that such is actually the case. A great New York editor who devotes a column each day to the setting forth of his views, in his own brilliant, if sometimes erratic, way, in a recent editorial quoted almost verbatim from one of the San Francisco dailies on this subject, using it as a text for his anti-Japan attack.

(Continued on page 41)



From a painting by Chiura.

DECORATIVE MOTIVES OF ORIENTAL ART

SECOND SERIES, PART XXVII

BY KATHERINE M. BALL

THE CRANE

A TRIPTYCH

*A silvery bench
With glittering waves of foam,
A lone majestic crane
With eyes intent thereon.*

*A glowing disc
Against the evening sky
Crossed by this regal bird
In anxious homeward flight.*

*A lofty pine
Untouched by winter snows
Shelt'ring, for this noble one,
A nest of airy young.*

Of all the decorative motives that adorn the wares of the Orient none lends itself with greater charm than the crane, for its beauty, combined with its stately grace, has for centuries commanded universal admiration in the regions which it has favored with its presence.

Next to the *feng* or phoenix and its associates the *luan* and *yuan*, it is the most distinguished bird of Oriental lore. In China—where it had been given the title of the “patriarch of the feathered tribes”—it was known as the *ho*, sometimes written *hoh* and *hok*, and endowed with many mythical attributes, chief of which is longevity. It was not only credited with living to a fabulous age, but when it reached its six hundredth year it was able to subsist ex-

clusively upon water; and when two thousand years old its white plumage changed to black.

It has always been regarded as a bird of auspicious import, principally due to a homophone; for the character by which it is written in many of the languages of the empire, has the same sound as the characters for happiness and prosperity.

Among the numerous complicated charms which the Chinese believed radiated magical essences, the symbols of longevity were most conspicuous. But the idea of longevity here entertained—held as one of the Five Happinesses—was not merely long life, but life eternal, or life beyond the grave.

In order, then, to insure the coveted blessings



From a colored wood cut by Hiroshige.

which these magical symbols might confer, they became a potent factor in the decoration, not only of objects of general utility but of what was known as "grave clothes."

One robe in particular upon which much thought has been lavished is a long silken blue gown completely covered with an all-over pattern in which the character *sheu*, significant of longevity, is embroidered in gold.

Other longevity symbols include the stag, the tortoise, the peach, and the fungus, all of which, combined with the crane, are commonly found on the various articles provided for burial. All garments of this character, quite curiously, are worn by elderly people during their lifetime in order that they may absorb some of the vitality which they are believed to possess.

The crane was thought by the Taoists to be one of the aerial coursers of the Immortals, and when so shown, it frequently carries in its beak the "rod of faith" or the "sacred fungus." As such, it also not only conveys departed souls to the Western Heavens, but brings celestial beings back to earth, for which reason it undoubtedly is so constantly found as the companion of the *siennung*—the mountain recluses, who, through the practices of austerity or alchemy, have succeeded in freeing themselves from all the taints of the flesh.

Chinese literature abounds with tales of sages, scholars, officials, and even Monarchs who associated themselves with this fowl of the air, some finding it useful as a steed, others as a companion, while still others as a form for transformation. But the particular *rishi* which painters have represented is Wang Tsz Kiao—known to the Japanese as Oshikio—who is ever shown riding the crane through the clouds.

In Japan, the crane—known as *tsuru* and familiarly referred to as *O Tsuru Sama*, "My Great Lord Crane"—not only enjoys all the significance bestowed upon it in China, but likewise is endowed by the people of the Island Kingdom with additional qualities pertaining to its beauty and character.

Three distinct varieties of the bird have been known in the country, but the one which is generally portrayed in art is characterized by a



From a colored wood cut by Toyohara.



From a colored wood cut. Unsigned.



From a gold brocade.
"My Great Lord Crane."



"The Shogun Yoritomo Freeing the Cranes."



"The Hundred Cranes."

feathered visitants which migrated from the colder countries for the winter, distributing themselves over the entire Empire, not only found lodgement in the forest wilds, but built their nests in trees that overshadowed the very homes of the people. And not infrequently, they came with their broods of young, which they fearlessly installed upon the premises, and there remained until the summer heat drove them back to their northern homes; for they always were treated with the greatest kindness and consideration, their arrival being welcomed as prophetic of good fortune.

In those days, tradition relates, it was not an uncommon sight to see the air filled with these majestic birds, their white and black plumage contrasting beautifully against the blue sky and producing a natural picture, similar to the accompanying illustration—which while unsigned is probably of the Hokusai school—entitled "The Hundred Cranes." And so tame were these majestic creatures that they were quite apt to alight beside some pedestrian and peck at his clothing.

One of the best known episodes related of this great and mighty bird



From a painting by Korin.

snow white plumage, relieved by black on the under neck, black tail feathers and a red crown, and is generally spoken of as the Manchurian variety.

Unlike its European relative, the stork—also white with a black tail, but having a red bill and legs—which usually nests on buildings, the crane of the Orient breeds in the lofty trees which grow above a forest. Both are conspicuous for their beauty, whether stalking with quiet dignity through a green

meadow or along an ocean beach or gravely resting on one leg among the tall grasses of some stream, or again sweeping aloft from some ancient pine to circle in a slow majestic flight to still greater heights.

But now—except in regions remote from civilization—the beautiful *tsuru* is rarely seen apart from the great parks or some nobleman's garden; for, since the Restoration, the Imperial protection which it enjoyed under the former régime no longer exists. In the days of feudalism no one was allowed to molest it in any way nor hunt it without permission from the Emperor, as it was ever reserved for his own pleasure and use.

Hence, the great throngs of these



From a painting by Okyo.
"The Crane's Nestlings."



From a colored wood cut by Harunobu.
"Her Love Letter"



From a colored wood cut
by Hiroshige.
"Crane on Wave"

a small bay studded with islands. Here, in the days of the Empire, this picturesque bird dwelt in great numbers in the branches of fantastic pines, the joy of the people and the inspiration of many a poem. The following by Akihito—700 A. D.—is quite commonly known:

On the shore of Waka, when the tide comes flowing in—there being no dry land, toward the reedy place—the cranes fly crying across.

was the "Freeing of the Cranes" by the *Shogun* Yoritomo at Shichiriga Hama, a noted beach midway between Enoshima and Kamakura. In this most favored amusement, the ruler combined his pleasure with his religion, for the setting free of animals was one of the means a Buddhist sought to acquire merit.

For this event, the people brought cranes from all directions as longevity offerings in expression of their felicitations; but before the *Shogun* liberated them, date-bearing metal tags were attached to their feet to act as an aid in determining their age should they be recaptured. And it is claimed that some of these very birds were found several centuries after Yoritomo's death, proving them to be capable of attaining great length of life.

In the accompanying illustration by Toyohiro, Yoritomo is shown under a great umbrella, held by a female attendant. The substitution of women figures for those of the men was quite common to most of the Ukiyoe designers in order to please the courtesans who were the principal buyers of the colored woodcuts. Back of him a crane is being brought for presentation, while in front of him another complacently awaits the ceremony which is to give it the opportunity of joining its mates which so beautifully pattern the sky. The sacred site of this scene is suggested by the single upright beam of a *torii* at the left of the picture, the significance of which is enhanced by the pine branches beyond. Then above the graceful cloud mass lies the mainland with the peerless Fujiyama rising majestically against the sky and forming a fitting background for soaring *tsuru*.

This most beautiful composition by the teacher of the now popular Hiroshige, is unquestionably the best example of the representation of this subject to be found among *nishikeye*, "the color woodcuts."

A place celebrated in connection with the crane is Waka no Ura, in the neighborhood of Osaka, a sandy peninsula enclosing a bay. Here, in the days of the Empire, this picturesque bird dwelt in great numbers in the branches of fantastic pines, the joy of the people and the inspiration of many a poem. The following by Akihito—700 A. D.—is quite commonly known:

On the shore of Waka, when the tide comes flowing in—there being no dry land, toward the reedy place—the cranes fly crying across.



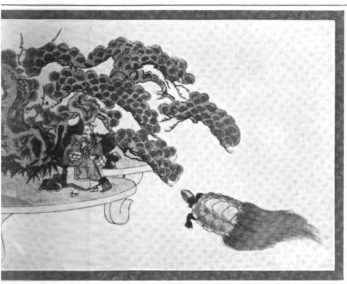
From a colored wood cut by



From a wood cut
by Hokusai.
"One Brush Sketches."



From a wood cut by Kōrinsai.
"Beauty as Jurōjin"



Kuniyoshi. "The Shimadai."

But now to see such an entrancing sight it will be necessary to go to Korea where they still linger in great numbers, for in Japan they have either been killed or frightened away. And the pines, too, of Waka no Ura have passed away, for they likewise, ceasing to be protected by the immemorial decree, fell victims to the

peasantry who, in some way, conceived the idea that they were a menace to the fields beyond, not realizing their value in screening their crops from the salt sea spray.

Waka no Ura is therefore only a beautiful memory, which may be compared with the fabulous *Horaizan*—the "Sacred Mountain of the Immortals"—the Japanese adaptation of *P'eng Li Shan*, the "Taoist Paradise of the West." On these ethereal heights tradition relates, abode the *genii*—beings who quaff the Fountain of Life and subsist exclusively upon the Peach of Immortality and

the Sacred Fungus. Here, likewise, grow the pine, the bamboo, and the plum, as well as the gem-bearing trees of coral, jade, and other precious stones, under which, over fields of gold and silver, roam the spotted deer, the long-tailed tortoise and the white crane.

From this conception of *Horaizan* is derived the idea of the *Horaizima* or "Happy Island," also called the *Shimadai* or "Island Support" which issued at all wedding ceremonies. This generally consists of a small stand holding a group of rocks from which grow the three happy trees, the pine, bamboo, and plum, collectively known as *Sho Chiku Bai*, while beneath them are placed small images of the crane and tortoise. Another form of *Shimadai*—as shown in the accompanying illustration by Kuniyoshi—represents the legend of *Takasago*. On this, under a bifurcated old pine tree, two venerables, Jo and Uba, the spirits of this tree, this shown sweeping and raking up the pine needles, while, the other happy pair, the crane and the tortoise wander happily about.

Takasago symbolizes a happy wedded life, whether it finds expression in the representation of the *Shimadai* or in the poem *Takasago no Uta*, which likewise is recited at a marriage.

The romance of this myth is as follows: Uba was a maiden of *Takasago* whom a son of *Izanagi*—"the creator of the sun and moon, the world and all things that appertain thereto"—loved and wed. They lived to a very great age and, dying at the same moment, their spirits entered the tree where they still abide. But on moonlight nights they reappear in human form

From a colored wood cut by Keisai.
"Going to Horaizan."From a wood cut by Hokusa.
"One Brush Sketches."From a colored wood cut by Hokusa.
"Cranes and Young Pines."

From a woodcut signed Ise Shijin. "Jurojin"

at the scene of their earthly felicity and continue their former occupation of gathering the pine needles.

The purpose of the *Shimadai* is to suggest that the young couple, who are to be united for life, should emulate Jo and Uba whose conjugal felicity lasted so many years.

The crane and tortoise, known as *Tsuru Kame*, are ever in evidence at weddings where they are found, not only as decorative motifs on objects associated with the ceremony, but in all the expressions of felicitation offered to the newly wed, such as "*Tsuru sennin, kame mannen* or "Crane a thousand tortoise ten thousand," significant of the length of time the happy life may continue.

The crane, in particular, seems to be attracted to the bride, for it is so commonly seen on her attire. This association is quite apparent in the accompanying illustration by Koriusai, entitled "Her Love Letter," which, in this case, may be regarded as a proposal; for since the crane is supposed to carry souls to Paradise, it may quite reasonably be inferred that her marriage is to be made in heaven, whither this aerial courser is carrying her.

The crane is further related to womankind, since it is ever commended as an example of motherhood to be emulated. In this respect it is like the pheasant, which is said to stay by her young during a grass fire, covering them with her outstretched wings until, together, they perish in the flames; for, in a similar way, the crane shields her young from the bitter cold of the winter snows. In like manner, the human mother is instructed to guard her child when overtaken by catastrophies of earthquake, flood or fire.

Another version of this comparison is expressed in the proverb *Yakeno no kigisu yoru no tsuru*, which, translated, means, "after a fire has swept the moor the mother pheasant mournfully seeks her offspring just as the mother crane, after a day's absence in search for food, returns solicitously to her brood at night." Hence, the subject of *Tsuru no Sugomori* or "The Crane's Nest," as represented in the illustration by Okyo, is a popular theme with painters, poets, and musicians.

In the illustration entitled "Going to *Horaizan*" is shown one of the *Shichifukujin*, or "Seven Gods of

Happiness," known by the euphonious name of *Fukurokujin*. He, like his companion of the opposite page, is reading a manuscript, which probably is a Taoist text; for, being the god of longevity, he may be preparing to meet the Immortals of the Sacred Mountain, whither he appears to be speeding.

The crane and tortoise invariably accompany the "Seven Gods of Happiness" in all their representations,—as has previously been shown in the article on "The Tortoise," No. 21 of this series—for they, as well as the spotted deer, are the attributes of Jurojin, the god of knowledge, herewith shown in the illustration signed *Isho Shijin*, which means "Master of Design."

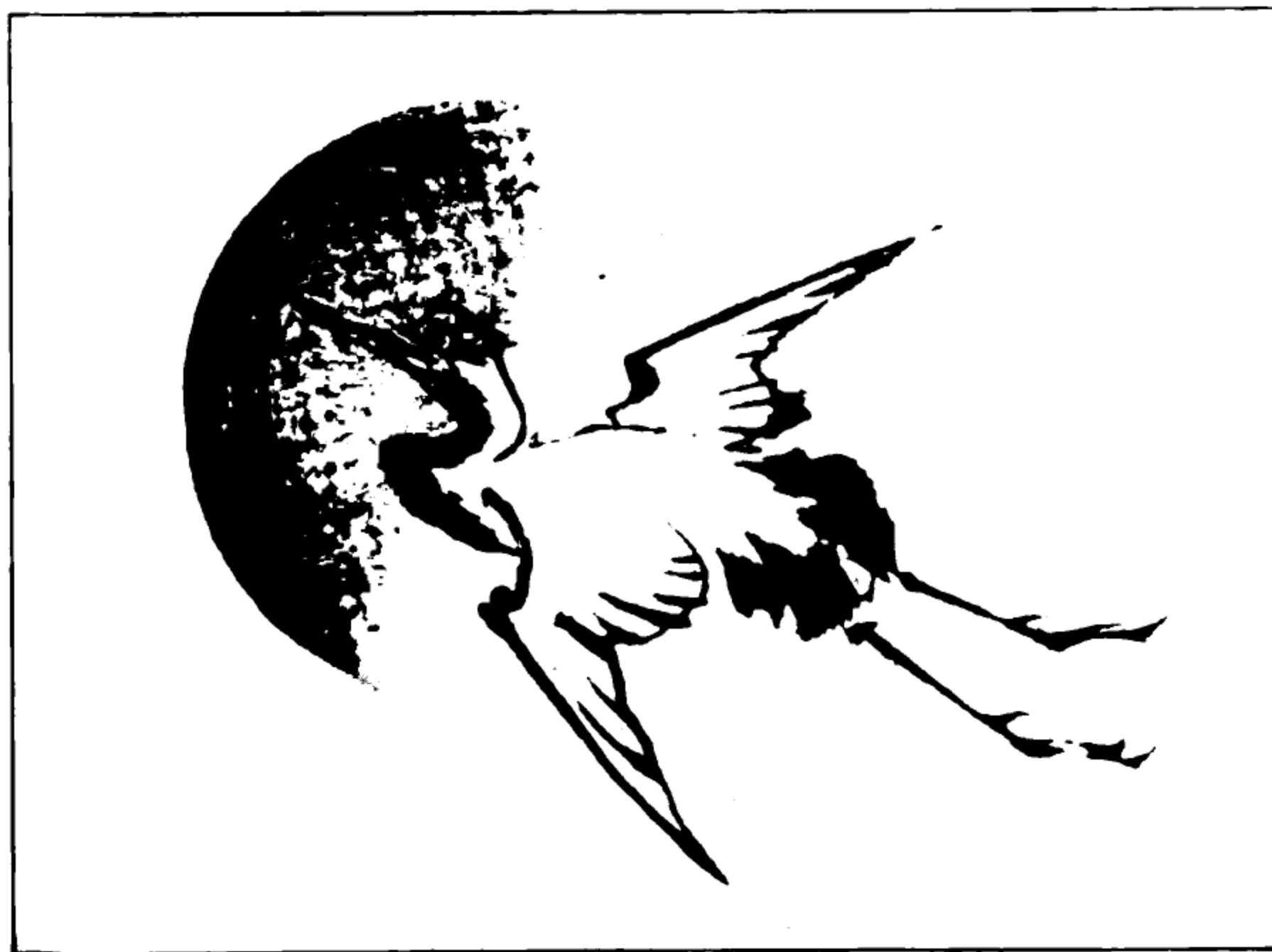
In the adjoining illustration by Koriusai, the same deity is impersonated by a beauty, for reasons given above. Her kimono bears the character for longevity, and while the spotted deer is not shown; the crane's companion may be seen on the ground to the right of the lady.

The only legend in which both the crane and tortoise take a part is that of Urashima, a tale designed to teach the dual lesson of kindness to animals and filial piety—known to every school-child of the Hermit Kingdom. It is fully given and illustrated, also, in the article on "The Tortoise," before referred to.

Tsuru Kame, with its happy significance, is ever a popular theme for congratulatory messages as well as for decorations for joyful occasions, where, in combination with *Sho Chiku Bai*, it frequently appears in attractive *surimono* form or as the decoration of a *fukusa* or gift-covering cloth, and, like the *Tsuru no Sogomori*, is used for musical compositions.

In art it finds its greatest expression in representations of the "Mountain of the Immortals," where, in multitudes, the cranes are shown perching on the branches of ancient pines or flying about the lurid sun, while hordes of tortoises are portrayed crowding the rocks and surrounding waters.

But the most familiar representation of the *tsuru*—whether it appears on a *kakemono* or as a mere decoration—is generally combined with the pine and the sun—the three emblems of longevity, in which the crane symbolizes length of years, the pine, evergreen existence, and the sun, everlasting life.



From a colored wood cut by Keisai.
"Homeward."



The "New World" is Shanghai's largest tea house and Chinese Theatre. Beyond it, a few hundred yards up Bubbling Well Road, is the big Nanyang Brothers Cigarette Smoker—in electric lights. He puffs bravely every evening, much to the delight of the Chinese.

SHANGHAI IN THE SHADOWS

By DUDLEY BURROWS

Midnight and mystery; moon-flowers and mandarins; mourners and merry-makers, matching emotions . . . Sun-gone time in the wildest and wickedest—yet the weariest and most wistful—city in the world. Shanghai in the shadows . . . the International Settlement after dark . . . the "Trenches" . . . the "Rubicon" . . . the Great White Way in the great yellow treaty port, out there beyond the China Sea! What one of us, having been in and of it, will ever forget it?



OR the passer-through, Shanghai is essentially a daylight capital—a fascinating and innocuous city of shops and bazaars, of exotic novelty and charm, where a delicious sense of danger, fostered by the fictions, is offset by evidences of law and order on every hand. From sunrise to sunset "Our Lady of the Whangpoo" is, to all outward appearance, a model of propriety.

It is not until the long shadows commence to creep across the sluggish river from the factory town of Pootung—not until the business-house coolies, under the austere direction of "Number One," begin to put up the blinds for the night, and the *Faipans* hurry away to the pre-prandial dice-boards and bridge-tables—not until Nanking Road and its debauching tributaries become whirling masses of rickshas, trams, and motor cars—with, here and there, an absurd little pony-drawn victoria and its uniformed *mafoos*—that the real Shanghai asserts herself.

Along about that time—the "cocktail hour," it is most commonly called—the whole complexion of the city changes. With the slow setting of the sun the color scheme is transformed. The parchment-yellow cheek of

noontime, anticipating the events of the approaching evening, blushes brazenly. Squalor and unsightliness—of which there is plenty just behind each red-gold street-facing, sink deeper into the shadows, to become mere picturesque blurs.

Boulevards and twisting alley-ways, tawdry enough just a moment ago, become suddenly enchanting—all of their ugliness gone—as unseen hands turn tiny knobs and the magic, benevolent torches of Edison blaze into bloom. After that, should you be on a search for wholesomeness, you must needs be spy—for Shanghai, once the electric current is on, has little time for eudemonics nor preachments. Her role, from cocktail-time to sunrise, is that of the care-free courtesan—radiant, rollicked and roisterous—and if any there be who dislike the character, their admission fees will *not* be returned to them at the box office.

"After all," says the purple-robed Lady of the Whangpoo, to those who would remonstrate with her—"What difference? If one has the name, why not have the game? You who are trying to reclaim me are the ones who have insured me *against* reclamation!"

And when they ask her "How?" she tells them—tells of the brand they have burned upon her shoulder and the scarlet letter they have hung upon her breast, making of her house a rendezvous for the rags and tatters of humanity, the flotsam and jetsam of the seas of life. . . . All of which might be very gloomy and depressing were it not for the fact that she is smiling contentedly the while, sipping her wine with very evident ecstasy and tapping her dainty toe in perfect time with the melodies of her midnight musicians.

Nor must you gather from all that has been said up



to now that night-time in Shanghai is unavoidably deleterious. One can—as quite a number do—hold one's self entirely aloof from the carnival. One can—as many others do—view the spectacle from the fringe or even fly in innocent circles around the million globules of imprisoned light. For the Lady of the Whangpoo seldom has recourse to the waterfront practice which bears her name. Only an unfortunate few have been “shanghaied” to perdition in the city by the bubbling well. It's really not necessary, you see—there are too many volunteers.

Let us suppose, for the nonce, that you are what is known in your home country as a “representative business man”—with, perhaps, a slight *flair* for non-explosive indiscretions. You have come to me in Shanghai with a letter from a mutual friend at home, are traveling without impedimenta (for women are so regarded in such typical “man-countries” as China) and have (as I have *not*) an adequate and elastic expense account.

Let us presume that I, on the other hand, have

The upper engraving pictures the jewel shops along Nanking Road which make special night time efforts to advertise themselves. Jewel shops in Shanghai are as numerous as cigarette stands in San Francisco. Below is shown the big department stores ablaze from sundown to midnight. Each has an enormous roof garden where thousands of Chinese gather every night for gossip.



survived some few years of Shanghai's nights and have (which I shall neither claim nor deny) *entre* to most of her public, semi-private and private homes, clubs and “institutions.” Your business in the Settlement has been satisfactorily concluded—you are leaving tomorrow for Manila—your trunks are packed, labeled and gone—the “cock-tail hour” has arrived! Come, now, what's the program?

If you are a Britisher it will be inaugurated with a gin-and-bitters at the Shanghai Club on the Bund, over the longest bar in the world; if French, an *aperitif* at the Cerele Sportif Francaise, well out in the French Concession—but if you are American (as you usually are of late) I will probably find you at the Astor House Hotel (why the “house-hotel” I've never learned) and we will start with one of Bobby Bobbett's famous “million-dollar” affairs; so named because, next morning, you will have given a million not to have taken so many of them.

Twilight gathers as Bobby, mixing ingredients the while, tells you tidbits from a life-time of Orientalia. By the time you can break away—for Bobby's lore is alluring—a hundred tables of “bridge” have started in the Shanghai, French and American clubs; the “regulars” have foregathered at Shepherd's, the Palace, the Oriental,



While Shanghai is fascinating at night, the day time scenes are no less bizarre and interesting. Where else in the world will you find a picture like the above, that shows a poultry peddler, on his daily rounds, accompanied by the youngest member of his family. The baby is carried along, not from any humanitarian reasons, but as an appeal for alms from the tender-hearted tourist. Shanghai is noted for its mendicants.

the Cafe Parisien and the Carlton, with smaller groups at the Race Club, the Country Club, the Cricket Club, the Recreation Club and other rendezvous.

We will, more than likely, have dinner at the American Club—which, though small and unostentatious, houses most excellent cooks—unless you prefer Sukiyaki in a

pretty little Japanese tea-house I know of in Szechuen Road, across Soochow Creek, or a Chinese spread at the New World, which marks the beginning of the Bubbling Well highway. Whichever you elect, I promise it will be epicurean and that you will not be hungry at the end unless your appetite has failed you.

Presuming that we have chosen

the New World for our feast, and concluded it, come out to the balcony a moment. Darkness has descended by now, yet I feel that I can show you a sight.

Aha! I thought this would surprise you! "Just like Broadway!" Well, hardly that—but doesn't the view up and down and across our "Great White Way" astonish you a bit? You



Looking down the "Bund," as the waterfront boulevard of Shanghai is called. Street cars operate down the center of the thoroughfare.



The street life of Shanghai, in both the day and night time, is of never-failing interest. Above is one of the ubiquitous street kitchens which maintains a whole family.



The Willow Tea House is one of the sights pointed out to all visitors to the metropolis of North China. It is familiar to all of us through its reproduction on millions of pieces of china in the last century. It is in the heart of the native city.

hardly thought to see "electric movies" on Nanking Road, eh? Nor jewel-shops and department stores outlined and bathed in incandescence? I thought as much!

See that great "blob" of light off there to the east, just behind the great Ming On department store, opposite "Sincere's?" That's the Great Eastern, the largest Chinese hotel in China—we'll drop in there, by-and-by, for a quick look-see.

Rattling on in that strain, about the bright lights of Shanghai's "front yard," one is almost tempted to ignore the shadows behind—but our R. B. M. urges us on.

"Look here," he says, "this is all very astonishing and interesting, but I want to see the rest of the show!"

So we shoulder our way through the vast crowds of white-clad Chinese, now assembling at the countless small white tables in the main auditorium, possibly to witness an Orientalized version of "Uncle Tom's Cabin" or "The Two Orphans," and go rickshawing down the "Way." En route to the Carlton and Paragon (whose newest jazz orchestras will be tuning up about now), we pass the slower-moving "jins," of the better-class Chinese; and, in turn, are passed by the "privates"—high silver-wheeled and gaudy affairs, with a "puller" and a "pusher," both in uniform, and acetylene headlights instead of the modest paper lanterns which hang between our shafts.

There, crossing our trail at Fokien Road, is a characteristic squadron—twenty or more flying rickshas loaded with British and American bluejackets, bound for a lark on the far side of Soochow Creek. It warms the cockles of one's heart to see these "children of the sea" embarking together in quest of adventure—for it too often happens that the jackies of the affiliated nations, on simultaneous shore liberty, prefer punishing one another to almost any other form of amusement.

Here we are at the intersection of Nanking and Shanse Roads. Down to the left, if you want souvenirs, are dozens of little "cut-rate" shops—not so ornate or well-stocked as the brilliantly lighted establishments on Honan Road (the next cross street) perhaps, but much more moderate in price, especially if you have a Chinese friend with you, who will do a bit of polite bargaining.

But there! You are not out for trinkets this evening. . . .

So down we go, past Honan and Kiangse, turning into Szechuan for a block and westward on Ningpo Road until we draw up before the Carlton. "Man-man" ("stop—wait") we tell

our ricksha coolies, and clamber up the stairs to the big dancing floor, bordered with tables, where the "shank of the evening" has just about put in an appearance.

Grouped at these tables set around the irregular edges of the room you may see, during the course of the next hour, practically every variety of that famous bird known throughout the world as the "night owl." Not the "beach comb" species, of course—for the Carlton scale of prices and protestant respectability send him further down the line—but almost every other stay-out-later will drift here some time during the evening.

The Carlton, like the city in which it thrives, is an anomaly—and a contradiction. It is all things to all men. In the mornings you are likely to find one of the various foreign-women's clubs in session there. At noon the management serves a most excellent—if sometimes hilarious—tiffin, quite occasionally in honor of some distinguished visitor. Four-o'clock-tea finds the elite of the Settlement in attendance there. After that—the deluge!

Over yonder, with no male escort—as yet—is a group of Russian girls ("Russkys," in the vernacular) who, until lately, have probably been residents of one or another of the Siberian towns—Vladivostok, Harbin, Chita or Omsk. Just now they are living by their wits, with indifferent success; for no one save a Russian can understand a Russian, nor find them companionable.

Here, close by, is a notorious *roue*, surrounded by his satellites, who little reck nor care that the foundation of his fortune is laid in dead men's bones—American soldiers lying deep in Philippine graves. At the next table to this is a well-known *bon vivant* who landed in the Settlement a few years back without a penny to his name. His is not the usual experience; more often it is the other way about.

Across the room is a popular American editor chap, who usually drops in of an evening in the hope of hearing a bit of scandal, indiscreetly mumbled after the third or fourth pint of champagne, which will adorn his front page in the morning. With him are two Asiatic Squadron officers. They are, in all probability, discussing disarmament.

The girl in green? Heigho, she has quite a sad little history. She came out, you know, some two years ago, to marry a chap to whom she'd been engaged back home. But the chap—well, China "got him," as they say out here, between the time she left New York and arrived in Shanghai.

(Continued on page 19)



Like all Chinese cities, only more so, Shanghai has a large population that lives on the water. The activities of these particular citizens keep the rivers, creeks and inlets alive with movement and animation. The above engraving shows some of the native craft used.



The foreign colony of Shanghai goes in for boating as much as the native. Some of the smart motor boats are seen from the Garden Bridge near the landing pier.



Chinese temples lack the gorgousness of the Japanese, especially those in the midst of the native cities like the above. It is not far from the Willow Tea House.

At the left is Mrs. E. Elkins of Santa Barbara, New York and Paris, who sailed for Manila on the Taiyo Maru. The couple in the center are Mrs. and Mr. G. S. Gibson of New York, and to the right is Miss Agnes D. McClinton, society girl of Pittsburg, Pa., en route to Shanghai and Manila.

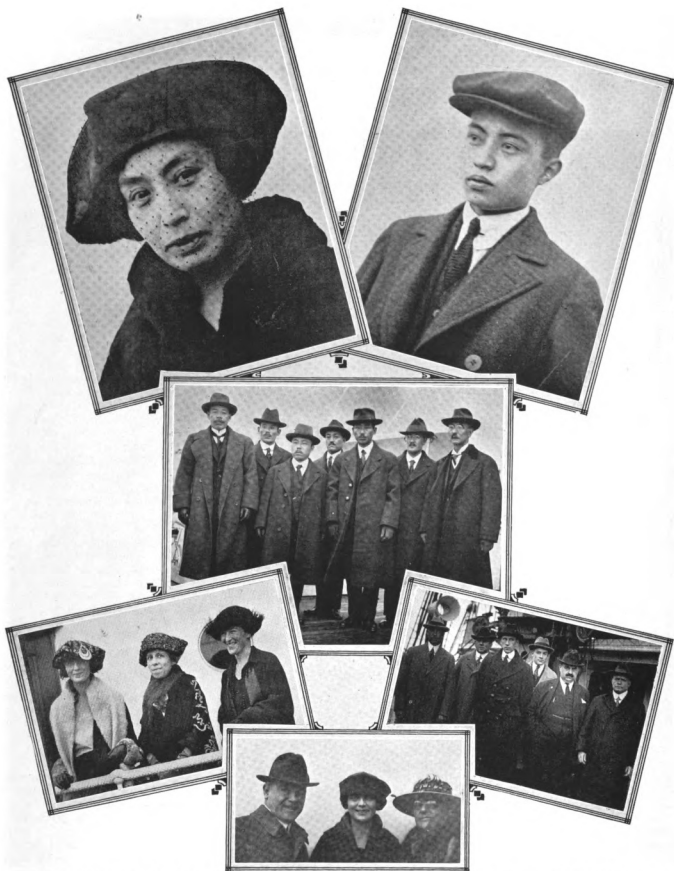


The three Japanese to the left, above, are bankers who came to America on the Taiyo Maru. Left to right they are T. Tomita, S. Sonoda, and S. Ashikawa. Below them is Walter Fovargue, well known golf expert. In the center is Mrs. Fovargue, and on the right is Miss Ethel Clayton of San Diego and Coronado.

At the right, below, is Mrs. Frederick de Garis, well-known writer, who arrived on the Taiyo Maru. In the panel below are Mrs. L. R. Cofer of San Francisco, left, and Mrs. E. O. Hodges of San Diego, right. The Japanese couple in the center are Marquis and Marquise Nakanomikado, who returned to Japan on the Taiyo Maru.



J. B. Barry, well-known journalist, connected with the Japan Advertiser and the Trans-Pacific Magazine, is shown above on the left. In the oval are Mrs. Stanley Williams and son of Manila, where Mr. Williams is manager of the International Banking Corporation. To the right are Mr. and Mrs. K. Inyo of San Francisco.



In the panel at the left on the top is Baroness S. Shidehara, wife of the Ambassador from Japan to Washington, who arrived from a visit in her home country on the Siberia Maru. On the right is Michtari Shidehara, the oldest son, who accompanied his mother back to America.

In the center panel a group of Japanese army officers who are en route to Europe on a tour of investigation and study. To the left is Miss Dorothy Purcell, Miss Gertrude Kay and Miss Hazel Purcell, who returned on the Siberia Maru, from an extended visit in China and Japan, where Miss Kay made a number of art studies. To the right is a group of American bankers who returned on the Taiyo Maru after an extended trip through the Orient. Left to right they are E. O. Hodge, San Diego; L. R. Cofer, San Francisco; H. L. Sims and C. F. Neagard, James Schweitzer and James McCroskey of New York. In the center at the bottom is George Rolph, Miss Rolph and Mrs. Rolph.



Where Salesmanship Is a Fine Art—The Orient

By E. LOUISE GRIEVE



HERE is an old saying to the effect that if one will "look after the pennies the pounds will look after themselves." The object of this article is to present a few ideas concerning the "pennies" which the salesman in the Orient may collect with ultimate profit both to himself and to his firm. Perhaps in no field in the world can good money be spent more unprofitably than in the Orient, but fortunately the converse also holds good. The larger "don't's" are becoming fairly well known, such as:—"Don't try to hurry an Oriental buyer," "Don't try to drum up business at the Club," "Don't make caustic comments on local or national custom," "Don't forget that a little social oil and polish are a necessity," "Don't unless invited to do so, talk business outside business hours."

I propose to deal with the more subtle side of the great game. The successful salesman in the Orient must be a tourist, and an observant one, before he can sell anything. He must get the atmosphere of the locality in which he is placed, for are not the clothes, the customs, and the viands of the people the essentials upon which he bases his trip? It is to the people that his firm caters, the few exceptions will never create "Oriental markets." Therefore, the successful salesman must know what is eaten in the market place or bazaar, what is worn, what the hundred and one special festival days call into being, perhaps for but one day in the year. For instance, dolls in many millions are sold on one day each year in Japan. "The Holy Soap Manufacturing Company" of one town in India merely serves to inform the Hindu that the said soap is not manufactured from the tallow of the sacred Cow. That soap sells.

The Chinese lady leaves a faint perfume in the air of the department store, the Japanese lady another, the Parsee lady uses another perfume; what are they? We suggest jasmine,

jockey-club and sandal-wood, and possibly in the last case patchouli mixed with attar of roses. The ladies may purchase candies, again the observant one will take note, for perhaps his firm makes confectionery. Perhaps it will be "Satinets," perhaps "Callard & Bowser's mixed candies," but in any case the agent for them brings them in every month in earloads. The Oriental women do not change their major styles as do those of the Occident; only in slight differences of embroidery or hair combs is one "in fashion" or "out of fashion" or perhaps "Provincial." To grasp these small differences is to secure the orders that count.

In Japan when the crowds gather to see the cherry blossoms, then is the time to see "Kiku San" and "Hana San" dressed in their very best. Or when the Emperor is to pass by one can watch the silent crowd, so motionless, and when the great one has passed, listen to the cries of "Banzai", and watch the little ones in all their brilliancy held up to see the retreating train in the distance. Perhaps some comparison not unfavorable to the people of Nippon will arise in the spectator's mind as he sees the respectful silence of their greeting to their Emperor and compares it with the rowdy plaudits of our own land. After the Emperor has passed, the "Banzai" lacks no enthusiasm. Perhaps also the crowds who congregate to see the natural beauties of their lovely land will contrast strangely with the crowds of the Occident who congregate, not to see flowers or lakes, but to see a ball game or to hear Sir Harry Lauder. Is it, perhaps, comforting to remember that they are heathen and not civilized?

In the evening glow of the sunset, when the lanterns are beginning to gleam over the harbor, some glimmering of the Spirit of the Land may come to one if a little removed from the crowd. The blind man's flute wailing softly in the dusk, the sound of the geta (wooden sandals), the

shrilling of the cicada, the tinkle of the samisen, and the shy laughter of the musume, these and the thousand other noises and odors, if registered by the observant mind, will gradually help one to understand the populace. The low deep boom of the temple bell, instead of conjuring up Mission bred ideas of "Heathenism" will cause one to visualize a small dainty figure kneeling in prayer for the missing husband or baby, or some old crone seeking the consolation of her faith for a lost son. The Oriental is a queer individual, but once confidence and mutual respect have enabled one to pass the barrier of reserve, a thousand thoughts and motives are to be met and can be studied. The Japanese when you know him is annoying but likeable, child-like but full of incongruities. So it is with nearly all Orientals. Each race differs in characteristics to some extent; the Spirit of Japan is perhaps expressed best in the "Musume and Cherry Blossom", that of China in the somewhat uncouth figure of the "Peasant Woman in the Eternal Hills". Through them both the Spirit of Yesterday lingers. Each is happy in its own way but China seems more staid, deeper, and as I once heard it expressed, "drugged asleep with misgovernment".

It is essential then for the would-be-salesman to enter into and appreciate the spirit of the land in which he is temporarily or perhaps permanently a resident. He must try to understand the people, their feelings, their customs, their amusements and their miseries, their faiths and their superstitions. The Firm in say, Chicago, wishes to sell its goods, but first we must know about the freight, packing, the duty, the rate of currency exchange, the credit required or given, the financial standing of the purchaser, the climate and the local demand and sources of supply. But perhaps most important of all is what "chop" and what "old custom" have to be taken into account. The Chinese coolie who buys a blue under-

(Continued on page 46)

A novel red and white cape suit of Rodier chinchilla.

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The sweater is of hand-crocheted artificial silk; the skirt is of trelaine.

New Modes for Winter Resort Wear

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News of Japan Societies in America

Bulletin of the Japan Society of Boston

Vice-Presidents:

Rev. Thomas Van Ness, D. D.
Mrs. J. Malcolm Forbes
William H. Randall
Mr. Courtenay Crocker

CYRUS E. DALLIN, President

Secretary:

Miss Jessie M. Sherwood
200 Devonshire St., Boston
Treasurer:
Endicott Marean

The Japan Society of Boston was one year old in November, when the first annual meeting was held and the following officers elected:

President, Cyrus E. Dallin; Vice-Presidents, Rev. Thomas Van Ness, D. D.; Mrs. J. Malcolm Forbes, Mr. William Randall, Mr. Courtenay Crocker; Treasurer, Mr. Endicott Marean; Secretary, Miss Jessie M. Sherwood, 200 Devonshire street, Boston; and a Board of Directors consisting of Rev.

Mr. Y. Fujita, on the board, is president of the Harvard Japanese Student Association, Mr. S. Ishikawa is a well-known business man, while Mr. Tomita is at the Boston Art Museum.

In looking backward over the year's work, one of the salient points which has been accomplished by this youngest of Japan Societies is a closer relationship between the American members and the Japanese in Boston. This proves that we have at least started

the aims, thoughts and motives that govern the two nations, and that our mutual relations may be animated by just and sympathetic considerations.

There are those who have learned that human nature is about the same the world over, and whether the heart beats under a yellow covering or a white one, that it beats with the same love, high purposes, and genuine desire for friendship and justice.

A wide variety of people is represented in the membership; prominent business men, missionaries and travelers, who have spent much time in Japan, and know from years of residence there what many who are not personally acquainted with the people of those Far Eastern islands are just learning; many college professors and teachers who have become interested in the Japanese through the students with whom they have come in contact; members who have become interested through the discussions which have appeared in the press during the last few years, and many who had to be converted from the opinions gained from reading the reports of the yellow journalists and agitators who believe in stirring up dissension rather than promoting peace in the world. Whatever has been the object which brought the different members into the Society, an increased enthusiasm has resulted, and we look forward to a year of work which will bring even greater results than those accomplished during this first year of existence.

The expenses for the year have been fully met by the dues, and a small balance is left to start the new year.

Monthly meetings have been held for two purposes: To bring the members together in a social way, and to promote the educational work. At most of the meetings, we have succeeded in securing prominent American and Japanese speakers. Of especial interest was the dinner and luncheon given to the Parliamentary Delegation, whose entertainment in Boston devolved upon the Japan Society. Automobiles were secured, and as complete a tour of the city and its environs given our guests as the limited time of their visit permitted. The expressions of appreciation from the visitors more than repaid the effort expended.

Since the Boston Art Museum contains a wealth of material well worth studying, it is planned to hold a series of five lectures there during the winter, on the Art of Japan. Professor Morse, of Salem, has consented to give one on Japanese pottery, while Mr. Tomita, at the Museum, will talk on Japanese painting, sculpture, prints, and lacquer.

(Continued on page 46)



Mr. E. C. Worden, Secretary of the Japan Society of New York, and Mrs. Worden.

George Alexander Strong, Miss Helen Temple Cooke, Mr. Sydney Fairbanks, Mr. Y. Fujita, Mr. Edward L. Gulick, Miss Edith M. Haynes, Mrs. Katherine T. Hodges, Mr. S. Ishikawa, Mr. K. Tomita, and Prof. James H. Woods.

along the pathway leading to the attainment of the object for which the Society was organized, which, according to the membership blank, is that the peoples of Japan and America may have a better understanding of



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The San Francisco shop will give
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to patrons in and out of town.

EDITORIAL

(Continued from page 24)

The real reason for the lumber movement is not hard to find.

Within the past year Japan has been visited with disastrous fires in a number of her leading cities. In Tokyo alone, the loss in one fire was said to be nearly two thousand houses, while in other cities the loss has also been very heavy. During the war, the Japanese lumber production was almost exhausted. There are no great forests as we in America know them, in Japan. The timber has no time to grow into the tremendous size of our majestic pines, cedars and redwoods. Since the close of the war Japan has come again to the front as an exporter of goods, most of which requires lumber cases for shipment, or wooden containers of some sort. As a result of these conditions, Japan is an excellent market for lumber, and because there is an over-supply of ships available for this trade, the freight rate has dropped, making it all the more an advantage for Japanese to secure their lumber supplies from the Pacific Coast. This lumber, especially the cedar, is shipped in what is known as "Japan squares"—that is, long logs of twelve to twenty inches square. On arrival in Japan these are sawed into the sizes and shapes desired for the particular construction for which they are needed. Pine and cedar are the most suitable for Japanese houses, which are never painted, and for which the grain in the wood is highly prized.

The theory that all this lumber is to be used in the construction of airplanes is illogical when it is considered that one of these huge logs has enough material in it to make a score of airplane bodies, which is the only part of the air craft for which cedar is adapted.

****Two of the big steamship companies of San Francisco have begun work on the new buildings for their use in the heart of the downtown district of that city. The Matson Navigation Company, which maintains a great fleet of steamers in service between Honolulu and San Francisco, is to have a new eleven-story structure which will house it and its allied Hawaiian interests. Toyo Kisen Kaisha have under construction a new office building, which will be occupied by the San Francisco office staff. This will be ready for use about the first of March, and will give this company one of the most conveniently arranged and comfortable business homes of any steamship organization in America. These are two hopeful signs, indicating that in the minds of the big operators of ocean shipping that the depression is over, and that things are on the up grade again. They are welcome and indisputable signs of progress.

*****The Orient has ever had a tremendous lure for artists, because of its wonderful color effects. Even the casual tourist comes home enthusiastic over the bizarre and colorful scenes that he has seen on his travels. To the real artist these often bring misery, because of the hopelessness of trying to reproduce them on canvas. One of the prominent painters of New York, Gertrude May, recently returned from an extended tour of Japan and China and brought with her a sketch book of the loveliest impressions made while on the spot at Peking. To those who have never been there, they looked perhaps a bit exaggerated in color—a trifle too brilliant and impressionistic; but to those who know the Chinese capital, they brought back memories of just such scenes in the early fall. There is an unlimited field for the artist across the Pacific, not only in color and composition, but because of the phenomenal variety and shading of life out there.

*****The manager of the Marine Exchange of San Francisco is a man of wide acquaintance. His position

makes him a welcome visitor in any shipping office, and a winning personality makes a friend of every one with whom he comes in contact. He knows the men shoreside, and the men who go down to the sea in ships, whether they are before the mast or are in the officers' quarters. His business is to get the news of the marine life of the city, and this he does, passing it along to his readers in the impersonal way that is the gift of a good newspaper man. Sometimes the broad sympathy and kindness that is in him slips into his work, with the result that on that particular day his paper is richer by a real gem of literature.

An instance of this was given the other day, when Oliver Tuttle told of a simple incident in a way that touched the heartstrings:

"Over the rail of the *Siberia Maru*, as she entered port early yesterday morning, leaned genial 'Jack' Rooney, his face wreathed in smiles.

"Rooney is head steward of the *Siberia Maru*. He is the most widely known and generally beloved character on any of the trans-Pacific boats; a genius of good-fellowship, an inspired leader of shipboard fun.

"From the tug below a group of Jack's friends—men who had known him for years—responded to his hilarious greeting with a certain overstrained nervousness.

"They knew something he didn't.

"They knew that Jack's wife lay dead at a local undertaking parlor. She had died five days before, while her husband was at sea.

"And they had to tell Jack Rooney.

"The whole group knew—port officials, customs men, officers of the steamship company. Only Jack was in ignorance. As they clambered up the gangplank, he met them at the top with a cordial slap on the back and a huge handshake for each.

"One by one they looked into his eyes, smiled back, and—passed on. They couldn't tell him.

"At last gray-haired 'Pop' Gliddon, dean of the Toyo Kisen Kaisha force, beckoned Rooney gently into his cabin. 'I've something to tell you, Jack,' said Gliddon.

"A moment later there was a cry. Rooney had collapsed.

"They had to carry him ashore. The home-coming passengers stood, frankly weeping, as the man who had made them happy was taken on his pitiful errand."

*****Writing from Nikko, Japan, to a San Francisco newspaper, an ex-Senator from California, who has been in that country for less than a week, expresses himself as follows concerning the Japanese. It is interesting, as compared with the violence of previous utterances before he visited Nippon, and is illuminative of the value of personal contact:

"I find the Japanese cheerful and courteous. They appear to much greater advantage in their own country than they do in California, which is not unreasonable to expect. Only the peasant farmer goes to America, and his manners are rude among strangers whom he suspects of unfriendliness.

"The better class of Japanese are urbane, proud, and to all appearances kindly and considerate. I traveled for six hours yesterday in a second-class coach (the best running) from Yokohama to Nikko. My party were the only Caucasians in a crowded car with seats ranged along the side. There was an exhibition of simple manners and good behavior which confirms the popular impression of all travelers.

Today is the emperor's birthday, and with crowds of pilgrims I visited the Nikko temples and ascended the sacred mountain Nantaisan, 9000 feet through raging gorges fed by the eternal snows melting into Lake Chiuzeiji.

(Continued on page 55)

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NEWS OF JAPAN SOCIETIES

(Continued from page 41)

Realizing that greater work can be accomplished by a larger membership, an effort will be made for new members among representative people, who desire the promotion of peace, and are sufficiently broadminded to put aside prejudices and study the Japanese question through the helpful aid of the Japan Society of Boston, which aims to be strictly fair in all the educational features advanced by it. The membership fee of five dollars includes a subscription to the magazine JAPAN, and in addition to the America-Japan Society of Tokyo courteously sends its publication, entitled *America-Japan*, to all of our members.

SALESMANSHIP A FINE ART

(Continued from page 39)

shirt does not know "Brown & Simpson Limited" but he does know the "Elephant's head" marked on it, and he asks for "one piece elephant chop, how muchee". One well known brand of textiles is marked with an "Emu chop" and the heathen in his blindness asks blandly for "chicking chop". He knows nothing of emus and cares nothing, but he does know that the "chicking wiff he long nek blong plopa", and accordingly from Peking to Chengtu he buys the emu marked goods.

No one would try to sell goods in China during their New Year; but he can spend a profitable time which may lead to much good business by helping his Chinese friends enjoy themselves, and if well acquainted with individuals, diplomatically grant them an extension of the Firm's credit for another two moons. All Chinese endeavor to pay up everything at the New Year and start afresh with a clean credit slate but occasionally this is not too easy. To offer credit would be almost an insult during this festive season, but it can be conveyed judiciously and carefully that there is no need to make settlement for any one of a hundred reasons which may be conjured up to meet each individual case. Handled properly and carefully, this will often secure friendship and business without in any degree impairing the credit of the Chinaman concerned; but such an act must be handled with great delicacy, as any harsh or blundering offer would simply be taken that the recipient of the offer was insolvent.

Do not judge your Oriental customer either by his shop or his clothes. A rogue may be dressed in European or semi-European clothes, but I have known a multi-millionaire who



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could be seen on a summer's day sitting in a small "hole in the wall", dressed only in undershirt and dungaree pants, coolie style. He would buy and pay cash for shiploads of rice and eat his meals at the same table with his employees, but owned one of the finest residences in the city.

A mere "order taker" has no chance in the Orient, for to a large proportion of the Oriental populace the game of "buying and selling", "diamond cut diamond", is the spice of life. Real *Salesmanship* is needed, and a fine discrimination. To gain success endless work and trouble is necessary, but to those who will give their best efforts the reward is an exceeding great one. Orders beyond all imagination can be secured, for there are close on 1,000,000,000 souls "East of Suez".

Banker on World Tour

Sailing on the Taiyo Maru on a journey that will carry them around the world, to occupy six or eight months were Mr. and Mrs. T. S. Baker of San Francisco. He has been located there for several years as manager of the Hongkong-Shanghai Banking Corporation branch.



THE BOOKSHELF

THE STUDY TABLE

China, Captive and Free
By GILBERT REID

Gilbert Reid has for many years lived in China. He was at first a regular missionary under the Presbyterian Board; later he conducted a special socio-educational work among the higher classes of the Chinese, finding its medium in his International Institute at Shanghai. During the early part of the great war, he conducted an English newspaper at Peking, which was somewhat pro-German in attitude. The events of the war drove him from his field of labor, to which he has recently returned. This book* was his parting word, in leaving his native, for his adopted, land. It is of special interest as showing the way in which China was forced into the war, the promises and hopes that influenced her, the fact that the promises have been largely forgotten and the hopes dissipated, and that China's condition today is no better than it would be if she had kept out of a conflict in which she had no real reason to engage. Dr. Reid believes that Germany has, on the whole, treated China better than other foreigners have done. Where her original foothold was gained through threat and display of force, Germany's occupation has been one of friendliness and co-operation, with little tendency to further encroachment and no real effort towards political control. This conduct is in striking contrast to both British and Japanese procedure. Japan in taking over German privileges in Shantung is not administering them as Germany did; she is seeking a control which pays little attention to Chinese feelings and Chinese rights—she is antagonizing, rather than co-operating. Dr. Reid doubts that Japan's presence in China has any legal warrant. He studies the entire question in the light of international law. He emphasizes the fact that Japan, in her attack upon Tsingtao, deliberately ignored China's rights as a neutral nation, marching forces through her territory against her protest. While in his strong sympathy with the Chinese, Dr. Reid is to some degree anti-Japanese, he is no blind partisan. He sees no greater crime in Japan's acts being dictated by her own interests and ambitions, than in similar acts similarly impelled done by European nations. He recog-

nizes that Japan's geographical position gives her a more vital interest and concern than any European nation can have in Chinese affairs, and he refuses to be blinded to European injustice and aggression, by any effort on the part of these nations to conceal their misdeeds by magnifying those of Japan. He demands that all nations give China simple justice, that all surrender their special privileges and return self-control to her. He sees no reason that Japan alone should do so. He realizes that for Japan to be the only one to surrender advantages would be serious for her, even threatening her national existence. For Japan to get out of Shantung, with the probability that Britain would promptly get in, would be national suicide. The most important part of Dr. Reid's discussion is that which uncovers our own dealings with China during these recent years. Was it we who drove her to sever relations with Germany? Was it largely our influence that drove her into war? Did we encourage her in unwarranted hopes? Have we abandoned her to an unhappy solution of affairs? Dr. Reid has hopes for China's future, but only if all foreign nations unite in giving up their special privileges and vie with one another in an effort to do her justice and to aid in her advancement. —*Unity*, (Chicago.) October 27, 1921.

China, Japan and Korea
By J. O. P. BLAND

In some ways like Dr. Reid, Mr. Bland is in other ways almost his opposite. He is no novice in writing about things Chinese. He rarely goes outside of China as he does in his newest book.† Bland was for thirty years resident in China, where he was secretary to Sir Robert Hart, the famous English administrator of Chinese customs. What he writes about China deserves careful consideration, although it is often contrary to generally cherished sentiments, and his last book upon Chinese conditions called out a torrent of protest. After ten years' absence, he has again visited China, and this book gives us his opinion of the present situation. It consists of two parts—a political survey, and studies and impressions. He is still anti-German and frequently refers to the wicked machinations of the Germans through the war. His attitude is pro-British, wherever that is

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(Continued from page 47)

possible, and he considers Britain the one foreign white nation which must lead in the difficult task of adjusting Chinese affairs. His book is addressed more, however, to us than to Britain. Admiring the Chinese profoundly, admitting on every occasion that they have a better scheme of life, a happier and profounder philosophy of existence, than we ourselves, he sees no so-

lution of China's political problems, by the Chinese or through Chinese methods. China is today a prey to herself. Every local official thinks only of plunder, of getting rich while the opportunity lasts. This is as true today as it has ever been in the past, but the present misfortune is that there is no rallying point for a central power, no man of sufficient strength to hold the rapacious mandarin in reasonable control. No one will sacrifice his own interests for the good of the nation. Every local leader feels that others should sacrifice themselves, but he cannot. Mr. Bland has an unfavorable idea of the young China that has been missionary trained and foreign educated. It is filled with badly comprehended, undigested, Western notions. It employs catch-words that are not genuine, but which deceive the outside world. The boys and girls who have grown up under mission influences and have been educated abroad have no clear ideas and no true sense of their problems. The so loudly heralded revolution is a failure. What is called "the Great Republic" is a chaos where civil war has become a profession. Sun Yat Sen and Wellington Koo are sadly over-estimated persons, who have failed to show themselves constructors or wise leaders. They are not to be greatly blamed; it is the foreign missionaries and teachers who are really responsible. "The vision of a New China, regenerated and invigorated by means of democratic institutions, so widely proclaimed after the triumph of the revolution, was a delusion for which the Chinese were less to blame than the foreigners in their midst, who inspired and encouraged it." These sound like hard words. Yet anyone who will examine the condition carefully, without religious and national prejudice, uninfluenced by empty words and phrases, must admit that there is much in Bland's position. A people, happily adjusted in a society thousands of years old, is not to be changed in a night. The Chinese people neither demanded, wished, or needed a republic. They do not demand, wish, or need one now—or will they next year, or in the next generation. They will be better off when the pretext of such a thing is done away with. The present inconsistency is harmful. Would that Japan had not set herself against Yuan Shi-kai! China of today has no man in sight who can and will control and hold that mighty aggregation of people as it must be held and controlled if it is to survive and advance. Mr. Bland feels that salvation is only to be found in the taking over of the finances of the country by foreign powers; administration of these by an

international board that shall be honest, wise, exacting, is the only hope. Such a financial control, aiming to develop a strong centralized government with money to support it, would not need to last forever. A period of years would produce a government which could be left in charge. To bring about his plan, all foreign nations, including Japan and Britain, would be obliged to surrender their special privileges; all military forces under local governors would necessarily be abandoned; a well-trained military force should be developed, responsible directly and only to Peking; the greatest of care should be exercised in granting loans—China's one passion for years has been to secure loans, money to pass through the hands of manipulators. This new government of Bland's proposal would of course be non-representative, autocratic, presumably best a monarchy. One of the most interesting essays in the second part of the book is the one bearing the title "An Emperor in Waiting." It is not impossible that the young emperor, now growing up under careful instruction, may ultimately prove the only rallying point that can be utilized.

* "China, Captive and Free." Gilbert Reid. New York: 1921. Dodd, Mead and Co. 16mo; pp. ix, 324.
† "China, Japan and Korea." J. O. P. Bland. New York: 1921. Charles Scribner's Sons. 8vo; pp. x, 327.

Round-the-World Party of Japanese
Business Men Sail

Returning home on the Taiyo Maru, after a tour that included Australia and Europe, a party of eleven business men of Japan, traveling under the guidance of Thos. Cook & Son, left San Francisco on the last leg of their extended journey. They have been for several months investigating conditions and studying improved methods that can be applied to business in their country.

The party included B. Hori, of the Osaka Spinning Co.; M. Nakamura, S. Kato, K. Ikeda, M. Shiraiishi, H. Nakono, I. Tanaka, M. Kawamura, Y. Arai, S. Hirao, K. Koyabashi and M. Kawara.

Dr. Frederick Starr, Professor of Anthropology at the University of Chicago, when in Japan on one of his many visits to that country, was interviewed by a correspondent of the *Chronicle*, who found him in a Japanese hotel, attired as usual on his visits to Japan in Japanese costume, sitting on a Japanese mat at a Japanese low table used as a desk. Dr. Starr does the thing thoroughly while he is about it. He is working on various books with regard to Japan and Korea.

SHANGHAI IN THE SHADOWS

(Continued from page 35)

The day before her boat arrived he had enough decency left to "go north," and was murdered by the Hungtutze up on the Gobi Desert somewhere between Kalgan and Urga.

At first, she was going directly back to America—but some well-intentioned friends took her off to Hleni on a house-party and she missed the boat. That's what she's been doing ever since—missing boats! They say she's going home next month—well, maybe. . . .

Not all of the *habitués* have "histories." Here and there in the throng are tables of F. F. S. (First Families of Shanghai) and "griffins" (tenderfeet—newcomers) in the role of on-lookers—but by far the greater number of patrons are recognized "China hands," turning up for the evening's frolic.

Promptly at one o'clock the Carlton closes—but there is still another hour of music and gay intrigue to be had at the Parisien, a few blocks away; for the Parisien is just across the Settlement line, in the French Concession, and the laws of the Shanghai Municipal Council do not hold there. The crowd moves, also *en masse*, to the famous French resort, a small army of shouting, gesticulating ricksha-men being on hand to convey them thither.

Here the *tempo* is a trifle faster, and a hint of recklessness has crept in. Cheeks are redder, eyes are brighter and the dancing—well, a trifle more emotionalized—than was the case at the Carlton. The bacchanal begins to assume quite a few of the characteristics of an orgy. . . .

But we must be getting on—the *pièce de resistance* awaits. This time we must take a motor taxi, for our destination is all the way across town and well out beyond the International boundary. Pin your surplus money deep in your costume, call up your reserves of tact and discretion, and watch your step—for we are descending upon one of the most irresponsible districts on earth—"The Trenches."

Merely a collection of dance halls and saloons maintained just beyond the jurisdiction of the Settlement police—but what a story of human frailty and folly they could tell! Rarely an evening passes down there on the Paoshan Road without its "ruckus," over which the Chinese authorities either can or will exercise little or no control.

Occasionally one of the flimsy resorts is "wrecked" by a particularly militant band of pickled pilgrims—but far more often the uninitiated visitor pays for his precociousness with

(Continued on page 53)



JAPAN



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A JAPANESE ODYSSEY

(Continued from page 14)

ernment had been established, it became necessary to introduce reforms, for, already, the precepts and doctrines learned from the early Dutch books, and the impulse and desire for knowledge received through the advent of the foreigners, were appearing everywhere. The most noteworthy of the reforms in the national administration was the abolition of the Daimyo system of government, which split up Japan into a series of feudal provinces each ruled over by an autocratic Daimyo or feudal lord, who professed nominal allegiance to the emperor. This, in turn, led to the leveling down of many class distinctions and the establishment of the theory that all were equal politically and eligible to official rank and honor, provided the necessary measure of knowledge and education was forthcoming. Thus, political liberty began to appear for the first time in Japan and led to the organization of the present Liberal party.

The official embargo pronounced by the Shogun on the importation of books from the West was raised after the emperor ascended the throne. Scholars, who had hitherto confined their activities to the Dutch language, began to study French, German and English, particularly the last, very eagerly. As early as the first decade of the Meiji régime it was realized that English would be the foreign language most necessary for the progress of the young nation just making its debut.

Tight Rule Opposed

The stream of new thoughts that Japan derived from the West, which was then in a species of social and political reconstruction, led to discontent against the tight rule of the authorities. The Satsuma rebellion broke out in 1887, and this opened the eyes of the government to the necessity of harking to the doctrine taught first to Japan

by the Dutch, that the people must be taken into the confidence of the administration, even if to a limited extent. The following year, an imperial rescript was issued promulgating a constitutional form of government for Japan, which had, up to this time, been ruled by sovereigns or chieftains who had absolute power. Meantime, the flood of new thought from the West kept pouring in, and this led to the dispatch of a government delegation to Europe and to the United States to study constitutional methods of government there. Two years later, in 1890, Japan became the constitutional monarchy she is today. Thus, the first contact of the West, which was determined to force the hermit empire to open its doors, with Japan laid the cornerstone of the strength and rise of this nation. It was a contact that was bitterly detested and disliked at the start. Japan was forced to yield to sheer might and in yielding and in walking bravely through the door the West opened for her in the realms of knowledge, she found her safety and her security.

JAPAN AND HER MANDATORIES

(Continued from page 11)

while every seat is just then filled he will soon make room for us if we will kindly take temporary refuge in a reception room well supplied with periodicals—both English and Japanese. Every day is a busy day where the food is good. Here was no pushing impatience—we waited our turn—until the manager came and waved us to a table where we enjoyed a well cooked Parisian luncheon *a prix fixe*—the whole bill averaged less than \$1.00 per head, including a bottle of excellent Bordeaux, three courses and coffee afterwards. All the waiters were in European dress, but the little waitresses flitted about in pristine kimonos. Mrs. Y. K. wore Japanese dress, although her husband is usually in European when he leaves his home for the cos-

(Continued on page 55)

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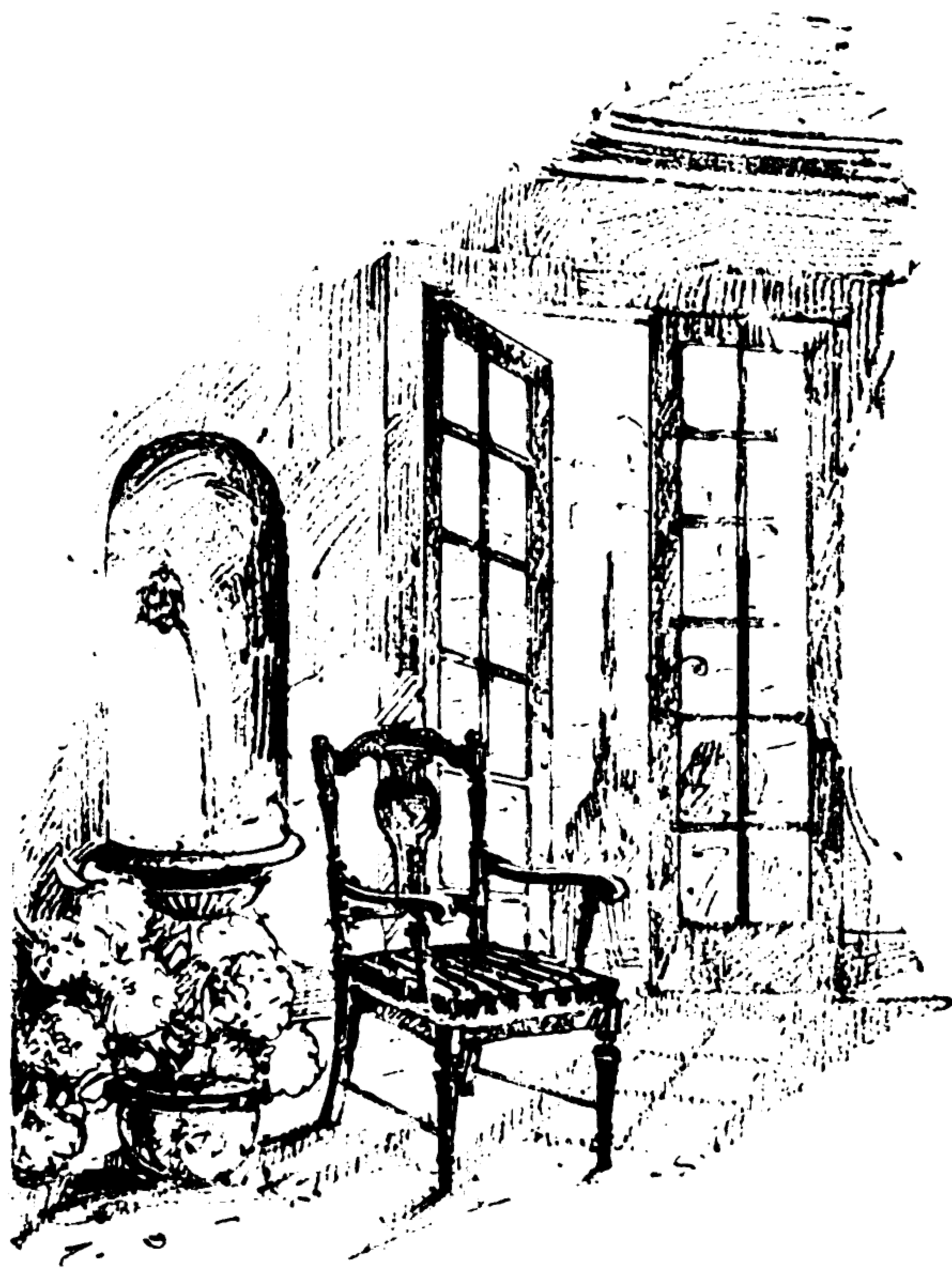
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SHANGHAI IN THE SHADOWS

(Continued from page 49)

his watch, his bank-roll and—if he has become too determined—his life.

Here you see Tragedy stalking unashamed. She is reflected in the eyes of every inmate of that disintegrating area. She plays no favorites in "The Trenches"—those who elect to serve there must bear her brand. Amongst them you will find dozens of examples of the two most pitiful people on earth—The Girl who Listened and The Man who Didn't.

Yet there is laughter here—too much, and too high-pitched—and what passes for glee. Bands blare raucously and life, such as it is, dances grotesquely into the dawn of a new—and hopeless—day.

• • • • •

The darkness fades—white light appears in the east—the waiters yawn suggestively. Come, the play's over. I'll whirl you home around the Rubicon Road—dropping in at the Del Monte, mayhap, for an early-morning snack—and we are through.

You have seen a typical night in "The Purgatory of the Pacific"—what do you think of it?

• • • • •

Midnight and mystery; moon-flowers and mandarins; mourners and merry-makers, matching emotions.

... Sun-gone time in the wildest and wickedest—yet the weariest and most wistful—city in the world. Shanghai in the shadows ... the International Settlement after dark ... the "Trenches" ... the "Rubicon" ... the Great White Way in the great yellow treaty port, out there beyond the China Sea! What one of us, having been in and of it, will ever forget it?

Military Wireless Station

A new wireless station, estimated to cost ¥6,000,000, will be established for military purposes at Otaru. The papers state that Major-General Kishimoto arrived at the port a few days ago to make the preliminary investigations.

The Ocean Meteorological Observatory, recently established in Kobe, will also have a wireless apparatus attached to it. The value of the Observatory has been largely neutralized through the absence of wireless apparatus here. The authorities propose that the public should contribute towards this. Shipping agencies and marine transport firms have already contributed about ¥400,000 towards the project, according to the Yomiuri. —Yomiuri Tokyo.



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JAPAN AND HER MANDATORIES

(Continued from page 52)

mopolitan centers. Moreover Y. K., like many of his countrymen, appreciates French wine and cookery, having lived many years abroad. If the Toyoken restaurant be a fair basis for generalization then will Japan in time become wholly Europeanized so far as the culinary department is concerned; for this restaurant is run for Japanese by Japanese and the few Europeans who frequent it are of no more financial importance to the management than the few Japanese who lunch at a fashionable American downtown club in the American metropolis. Glancing about the room I was particularly struck by the number of youngsters accompanied by mothers and fathers—presumably visitors from the country. The majority was, of course, composed of prosperous business men in European dress, who eat and talk with much energy and make me think I'm back in lower Broadway.

(To be continued)

EDITORIAL

(Continued from page 45)

"It was a merry holiday throng—men, women and children—no drunkenness, no disorder. It impressed me most favorably, and I could see the potentialities of the Japanese more vividly because of their training and intelligence.

"If they plan to accomplish their purpose it will require all our wits to thwart them. Where their intentions are not inconsistent with our own welfare, we can well afford to co-operate with them in promoting the peace of the world.

"It would be a pity to destroy a people who have shown so much capacity when touched by civilization. They cannot be refused admission to the family of nations. They

have won a 'place in the sun,' and we will have to count with them."

Germany Returns to the China Market.

With the conclusion of the Chino-German Agreement, by which the state of war between these two countries was brought to an end on July 1st, Germany returns to a field in which she has long been keenly interested commercially and where she has been and again will be warmly welcomed. Before the war Germany occupied a prominent place in China's foreign trade, a more prominent part than the trade returns indicated, because large quantities of German goods found their way into China through Hongkong as British goods and by way of Dutch and Belgian ports as Dutch or Belgian products. German nationals went to greater pains than any others to get close to the Chinese, with the result that, after their Japanese kinsmen, the Chinese felt that no other people understood them so well as the Germans.

All signs point to a return of the keenest sort of competition between all the old rivals, the Americans, the British, the Japanese and the Germans, for the trade of China.

Big Granite Likeness of the Shipping Magnate to Stand In Model School's Compound.

Permission was granted recently by Governor Inouye of Kanagawa Prefecture for the erection of a granite statue of Mr. S. Asano, president of the Toyo Kisen Kaisha, in the compound of the Sogo Middle School at Tsurumi. The monument, which is to be erected at once at a cost of over ¥100,000, will be a testimony of the kind regard held by the thousands of employees of the Asano industries.



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You might know they just came back from the greatest market in the world by the handsome furs they brought with them. Returning travelers on the Taiyo Maru appeared in some wonderful garments from the fur centers of the Orient. Left to right they are Mrs. C. H. Sooy, Mrs. F. G. Eastman, Miss S. Schwartz and Mrs. T. Neergaard.

WITH THE TRAVELERS

Japanese Nobility Depart on Taiyo Maru

When the Taiyo Maru was despatched from San Francisco the corridor to the palatial suite de luxe, occupied by the Marquis and Marquise Nakanomikado looked like a great green-house, so filled was it with baskets, bouquets and boxes of flowers. The distinguished couple, who arrived recently from a two-year sojourn in London, were much entertained during their visit in San Francisco and made many friends in the brief time they were here.

When interviewed by reporters from the local papers, the Marquis gave some interesting sidelights on the personality of the newly appointed Regent of the Japanese Empire. Among his remarks he was quoted as saying:

"During the visit of the Crown Prince Hirohito to London the Prince permitted special requests that he be permitted to enter the shops unannounced.

"Prince Hirohito, betrothed three years ago to Princess Nagako, daughter of Prince Kuni," the Marquis related, "is to be married probably next year with ceremonies and an accompanying national festival lasting three days. The Prince is 20 years and 8 months and the Princess 17 years old."

Although declaring the ceremonies accompanying the marriage will be comparatively simple, simpler than

English royal weddings, Marquis Nakanomikado set forth that there would be elaborate parties, visits to the shrines of ancestors and festivities throughout the Empire.

The Marquise is the daughter of Baron Mitsui, wealthy Japanese shipping man.

Commenting on her American sisters, she said: "The woman born in America is indeed fortunate, for nowhere have I observed among women a greater independence.

"I admire the American women for their capacity to take care of themselves. They have no need to worry in case they are ever thrown upon their own resources, for all of them seem to be fully able to make their own way in the world of business."

The Marquise said she was very fond of jazz music and American dances. "But I have had very little occasion to dance while passing through America. The longest stop we made in this country was in New York, but during that time we were invited to so many dinner parties that we had no time for dancing. Now that we are in San Francisco, I shall exercise the prerogative of the American woman in telling her husband what he should do and insist that he take me to some of your cafes, where I may have the pleasure of watching the American dancers, as well as dancing myself."



Returning to Japan on the Taiyo Maru from a tour of the world that included Australia, Europe and America, was a party of Japanese business men shown above. It was composed of M. Nakamura, S. Kato, B. Hori, M. Shiraishi, K. Ikeda, H. Nakano, I. Tanaka, M. Kawamura, Y. Arai, S. Hirao, K. Koyubashi, and M. Kawara. At the extreme left, back row, is Chas. E. Stokes, Pacific Coast manager of Thomas Cook and Sons, who handled this party, and at the right is Ernest Rizon, San Francisco manager of the same company.

Toyō Kisen Kaisha Official Departs

Y. Sekine, director of Toyō Kisen Kaisha, who has been on an extended tour of the United States for several months, sailed for Japan on the Taiyo Maru. H. Yamamoto, well-known insurance man of Tokyo, who accompanied him across the continent from New York, was also a passenger on the Taiyo.

Society Folk Enroute to Far East

Mrs. E. Elkins, who is as much at home in Paris and London as she is in Santa Barbara and San Francisco, was a passenger on the Taiyo Maru. She is going to Manila and Hongkong, returning to Japan in time for the cherry blossom season. Miss Agnes MacClinton, prominent in society circles of Pittsburgh, Pa., who had been visiting in San Francisco, was also a passenger, planning a four months' tour in Japan. Enroute to Manila, where she will stay with friends, was Mrs. S. D. Walling of Denver, as were Mr. and Mrs. G. S. Gibson of New York.

Officials of Rockefeller Foundation Come Home for Holidays

Arriving from Peking on the Taiyo Maru were several officials of the Rockefeller Foundation at Peking. This is one of the world's greatest medical institutions and the new addition recently completed was opened by the son of the founder himself, with impressive ceremony. Among those

who returned on the Taiyo Maru were R. S. Green, director of the China Medical Board, and Miss E. C. McCollough, chief dietician.

Noted Writer on Japan a Passenger on Taiyo Maru

Mrs. Frederiek de Garis, who is better known by the name of Edith Wilds, under which she has written many articles for leading American magazines, came to San Francisco on the Taiyo Maru, enroute to New York and the cities of the east coast, where she is scheduled to deliver a number of lectures on Japan and the Far East before women's clubs and colleges. She has lived in Japan for the past

five years and, in addition to her newspaper work and contributions to magazines, has gathered her impressions together in book form, which is to be published in the near future. Mrs. de Garis had a wonderful opportunity to study Japanese life and customs at close range, as she accompanied her husband, who is the director of publicity and editor-in-chief of the English editions of the voluminous guide books published by the Bureau of Railways in Japan. This work led Mr. de Garis into many out-of-the-way places, especially during the past year, as he has been engaged in preparing a new book on the "Hot Springs of Japan," which are said to number more than 1100.

Well-known People Arrive on the Persia Maru

Among the passengers arriving from the Orient on the Persia Maru was Dr. Karl Mecklenberg, of the German diplomatic service, who returned from Tokyo to Berlin. He had been stationed at the Japanese Capital as second secretary of the Embassy there; another traveler on government service was S. Takai, en-



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route to Liverpool, where he is Vice-Consul for Japan; Max Saladin, a rubber planter of Medan, Sumatra, on a tour of the world as a vacation, who will spend some time in America before proceeding to Europe; L. P. Kent, commercial traveler, returned from his annual tour of the Far East.

Prominent Japanese Educators Come to America to Learn

On the Taiyo Maru was a group of men interested in the development of education along modern lines. It is their intention to travel extensively in the United States investigating systems and methods adapted to their work. Among them were Mr. Naota Ishimori, official of the Department of Education of the Japanese Government; Professor Seiya Ito of the Sapporo University; Professor Y. Koga, of the Nagoya Higher Commercial School; Professor C. Ito of the Tokyo Middle School; Professor M. Watanabe of the Tohoku University, and T. Tanaka of the High School of Niigata.

John P. Barry, well-known newspaper man connected with the *Japan Advertiser* and the *Trans-Pacific Magazine*, returned on the Taiyo

Maru. He has been in China and Japan for the past two years.

Mr. and Mrs. Charles H. Sooy of San Francisco were passengers on the Taiyo Maru, returning from a long tour of the Orient that took them to Peking and Korea. Mr. Sooy is prominent in legal and club circles of California.

Tells of Conditions in Manchuria

Among the passengers arriving on the Persia Maru was E. R. O'Brien, of the importing and exporting firm of Fearon-Daniel Company of Harbin, who was on his way to take charge of the New York office of his firm. According to him, paper money is practically useless because of the lack of gold to back it up and transactions in Manchuria have been reduced to terms of barter.

Pittsburgh Jurist Completes Orient Trip on Taiyo Maru

Judge Joseph Buffington, senior Circuit Judge of the United States Court of Appeals, who lives in Pittsburgh, Pa., was among the passengers arriving from the Orient on the Taiyo Maru. He made the round tour, which included a visit to Hankow, the metropolis of China, 600

miles from the mouth of the Yangtze River. In speaking of his impressions to a local newspaper man, Judge Buffington said:

"Hankow possesses all of the advantages of an inland city such as Chicago. Its facilities and natural location make it a natural distribution center for the most promising portion of China, and it is through Hankow that a great bulk of the trade will pass.

"It also possesses all of the advantages of a seaside city such as San Francisco with its wonderful harbor. During my visit there I saw ocean liners along the waterfront of Hankow, nearly 600 miles inland.

Orient's Needs

"During my visit in the Orient I visited the rural districts of China and Japan because I wanted to get closer to the soul of these countries. I believe that I was at least partially successful in this.

"Japan does not want to fight the United States. The people of Japan are keenly interested and hopeful of the outcome of the Arms Limitation Conference at Washington and the entire Orient is united in its prayers for an agreement among the various



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nations which will reduce the excessive expenditures for armament.

"China and Japan both are staggering under the burden of excessive taxation due to the cost of the upkeep of their armies and China especially feels the need of reducing its ridiculously large and ineffective army. What China needs most is a centralized government which can have a small but thoroughly disciplined army for police purposes.

California Rice Used

Japan wants peace with the United States because Japan realizes that she needs us far more than we need Japan. California rice today is feeding thousands of Japanese, and these people have an exceedingly kindly feeling toward our country.

Japan and Korea.

"Japan today is keenly alive to the opinion of other nations—international public opinion.

"This psychological attitude of Japan, I believe, will influence Japan to eventually do the right thing by old China.

"Japan realizes that a war of a few months' duration, especially a war against the United States, would result in catastrophe.

"The greatest regret I have suffered during my entire trip is the fact that I was unable to talk with Captain Dollar. He is one of the few Americans who have realized that if we are to gain our share of the trade with the Orient we must go there exactly as the Germans did before the war and exactly as the English are going there today. Americans must realize that it is necessary to live among the Orientals and to understand them thoroughly if we are to participate in their trade."

Mrs. E. M. Loizeaux and son were passengers to Yokohama on the Persia Maru, going out to join Mr.

Loizeaux, who is in business in that city.



Mr. K. Sugiura.

Japanese Artist Brings Pictures

K. Sugiura, picturesque in appearance and charming in manner, with a message of art from the Orient to the Occident, was a passenger on the Taiyo Maru. He visited a few days in San Francisco, and then went on to New York, where he will give an exhibition of his paintings.

To Inspect Golf Courses of Japan

Sailing on the Persia Maru were Mr. and Mrs. Walter Fovargue, formerly of San Francisco, but now registering from Aberdeen, Washington, where Fovargue is in business. He is one of the well-known amateur golf cranks of the country and at one time was prominent as runner-up in the national championships. He has also been connected with the laying out of such golf courses as the famous Lakeside course at San Francisco, and is therefore interested in the progress of the game in the Orient. During his four months trip he will inspect and play on as many links as possible and will advise with his many friends in golfing circles out there as to the best means of improving golf conditions.

Bishop H. J. Hamilton, venerable missionary bishop, whose work in Japan has made him well known to hundreds of people, returned to the Orient on the Persia Maru, after a vacation in America.

Official of Japan Society of New York Returns

After a four months' tour of Japan and China, Mr. and Mrs. E. C. Worden arrived in San Francisco on the Taiyo Maru, en route to their home in

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New York. Worden has been identified with the Japan Society of New York for many years, as secretary of that organization. Because of his efforts in that capacity and the effective work he has done in aiding to establish better understanding between the two peoples, he received two of the coveted decorations conferred by the emperor.

Taiyo Maru a "Bankers' Ship"

When the magnificent Taiyo Maru arrived in San Francisco the passenger list looked in a small way like an extract from a financial "Who's Who." The Orient has a very great attraction for financial men and the number who visit it is increasing every season. This is because the promising future for business between America, Japan and China, as well as the need of knowing conditions during the present more or less upset conditions prevailing there, make personal knowledge an absolute necessity to those handling the foreign affairs of banking institutions. Among those who returned on the Taiyo Maru were: L. R. Cofer, manager of foreign department of Wells Fargo Nevada National Bank of San Francisco, who, with Mrs. Cofer, made an extensive tour and survey of the Far East. He went out on the Taiyo Maru and re-

turned two voyages later on the same steamer. E. O. Hodge, vice-president Southern Trust and Commerce Bank of San Diego, and Mrs. Hodge, who made a tour of Japan and China. J. W. McCrosky, manager of the foreign trade department of the Bankers Trust Company of New York, and H. L. Simms, assistant auditor of the same concern. Chris F. F. de Neergaard, who is connected with the International Banking Corporation of New York, returned after an extended journey that included the principal cities of the Far East; he was accompanied by Mrs. Neergaard.

These American finance men were not the only representatives of the financial world on the steamer, for there were three well-known Japanese bankers among the passengers. These were Mr. Saburo Sonoda, manager of the Yokohama Specie Bank at Hamburg; Mr. Tatsusaburo Tomita, of the Hypothec Bank of Japan; and Mr. T. Nodzu of the Japanese Department of Finance.

Government Officials of Many Countries Arrive on Taiyo Maru

T. Shimidzu, chancellor of the Foreign Affairs Department of Japan, was a passenger on the Taiyo Maru en route to Washington. Others in official service on the same steamer were:

H. F. Handley-Derry, British Consul at Mukden, Manchuria; P. Lauriere of Peking, China, official of the Salt Gabelle, of the Chinese government; Captain W. W. Jenna, military attache at Athens, Greece; S. Koyama, official of the Japanese General Staff.

The Yamato reports that, impressed by the disinterested attitude of the new Mayor, a certain anonymous "workman," as he announces himself, has offered a hundred yen towards the Municipal social administrative fund.—*Japan Times*.

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Toyo Kisen Kaisha is the largest steamship company operating between San Francisco, Portland, Japan and the Orient. It maintains fast and frequent service across the Pacific, following the "Pathway of the Sun" along the semi-tropic route. This is one of the most delightful ocean voyages in the world, as it carries the passenger through smooth semi-tropic water and the balmy days and nights which permit of life in the open air on the broad decks nearly every hour of the voyage—a fact to be considered by travelers in selecting the route for their Trans-Pacific voyage.

The steamers of this line are of the most advanced types, having been built especially for this service with every device for the safety, comfort and pleasure of passengers. The present fleet of the North American line consists of the following:

S. S. "TAIYO MARU"—Newest addition to the North American fleet, is engaged with twin screw reciprocal engines, 21 knots speed, displacement 22,000 tons, gross 14,508 tons. Carries 415 first cabin passengers.

S. S. "SHINYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,039 tons.

S. S. "TENYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,398 tons.

S. S. "SIBERIA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,795 tons.

S. S. "KOREA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,810 tons.

S. S. "PERSIA MARU"—Single screw, 15 knots speed, displacement, 9,000 tons, gross 4681 tons.

S. S. TAIYO MARU

This steamer was formerly the German liner "Cap Finisterre," built for service between Hamburg and Buenos Aires. It was allocated to Japan, by the Reparations Commission in Paris and by that government allotted to the Toyo Kisen Kaisha for operation under the new name of Taiyo Maru. It has accommodations for the largest number of passengers of all classes of any steamer, in the San Francisco-Orient trade. Being designed especially for service in the tropics, Taiyo Maru is unusually well equipped for the pleasure of passengers, with wide, cool and comfortable decks, numerous large public rooms, elevator and other features including a tiled open air Roman plunge, on the top deck.

S. S. Tenyo Maru—Shinyo Maru

The Tenyo and Shinyo Maru are sister ships of 22,000 tons displacement. They are driven by triple screw turbine engines which account for an utter absence of vibration and can attain a speed of twenty-one knots per hour. These ships are as finely equipped in every detail as the best first-class hotels on shore, and leave nothing to be desired in service or table. Eight tugs around the promenade deck measures a mile, giving ample opportunity for exercise and promenade. The table is unsurpassed.

S. S. Korea Maru—Siberia Maru

The Korea Maru and Siberia Maru are somewhat smaller than the above mentioned, being of 20,000 tons displacement and

(Continued on page 62)



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ACROSS THE PACIFIC

(Continued from page 61)

are driven by twin screw engines. They were built especially for the Trans-Pacific trade, with unusually broad decks and perfect ventilation and are exceptionally comfortable.

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Its passenger accommodations are amidships, all rooms being afforded plenty of light and ventilation. All rooms are comfortable.

San Francisco-Portland-Japan Service

Another passenger and freight service is

maintained between Japan and Portland, Oregon, via San Francisco eastbound, and from Portland to the Orient direct westbound with sailings practically every month.

In addition to these liners a number of freighters are also operated on the North American line, giving a freight service extending from San Francisco to Singapore, by way of Japan, China and Philippine ports.

Another freight service is from Singapore to Havana, Cuba, by way of Japan, China, Honolulu, San Francisco, New Orleans and Havana.

On these lines vessels of the standard 8,800 deadweight ton type are used, which are

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STEAMERS	Arrive Leave	San Francisco	Honolulu	Yokohama	Kobe	Nagasaki	Dairen	Shanghai	Manila	Hongkong
Tenyo Maru	Arrive Leave	(1922) Jan. 3 p.m.	(1922) Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	(1922) Jan. 26 p.m. 7 p.m.	.....	Jan. 29 a.m. 29 p.m.	.....	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 p.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.
Taiyo Maru	Arrive Leave	Feb. 21 p.m.	Feb. 27 a.m. 27 p.m.	Mar. 10 a.m. 13 a.m.	Mar. 14 a.m. 15 p.m.	Mar. 16 p.m. 17 p.m.	.....	Mar. 19 a.m. 19 p.m.	.....	Mar. 22 a.m.
Siberia Maru	Arrive Leave	Mar. 10 p.m.	Mar. 16 a.m. 16 p.m.	Mar. 27 a.m. 30 a.m.	Mar. 31 a.m. Apr. 1 p.m.	.....	Apr. 4 a.m. 5 p.m.	Apr. 7 a.m. 7 p.m.	.....	Apr. 10 a.m.
Tenyo Maru	Arrive Leave	Mar. 18 p.m.	Mar. 24 a.m. 24 p.m.	Apr. 4 a.m. 7 a.m.	Apr. 8 a.m. 9 p.m.	Apr. 10 p.m. 11 p.m.	.....	Apr. 13 a.m. 13 p.m.	Apr. 17 a.m. 18 p.m.	Apr. 20 a.m.
Korea Maru	Arrive Leave	Apr. 1 p.m.	Apr. 7 a.m. 7 p.m.	Apr. 18 a.m. 21 a.m.	Apr. 22 a.m. 23 p.m.	Apr. 24 p.m. 25 p.m.	.....	Apr. 27 a.m. 27 p.m.	.....	Apr. 30 a.m.
Shinyo Maru	Arrive Leave	Apr. 13 p.m.	Apr. 19 a.m. 19 p.m.	Apr. 30 a.m. May 3 a.m.	May 4 a.m. 5 p.m.	May 6 p.m. 7 p.m.	.....	May 9 a.m. 9 p.m.	May 13 a.m. 14 p.m.	May 16 a.m.
Persia Maru	Arrive Leave	May 5 p.m.	May 12 a.m. 12 p.m.	May 25 a.m. 27 a.m.	May 28 p.m. 29 p.m.	.....	June 1 p.m. 2 a.m.	.....	.....	June 6 a.m.
Taiyo Maru	Arrive Leave	May 11 p.m.	Mar. 17 a.m. 17 p.m.	May 28 a.m. 31 a.m.	June 1 a.m. 2 p.m.	June 3 p.m. 4 p.m.	.....	June 6 a.m. 6 p.m.	June 10 a.m. 11 p.m.	June 13 a.m.
Siberia Maru	Arrive Leave	May 28 p.m.	June 3 a.m. 3 p.m.	June 14 a.m. 17 a.m.	June 18 a.m. 19 p.m.	.....	June 22 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 28 a.m.
Tenyo Maru	Arrive Leave	June 7 p.m.	June 13 a.m. 13 p.m.	June 24 a.m. 27 a.m.	June 28 a.m. 29 p.m.	June 30 p.m. July 1 p.m.	.....	July 3 a.m. 3 p.m.	July 7 a.m. 8 p.m.	July 10 a.m.
Korea Maru	Arrive Leave	June 20 p.m.	June 26 a.m. 26 p.m.	July 7 a.m. 10 a.m.	July 11 a.m. 12 p.m.	July 13 p.m. 14 p.m.	.....	July 16 a.m. 16 p.m.	July 20 a.m. 21 p.m.	July 23 a.m.
Shinyo Maru	Arrive Leave	July 5 p.m.	July 11 a.m. 11 p.m.	July 22 a.m. 25 a.m.	July 26 a.m. 27 p.m.	July 28 p.m. 29 p.m.	.....	July 31 a.m. 31 p.m.	Aug. 4 a.m. 5 p.m.	Aug. 7 a.m.
Persia Maru	Arrive Leave	July 21 p.m.	July 28 a.m. 28 p.m.	Aug. 10 a.m. 13 a.m.	Aug. 14 p.m. 15 p.m.	.....	Aug. 18 p.m. 19 a.m.	.....	.....	Aug. 23 a.m.
Taiyo Maru	Arrive Leave	July 29 p.m.	Aug. 4 a.m. 4 p.m.	Aug. 15 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 p.m. 22 p.m.	.....	Aug. 24 a.m. 24 p.m.	Aug. 28 a.m. 29 p.m.	Aug. 31 a.m.
Siberia Maru	Arrive Leave	Aug. 15 p.m.	Aug. 21 a.m. 21 p.m.	Sept. 1 a.m. 4 a.m.	Sept. 5 a.m. 6 p.m.	.....	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m. 12 p.m.	.....	Sept. 15 a.m.
Tenyo Maru	Arrive Leave	Aug. 26 p.m.	Sept. 1 a.m. 1 p.m.	Sept. 12 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 p.m. 19 p.m.	.....	.....	Sept. 23 p.m. 24 p.m.	Sept. 26 a.m.
Korea Maru	Arrive Leave	Sept. 6 p.m.	Sept. 12 a.m. 12 p.m.	Sept. 23 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	Sept. 29 p.m. 30 p.m.	.....	Oct. 2 a.m. 2 p.m.	Oct. 6 a.m. 7 p.m.	Oct. 9 a.m.
Shinyo Maru	Arrive Leave	Sept. 21 p.m.	Sept. 27 a.m. 29 p.m.	Oct. 8 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	Oct. 14 p.m. 15 p.m.	.....	Oct. 17 a.m. 17 p.m.	Oct. 21 a.m. 22 p.m.	Oct. 24 a.m.
Persia Maru	Arrive Leave	Oct. 6 p.m.	Oct. 13 a.m. 13 p.m.	Oct. 26 a.m. 29 a.m.	Oct. 30 p.m. 31 p.m.	.....	Nov. 3 p.m. 4 a.m.	.....	.....	Nov. 8 a.m.
Taiyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Siberia Maru	Arrive Leave	Oct. 31 p.m.	Nov. 6 a.m. 6 p.m.	Nov. 17 a.m. 20 a.m.	Nov. 21 a.m. 22 p.m.	.....	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m. 28 p.m.	.....	Dec. 1 a.m.
Tenyo Maru	Arrive Leave	Nov. 10 p.m.	Nov. 16 a.m. 16 p.m.	Nov. 27 a.m. 30 a.m.	Dec. 1 a.m. 2 p.m.	Dec. 3 p.m. 4 p.m.	.....	Dec. 6 a.m. 6 p.m.	.....	Dec. 9 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

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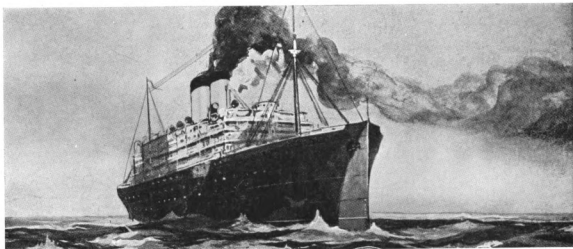
(Subject to Change Without Notice)

FOR THE YEAR 1922

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru
Survey Docking 13	Apr. 4 p.m.	Apr. 6 a.m. 6 p.m.	Apr. 8 a.m. 8 p.m.	.....	Apr. 10 a.m. 11 a.m.	Apr. 12 a.m. 13 p.m.	.....	Apr. 14 p.m. 16 p.m.	Apr. 25 p.m. 26 a.m.	May 2 p.m.	Taiyo Maru
Survey Docking 11	Apr. 21 p.m.	.....	Apr. 24 a.m. 24 p.m.	Apr. 26 a.m. 27 p.m.	.....	Apr. 30 a.m. May 1 p.m.	.....	May 2 p.m. 4 p.m.	May 13 p.m. 14 a.m.	May 20 p.m.	Siberia Maru
Survey 11	May 1 p.m.	May 3 a.m. 3 p.m.	May 5 a.m. 5 p.m.	.....	May 7 a.m. 8 a.m.	May 9 a.m. 10 p.m.	.....	May 11 p.m. 13 p.m.	May 22 p.m. 23 a.m.	May 29 p.m.	Tenyo Maru
Survey Docking 13	May 13 p.m.	May 15 a.m. 15 p.m.	May 17 a.m. 17 p.m.	.....	May 19 a.m. 20 a.m.	May 21 a.m. 22 p.m.	.....	May 23 p.m. 25 p.m.	June 3 p.m. 4 a.m.	June 10 p.m.	Korea Maru
Survey Docking 13	May 29 p.m.	May 31 a.m. 31 p.m.	June 2 a.m. 2 p.m.	.....	June 4 a.m. 5 a.m.	June 6 a.m. 7 p.m.	.....	June 8 p.m. 10 p.m.	June 14 p.m. 20 a.m.	June 26 p.m.	Shinyo Maru
Docking 7	June 13 p.m.	.....	.....	June 17 p.m. 18 a.m.	.....	June 21 a.m. 22 a.m.	.....	June 23 p.m. 25 p.m.	July 6 p.m. 7 a.m.	July 14 p.m.	Persia Maru
8	June 21 p.m.	June 23 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 27 a.m. 28 a.m.	June 29 a.m. 30 p.m.	July 1 a.m. 1 p.m.	July 2 a.m. 4 p.m.	July 13 p.m. 14 a.m.	July 20 p.m.	Taiyo Maru
9	July 7 p.m.	.....	July 10 a.m. 10 p.m.	July 12 a.m. 13 p.m.	.....	July 16 a.m. 17 p.m.	July 18 a.m. 18 p.m.	July 19 a.m. 21 p.m.	July 30 p.m. 31 a.m.	Aug. 6 p.m.	Siberia Maru
Docking 9	July 19 p.m.	July 21 a.m. 21 p.m.	July 23 a.m. 23 p.m.	.....	July 25 a.m. 26 a.m.	July 27 a.m. 28 p.m.	July 29 a.m. 29 p.m.	July 30 a.m. Aug. 1 p.m.	Aug. 10 p.m. 11 a.m.	Aug. 17 p.m.	Tenyo Maru
7	July 30 p.m.	Aug. 1 a.m. 1 p.m.	Aug. 3 a.m. 3 p.m.	.....	Aug. 5 a.m. 6 a.m.	Aug. 7 a.m. 8 p.m.	Aug. 9 a.m. 9 p.m.	Aug. 10 a.m. 12 p.m.	Aug. 21 p.m. 22 a.m.	Aug. 28 p.m.	Korea Maru
7	Aug. 14 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 18 a.m. 18 p.m.	.....	Aug. 20 a.m. 21 a.m.	Aug. 22 a.m. 23 p.m.	Aug. 24 a.m. 24 p.m.	Aug. 25 a.m. 27 p.m.	Sept. 5 p.m. 6 a.m.	Sept. 12 p.m.	Shinyo Maru
6	Aug. 29 p.m.	.....	.....	Sept. 2 p.m. 3 a.m.	.....	Sept. 6 a.m. 7 a.m.	.....	Sept. 8 p.m. 19 p.m.	Sept. 21 p.m. 22 a.m.	Sept. 29 p.m.	Persia Maru
Docking 9	Sept. 9 p.m.	Sept. 11 a.m. 11 p.m.	Sept. 13 a.m. 13 p.m.	.....	Sept. 15 a.m. 16 a.m.	Sept. 17 a.m. 18 p.m.	Sept. 19 a.m. 19 p.m.	Sept. 20 p.m. 22 p.m.	Oct. 1 p.m. 2 a.m.	Oct. 8 p.m.	Taiyo Maru
Docking 8	Sept. 23 p.m.	.....	Sept. 26 a.m. 26 p.m.	Sept. 28 a.m. 29 p.m.	.....	Oct. 2 a.m. 3 p.m.	.....	Oct. 4 p.m. 6 p.m.	Oct. 15 p.m. 16 a.m.	Oct. 22 p.m.	Siberia Maru
8	Oct. 4 p.m.	Oct. 6 a.m. 6 p.m.	Oct. 8 a.m. 8 p.m.	.....	Oct. 10 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	.....	Oct. 14 p.m. 16 p.m.	Oct. 25 p.m. 26 a.m.	Nov. 1 p.m.	Tenyo Maru
Docking 9	Oct. 18 p.m.	Oct. 20 a.m. 20 p.m.	Oct. 22 a.m. 22 p.m.	.....	Oct. 24 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 28 p.m. 30 p.m.	Nov. 8 p.m. 9 a.m.	Nov. 15 p.m.	Korea Maru
Docking 9	Nov. 2 p.m.	.....	Nov. 5 a.m. 5 p.m.	.....	Nov. 7 a.m. 8 a.m.	Nov. 9 a.m. 10 p.m.	.....	Nov. 11 p.m. 13 p.m.	Nov. 22 p.m. 23 a.m.	Nov. 29 p.m.	Shinyo Maru
Docking 7	Nov. 15 p.m.	.....	.....	Nov. 19 p.m. 20 a.m.	.....	Nov. 23 a.m. 24 a.m.	.....	Nov. 25 p.m. 27 p.m.	Dec. 8 p.m. 9 a.m.	Dec. 16 p.m.	Persia Maru
7	Nov. 26 p.m.	Nov. 28 a.m. 28 p.m.	Nov. 30 a.m. 30 p.m.	.....	Dec. 2 a.m. 3 a.m.	Dec. 4 a.m. 5 p.m.	.....	Dec. 6 p.m. 8 p.m.	Dec. 17 p.m. 18 a.m.	Dec. 24 p.m.	Taiyo Maru
7	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	Dec. 13 a.m. 14 p.m.	.....	Dec. 17 a.m. 18 p.m.	.....	Dec. 19 p.m. 21 p.m.	Dec. 30 p.m. 31 a.m.	(1923) Jan. 6 p.m.	Siberia Maru
9	Dec. 18 p.m.	Dec. 20 a.m. 20 p.m.	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1923) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Tenyo Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.



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Am. Express Co., 19 E. Baltimore St.
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S. J. Brown, Gen. Agent, Southern Pacific Co.,
4 Woolworth Bldg.

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Thomas Cook & Son, 336 Washington St.
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Raymond & Whitcomb, 22 Beacon St.
Master's Tours, 248 Washington St.
Am. Express Co., 43 Franklin St.
J. H. Giffen, Gen. Agent, Southern Pacific Co.,
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Willard Massey, Gen. Agent, Union Pacific Co.,
207 Old South Bldg.

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Bldg.

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Buffalo Trust Co.

Berkeley, Cal.
First National Bank.

Cincinnati, Ohio
Cosmopolitan Tours Co., 511 Traction Bldg.
American Express Co., 4th and Race Sts.
F. E. Scott, Gen. Agent, Southern Pacific Co.,
202 2nd National Bank Bldg.
W. H. Connor, Gen. Agent, Union Pacific Co.,
704 Union Central Bldg.
F. G. Burnett, G. A., Santa Fe, 200 Neave Bldg.

Chicago, Ill.
Cunard Line, 167 North Dearborn St.
Thomas Cook & Son, 203 South Dearborn St.
Raymond & Whitcomb, 112 North Dearborn St.
Am. Express Co., 32 North Dearborn St.
Universal Marine Agency 141 S. Clark
C. L. Keith, 179 W. Jackson Boulevard.
C. L. McPaul, Gen. Agent, Southern Pacific Co.,
26 W. Jackson Blvd.
Geo. Bierman, G. A. P. D., Union Pacific Co.,
31 East Washington St.
J. H. Moriarty, D. P. A., Santa Fe, 179 W. Jackson St.
J. L. Hohl, G. A., Western Pacific, 503 Westmin-
ster Bldg.

Cleveland, Ohio
Cunard Line, Hotel Cleveland, Public Square.
The Collier-Miller Co., 2033 East Ninth St., Cleve-
land Trust Bldg.
Akers, Folkman & Lawrence, 733 Euclid Bldg.
Am. Express Co., 2048 E. 9th St.
P. Palmerster, D. P. A., Santa Fe, 405 Bangor Bldg.
J. H. Harper, G. A., West P. Pacific, 503 Bangor Bldg.

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G. O. Culley, Agt. Southern Pacific

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611 U. St.
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Denham Bldg.
J. P. Hall, D. P. A., Santa Fe, 304 U. S. Nat. Bank
Bldg.
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D. M. Shrenk, Gen. Agent, Union Pacific Co., 209
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11-17 Lafayette Blvd.
P. T. Hendry, Gen. Agent, Santa Fe, Free Press Bldg.
H. I. Scofield, G. A., Western Pacific, Detroit Sav-
ings Bk. Bldg.
M. S. Murphy Co., 200 Murphy Bldg.

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American Express Co., 1125 McGee St.
L. B. Backs, Gen. Agent, Southern Pacific Co.,
Railway Exchange Bldg.
Seth Rhodes, A. G. P. A., 405 Walnut St.
Geo. Hagenbush, D. P. A., Santa Fe, 719 Walnut St.
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R. L. Kreider, Pacific Elec. Building.
American Express Co., 732 S. Broadway.
Thomas Cook & Son, Hotel Alexandria.
D. W. Ferguson, 751 S. Spring St.
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H. D. Wilson, 58 North Main St.
E. C. Bousharch, Gen. Agent, Southern Pacific Co.,
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Milwaukee, Wis.
E. G. Clay, Gen. Agent, Union Pacific Co., 221
Grand Ave.
American Express Co., 348 Broadway
C. F. Meltzer, C. M. & St. P. Ry., 205 East Water Pk.

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Nils Nilsen, 127 S. Third St.
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(Continued on page 66)



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Marster's Tours, 1123 Broadway.
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Frank C. Clark, Times Building.
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312 N. Sixth St.
J. L. Carney, Gen. Agent, Union Pacific Co., 611
Olive St.
E. H. Dallas, D. P. A., Santa Fe, 296 Arcade Bldg.
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"The prosperity of this city," the city's executive went on, "largely depends upon the foreign trade. Those persons who are engaged in a foreign trade must be fully informed of the world's economic and financial condition. I hope the citizens will fully avail themselves of the benefit of the new library in order that they may win in the peaceful, legitimate war of international commerce."

"Good, cultured citizenship" is the slogan of the new Kobe Municipal Library which was opened with a fitting ceremony in Okurayama Park last month. The function was attended by several hundred persons, including several foreign residents. The new library is a reinforced concrete structure of two stories. The inside of the building is finished in white plaster while the outside is covered with granite. There are seven rooms on the first floor which will be used for the librarian's office, the reading rooms for women and children, and general purposes. The main reading room is on the second floor and large enough to accommodate about 420 persons. Close to the main building is a fireproof warehouse where books are to be stored. It has five stories and is fitted with an elevator.

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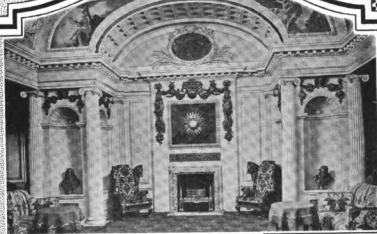
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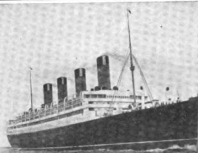
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This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. line, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedules and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureau, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

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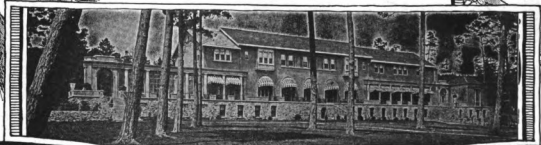
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Carl S. Stanley
MANAGER

Below: The Lodge at Pebble Beach facing the Sea





Before the headlong haste of these modern times, the art of penmanship was considered most important. Because of the size and flowing lines of the Japanese characters, Kakimono calligraphy becomes an art, included among the accomplishments of every Japanese lady, and a highly prized one.



Her Accomplishments

*Unused to vigorous exercise that fills the hours,
Of women of the western world, with nervous movement, urge and go,
Of driving motors at headlong speed, or dancing wildly all night long,
To seductive, syncopating strains, known as modern jazz—
The dainty women of Japan, of the same station, family, wealth
As their sisters overseas, are taught accomplishments of softer sorts
Like those esteemed so highly in our grandmother's days.*

*Immured by custom in the precincts of her house,
Where as a queen she holds unquestioned sway with wise direction over all,
Assisting in her quiet way to make life pleasant for her spouse
Her education turns to gentler things in keeping with her family's pride,
Adept in arts, demure, sedate, so simple in their carefree grace
Like loved koto strumming in the dusk or letters written in a faultless style,
Or ceremonial making of a cup of tea, or studied grouping of the flowers.*

*Such culture coming down a thousand years, distinct in thought, expression, form,
Deep in the chapel of the home, fills full the chalice of devoted life,
Of gentle, courteous womenfolk, unscathed by contact with the outside world,
And proves of truth, good breeding is confined to no one land,
But is inseparably a part of those who, by their lives,
Prepare the present nation to be that which is to come,
Refinement knows no nationality.*

JAMES KING STEELE



Accomplishments of a Japanese Lady—The Koto.

Just as in days gone by no Western lady's education was complete without some musical training, so, in the accomplishments of a Japanese lady, the ability to play on the sweet-toned koto, or harp, is considered one of the essentials. It is a refined and sweet instrument capable of producing entrancing music.



Accomplishments of a Japanese Lady—Ceremonial Tea Making.

Of all the accomplishments taught to a Japanese lady, the ancient Cha-no-yu, or tea ceremony, with its extended ritual and graceful action, is considered the most elegant and estimable. To become proficient in it requires years of constant and rigorous application to the minutest detail, and perfect control of brain and hand.



Accomplishments of a Japanese Lady—The No Dance.

Among the accomplishments of a Japanese lady, the ability to perform in a satisfying manner the difficult and classic NO dance is highly desired. This is one of the traditional dances of the country, and not only are the posings and movements complicated and difficult, but the costumes and accessories required are elaborate and costly.



Accomplishments of a Japanese Lady—Bon-Kei.

Some American and European ladies go in for sculpture and the charming Japanese ladies do likewise, but instead of working in plaster or marble, they use sand and gravel, with which they make landscape scenes on the small trays that are highly artistic. This is called "bon-kei," and is rated as an accomplishment par excellence.



Accomplishments of a Japanese Lady—Social Tea Making.

In sharp distinction to the Cha-no-yu or ceremonial tea making is the more social and popular service of afternoon tea, which is as much a part of the daily life of every Japanese lady as are any of the ordinary routine duties of the home. These daily gatherings are the hub of the social activities of the Empire.



Accomplishments of a Japanese Lady—Art Studies.

The knowledge of art in painting and other branches is considered a necessity for well-educated women everywhere, and no exception is made in Japan. Studies of the works of the old masters, as well as those of the more modern painters of their own country, are among the accomplishments of a Japanese lady.

JAPAN AT THE WASHINGTON CONFERENCE

By K. K. KAWAKAMI

Author of "Japan in World Politics" "Japan and the World War," etc.

I. The New Four-Power Treaty



THE greatest achievement of the Washington Conference in its first month is, of course, the conclusion of the four-power treaty. When it was announced by Senator Lodge on December 10th, the press hailed it with great enthusiasm. As peals of applause subside, however, we are able to look at it without glamor and appraise it as it should be appraised.

The real importance of this new treaty lies in what it implies rather than what it says. As a matter of fact no nation is likely to go to war on account of the Pacific islands and dominions dealt with in this treaty. Even more unthinkable is any such case as is described in Article II of the treaty, because the elimination of Germany as a sea power makes it impossible to imagine any nation capable of encroaching upon those islands or dominions in the coming ten years.

But the treaty has a great moral significance. It is an announcement to the world that America is no longer to stand aloof from the adjustment of complicated international affairs, and that she is ready to play the most important rôle upon the new stage of world politics. What is even more important, it assures the world that henceforward the four dominant powers will act in perfect accord and harmony, thus putting out of a job those international busybodies who are striving to create discord among them.

The treaty should be re-enforced by a similar document dealing specifically with China. Everybody knows that the real danger to the peace of the Pacific lies not *in* the Pacific but *across* it. To put it plainly, China is the danger point. If war ever breaks out among Britain, Japan, and America, it will be over the Chinese question rather than over their insular possessions and dominions in the Pacific. Unless, therefore, this four-power treaty is supplemented by another instrument, whose signatories will include China, the peace of the Pacific will not be absolutely secure.

Apart from the above considerations, this treaty has distinct and immediate effects, which may be summarized as follows:

First, it will facilitate the speedy solution of the naval ratio question. As long as Japan was in alliance with Britain, America was justified in fearing the Japanese navy, which, in case of emergency, might be assisted by the British navy. But now that the dual alliance is abolished, America can afford to make in favor of Japan certain minor concessions in order to come to an early agreement in the matter of naval ratio.

Secondly, the treaty will accelerate public opinion in Japan in favor of the reduction of the army. The naval retrenchment proposed by Mr. Hughes has already proved a strong impetus to the creation of Japanese public opinion for the curtailment of the army. The Hughes naval program, coupled with this treaty of concord and harmony, will unquestionably hasten the pace of this movement in Japan.

Thirdly, with the Anglo-Japanese alliance out of the way, Japan's cherished desire to recover the traditional friendship with America will not be difficult to attain.

Japan fully realizes that a new era has dawned upon the Pacific, and is ready to go a long way to meet America. Henceforth, the pivotal point of Japan's foreign policy will be an endeavor to establish a perfect understanding with America.

Fourthly, the new treaty will ease the minds of Irish-Americans who have been bitterly opposed to the Anglo-Japanese alliance. This in itself will be no small auxiliary to the cementing of friendship between Japan and America.

Fifthly, this treaty puts to sleep the Japanese bogey which has for years haunted Australia and New Zealand. It will be remembered that these two British dominions were not entirely in favor of abrogating the Anglo-Japanese alliance. Not that they had much love for Japan, but because they were in fear of the Japanese navy. They know that they are not giving Japan the square deal in the matter of immigration and the treatment of Japanese subjects, and that is why they feel somewhat uneasy. When one looks searchingly at this treaty one is almost inclined to think that its real *raison d'être* is the assurance of security for Australia and New Zealand. If that is true, this instrument is another triumph of British diplomacy.

II. The Naval Ratio Question

Next to the new "Pacific Treaty," the most important feature of the Conference has been delay of Japanese decision on naval ratio. Many Americans and Japanese believe that Japan made a great mistake in failing to come out at once for unqualified acceptance of the Hughes plan.

Is this failure on the part of Japan due to the fact that her delegation is headed by a navy man, an admiral? As far as I am able to learn, Admiral Baron Kato is a statesman rather than a naval expert. There is reason to believe that personally he was in favor of accepting the Hughes plan at once. But he has brought a staff of experts whose opinion he was obliged to ask, even if he did not intend to adopt it. The experts, when consulted, submitted the following opinion to the Admiral:

(1) That the ratio of ships among Britain, America and Japan for the coming ten years must be based upon the ratio now prevailing.

(2) That the American estimate of the existing ratio, which allows Japan a naval strength of 5 to 6 against America's and England's 10, is not correct.

(3) That the correct estimate shows the existing relative strength to be 7 for Japan as against 10 for America and 14 for Britain.

(4) That the Hughes plan, which allots Japan 6 as against America's 10, does not follow the existing ratio, and therefore puts Japan in a position of disadvantage.

(5) Japan's security cannot be ensured when her naval strength is reduced to 6 as against America's and Britain's 10, and that 7 to 10, or 3.5 to 5 is the fair ratio.

(6) That if only this ratio can be maintained, Japan is willing to scrap more ships than has been proposed by Mr. Hughes.

The last point is very important. Japan is willing to reduce her navy even more radically than has been suggested in the Hughes proposal, but they would preserve the existing ratio. She believes that, if this ratio is

altered to her disadvantage, her navy will become vulnerable in her home waters at the hands of a superior navy.

While Admiral Kato has been contending with the insistence of his earnest faithful experts, conditions at home have not been entirely reassuring. The recent assassination of Premier Hara has left Japan without dominating leadership, and the Government is undoubtedly afraid of popular opinion which is not entirely united in favor of scrapping such new ships as the *Mutsu*, into the making of which has gone the very blood of the nation that has been groaning under the heavy burden of taxation. That which is easily made can be easily destroyed. But it is human nature to cling to a thing resulting from a great and heroic sacrifice. America, with its affluence and its abundant supply of steel, may not fully realize the Japanese feeling on this matter. But the far-seeing statesmen of America surely will not fail to sympathize with that feeling.

Up to date (December 12) the Japanese delegation has not received final instruction from home, but no one doubts that this question will soon be settled in a way satisfactory to America.

Admiral Kato's appointment as head of the Japanese delegation will prove to be a wise one. Being perhaps the most influential naval officer, Kato is in a position to persuade and convince his colleagues and subordinates in the navy of the necessity and wisdom of any naval program that he may accept at the Conference. Had the chief delegate been a civilian, the Japanese delegation at the Conference would have experienced a greater difficulty in dealing with naval experts and the naval authorities at home.

III. China's Integrity

Up to date the Committee on Far Eastern and Pacific Problems has agreed on the following points as to the Chinese question:

- (1) Withdrawal of foreign troops from Chinese territory under Chinese jurisdiction.
- (2) Abolition of foreign post offices under Chinese jurisdiction after a date to be agreed upon later.
- (3) Appointment of an international commission to study the question of ex-territoriality in China.
- (4) Revision of the customs tariff of China, which will probably be a subject of further investigation by another international commission.
- (5) Return to China of some of the leased territories.

Recovery of various rights by China implies her obligation to meet duties inseparable from those rights. Is China prepared to meet such duties? That is the most important question. However sympathetic the powers may be, they cannot but entertain serious apprehension as to the present state of chaos in China. In the past one year China has witnessed at least thirty-three scenes of mutiny, factional fight, and mob, invariably attended with looting, plundering and incendiarism. Wuchang, a thriving business city just across the river from Hankow, the "Chicago of China," and Ichang, another large mart of commerce on the Yangtse River, have twice in the last one year been victims of such riots in which soldiers took the most notorious part.

Can China, under such deplorable conditions of administrative disorganization, guarantee the security of foreign lives and property? May not some of the rights which she is demanding at the Conference prove to be a "white elephant" in her hand? After all has been said and done, China's salvation must come from within, as well as from without. It lies in the removal of obstacles she has put in her own way as much as in the lifting of the burdens imposed upon her by foreign nations. The Japanese memorandum submitted to the Conference November 20th expresses the belief that "existing difficulties

in China lie no less in her domestic situation than in her external relations." The significance of this statement may not have been fully realized by the other delegations, but the time will come when the world will heartily appreciate and endorse that Japanese statement.

As to the decision of the Powers to return some of the leased territories to China, explanation is needed. As far as their areas are concerned, the leased territories held by various powers are nothing but particles of the vast dominion of China. The French territory on Kwangchow Bay comprises only 190 square miles. The British territories of Koolong and Weihaiwei have an area of 390 and 285 square miles respectively. The Japanese territories of Kiau-chow and Port Arthur measure 200 and 250 square miles respectively.

There has been vast difference in methods between the European and the Japanese acquisition of Chinese territories. In the case of England and France, the leased territories were wrested from the unwilling hand of China. They involved no sacrifice whatever on the part of the powers which acquired them.

On the contrary, Japan took neither Kiau-chow nor Port Arthur from China. She took Port Arthur from Russia after a titanic war waged to preserve China's integrity. To her that war meant a sacrifice of 100,000 lives and a billion dollars of gold. Every inch of the Manchurian soil she now holds was drenched with the blood of Japanese soldiers. The war was undertaken for the purpose of preventing Russian domination of China, which was bound to spell danger to Japan. Again Kiau-chow was taken by Japan from Germany at a considerable sacrifice of lives and treasure.

At the meeting of the Far Eastern Committee on December 2nd, Mr. Balfour agreed to give up Weihaiwei on condition that Japan and China come to an agreement on the Kiau-chow question. At the same time he announced England's intention to keep Koolong peninsula. M. Viviani's first pronouncement for abandonment of Kwangchow was later qualified to mean that France would do as the others would do. Japan announced that she would give up Kiau-chow, but that Port Arthur could not be abandoned in any immediate future.

This may seem a small beginning for the recovery of China's territorial integrity, but it is nevertheless a beginning. When we compare the powers' attitude towards China up to fifteen years ago with that revealed at this Conference, we realize the vast change that has come over the ideals of diplomacy and the conception of world politics. This change is unquestionably due to the injection of American idealism into international affairs.

IV. The Open Door in China

The open door principle enunciated by the late Secretary Hay is a recognition of the spheres of influence established by powers in China. It was simply meant to prevent the adoption of discriminatory commercial measures within such spheres already established. It was ineffective as an instrument by which to forestall further inauguration of spheres of influence. The present Conference, under the leadership of American idealism, may well enunciate a new open door doctrine abolishing spheres of influence.

On this particular aspect of the Chinese question, Japan contends that neither in Manchuria nor Korea, she has done anything inimical to the open door. On the contrary she is convinced that she has been instrumental in opening the doors formerly closed by Russia and Germany.

Let us take Shantung for illustration. Under the German régime the Chinese Government and merchants in the province had no liberty to borrow foreign capital or im-

port foreign material except from Germany. The Chino-German convention of 1898 provided:

"If within the Province of Shantung any matters are undertaken for which foreign assistance, whether in personnel, or in capital, or in material, is invited, China agrees that the German merchants concerned shall first be asked whether they wish to undertake the works.

This preferential right granted Germany was further emphasized by the Chino-German agreement of July, 1911.

Thus Shantung, a province of 55,970 square miles, became a water-tight compartment of special rights for Germany. It was but natural that in building the Shantung railway Germany exclusively used German material. Not an American nail was used. The advent of the Japanese completely reversed this condition. In the five years from 1916 to 1920, Japan expended \$10,397,000 gold on materials and machinery for the Shantung railway—a sum almost equal to the original cost of the line. Of this amount about one-third, or \$3,046,468, went to American manufacturers.

In her memorandum addressed to China on September 7th last, as well as in the "conversations" now being exchanged at the Conference between the Chinese and the Japanese delegations, Japan signified her intention of forfeiting the German preferential rights to which she has fallen heir in virtue of the Versailles treaty. This converts into dead letter the article which I have quoted from the Chino-German agreements of 1898 and 1911. Thus the sphere of influence in Shantung has virtually passed.

Japan has done much the same thing in Manchuria. Before the Russo-Japanese war, it was the policy of Russia to exclude foreigners from its newly acquired territories or its spheres of influence in the Far East, so that its military operations might be kept concealed from the world. By the treaty of Aigun, she obtained the exclusive right to navigate the Amur, the Sungari, and the Ussuri, forbidding the vessels of any other country, excepting China, to utilize these waterways. On April 18, 1903, the Czar demanded of the Peking court to agree not to open any new treaty ports in Manchuria, or permit new consuls without previous consent of St. Petersburg, or employ any foreigners, except Russians, in any administrative capacity in said country as well as Mongolia. In August, 1901, the Imperial Russian Controller of Newchwang issued the following proclamation, which was in direct contravention of the rights of a treaty port:

"As this port has now reverted to the control of the Imperial Russian Government, all you who have matters of dispute and the like should bring your petition to the superintendents or other government officers, where redress can be obtained and cases settled in perfect justice and impartiality. . . . If after the issuance of these presents there be found any person disobeying this proclamation, I will punish the delinquent severely and will exercise no mercy. Tremble! Be most careful! Do not say by and by that you have had no notice."

The Russian administration at Dalny refused to permit Americans to build warehouses for the storage of American kerosene, and also announced the intention of excluding American oil altogether from Manchuria. Under the Russian régime American trade in Manchuria was nil. The Manchurian railways were built with Russian materials and equipped with Russian rolling stock. The appearance of the Japanese there after the Russian war completely changed this condition in favor of American commerce. In the thirteen years from 1907 to 1919 the South Manchurian Railway Company, under Japanese management, bought American materials to the extent of \$93,790,000 gold.

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More About the Meaning of the Word "Maru"



HERE are certain words in every language handed down from the fathers which have their origin veiled in the mists of antiquity. Many of them are now used in a way that is entirely different from the original meaning and are thus the subject of animated discussion among students and laymen alike. The Japanese language is rich in such words, but around none of them has the fire of discussion raged so fiercely as about the meaning of the word "Maru." One reason for this is that it is used in connection with every merchant vessel of Japan, and therefore attracted attention from others than Japanese who invariably want to know what it means. The commonly accepted usage is equivalent to the word "steamship" or the letters "S. S." but this is not the correct definition.

In a recent edition of JAPAN appeared an article by John Sharrock, well-known traveler and student of things Japanese, in which he endeavored to trace the derivation of this word and explain how it has come to be associated with the ships of the mercantile marine. This story has been widely commented on and has provided the basis for a great deal of argument. Andrew Farrell, versatile editor and author, after an exhaustive study of the development of the Japanese shipping, has also contributed an illuminating monograph on the subject in the *Pacific Marine Review*, in which he elaborated on the facts presented by Mr. Sharrock.

The latest addition to the subject has just reached us from the pen of K. Kawaii of Yokohama, who discusses the Japanese understanding of the word. His comment is as follows:

To the Editor of JAPAN:

I have read with much interest an article, by Mr. John Sharrock, under the title of "What is the meaning of the word 'Maru'?" which appeared in the September issue of JAPAN.

Regarding the derivation of this word, I hope you will pardon me for adding my mite to the explanation already given.

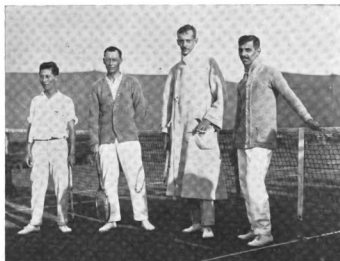
The word "Maru," represented by the ideograph above, has two different meanings.

1. (a) "Circle" or "Ring"—when used as a noun.
(b) "Round," "Complete"—when used as an adjective.
2. The suffix for the name of a person or thing.

The word "Maru," which is now commonly used with the name of a ship, comes from the latter sense, and it is a colloquial pronunciation of the word "Maro," which originally meant "Self." The word "Maro" was used in olden times by nobility as a pronoun when one referred to one's self in addressing another, just as the word "I" is used in English; as, "Maro mo uta yoman" (I, too, will compose a poem), as we often see in old books. In

(Continued on page 52)

The Far Eastern Olympiad, held a year ago in Shanghai, brought the sports facilities of that city before the world as never before. The story below tells of some of them.



An international combination as seen in the Shanghai doubles finalists in the last season's tennis tourney as shown on the left. From left to right they are Messrs. Tanaka, Wadc, Tousstant and Carnavarro.

THE GREATEST SPORTS FIELD IN THE WORLD

What the Metropolis of North China Offers in the Way of Sports, Graphically Told by One Who Has Enjoyed Them There. Sporting Events of Great Interest to Visitors and Residents Alike.

By DUDLEY BURROWS.



ERMIT the writer to say, at the outset of this article, that he accepts only half-responsibility for the title. Even twenty years of rambling up and down, over and through, this amazing little dirt-ball of ours has left quite a number of corners yet to be visited—and in some one of these may stand an area entirely devoted to miscellaneous outdoor athletics, about which this particular scribbler knows nothing at all. But what populated places remain to feel the pressure of our heel-and-toe seem to have been fairly well canvassed by other "wagabones" with whom we have, from time to time, exchanged opinions; and it is their verdict, coupled with our own, which seems to justify the appellation. * * * And now for it.

It stands, this extraordinary preserve, in what is al-

most the dead-center of the International Settlement at Shanghai, China. Around it, for a matter of sixty years, has ebbed and flowed the heterogeneous traffic of the famous treaty port—up Bubbling Well Road to Mohawk, across to Avenue Edward VII (which separates the Settlement from the French Concession) and back through Tibet Road to the New World Theater and restaurant, from the balconies of which the Chinese are wont to watch the various sports of the foreigners when weather conditions are favorable.

Inside the vast enclosure—which hedges an area of approximately twenty city blocks—plots of fair green turf are set aside for thirteen major sports, as follows: racing (running, training and steeplechase courses); golf (nine-hole course); cricket (two fields); baseball; polo; ground-hockey; football (soccer, Rugby and American intercol-



The races are the great events in Shanghai sports. Above is the start of the Shanghai "St. Leger," an autumnal classic. The "Rac" clubhouse is in the distance.



The public recreation ground of Shanghai is truly the greatest sports field in the world, as no other city has such an area of track of the Shanghai Race Club. Just within this is a dirt training-track which encloses the turf steeple chase course with its w and Mat Shed; B—Band Stand; C—Children's Playground; D—Shanghai Recreation Club; E—Shanghai Race Club (stables and H—Shanghai Golf Club's Clubhouse; I—Shanghai Swimming Club (tank and pavilion); JJJ—Tennis Association Courts and Me

legate); tennis (twelve courts); lawn bowls (five greens); and swimming. A large area is also set aside on the eastern edge of the grounds for "police sports," a semi-annual field day held under the auspices of the International Police, the proceeds of which are turned over to some worthy charity.

The Race Club, Shanghai Cricket Club and Shanghai Recreation Club have picturesque and permanent pavilions and club-houses on their grounds; the Swimming Club has a "knock-down" pavilion, which encloses the tank during the summer months and is laid away in winter; the Golf Club has a small club-house, formerly an annex of the S. C. C. pavilion; while the baseball, football and polo associations have so far contented themselves with mat-sheds and bamboo stands, which are removed as soon as their respective playing seasons are over, in order that they may not interfere with the view of the spring and autumn race meets. The tennis and lawn-bowls players are usually members of either the S. C. C. or "Rees," and use those club-houses as rendezvous.

Viewed from the standpoints of attendance and public interest, the principal sport, of course, is the racing. Besides the Shanghai Race Club, which holds semi-annual meetings on this course, there is another picturesque track at Kiangwan, six miles from the center of the International Settlement, which is maintained by the International Recreation Club, composed largely of wealthy and influential Chinese residents in Shanghai

and thereabouts. What with the regular spring and autumn meetings of these two associations, coupled with "off-days" and "extra" meetings, racing is practically continuous the year round, save in the dead of winter (January and February) and the "blister" season of mid-summer (July and August). In a subsequent article this form of popular entertainment will be discussed in greater detail.

The Britisher, as everyone knows, is an inveterate cricketer. Hence it is not surprising to find, on the British-planned recreation grounds at Shanghai, two excellent cricket fields, each boasting a handsome permanent pavilion from which members and their friends may watch the matches. Shanghai has turned out some very famous batsmen and bowlers, who have startled England with their performances whilst on "home leave" from the Settlement. Besides almost continuous matches between the S. C. C. and S. R. C. elevens, each summer sees at least one "inter-post" match with Hongkong, Singapore, Hankow, Tientsin or Peking—on which occasion excitement runs very high despite the fact that Shanghai maintains a

long-established superiority over its rivals. Captain Barrett, Dr. O'Hara and Sergeant "Jimmy" Quayle, of the Shanghai Police, were outstanding stars of the 1921 cricket season.

Tennis finds myriad devotees, of all races and creeds in Shanghai. Tournaments are played in many parts of the city—Hongkew Park, Cercle Sportif Francaise (French Club), Lusitano (Portu-



One of the popular places is the Shanghai Cricket Clubhouse, which is shown above with the tea-tent at the side. The bar is at the rear near the center French windows. The wings contain the dressing rooms for players. At the left is one of the new electric signs.

F H J I J J K J J L M



ated exclusively to sports as this in the heart of the metropolis of North China. Encircling the entire field is a turf running-r jumps, hurdles and barriers. The other clubs, grounds and equipment are indicated by the letters as follows: A—Polo Field (and stand); F—Shanghai Cricket Club (playing field and pavilion); G—Shanghai Hockey Club (playing field and mat sheds); heds; K—Baseball Club (diamond and grand stand); L—Entrance to field from Bubbling Well Road; M—New World Theater.

guesse) Club, and others—through the early summer, culminating first in the "Hong" (business house) championship at the public Recreation Ground, and later in the singles and doubles title play under the auspices of the Shanghai Lawn Tennis Association. As evidence of the cosmopolitan nature of these tourneys, witness the finalists of last year's championships, wherein a Britisher and a Japanese (Wade and Tanaka) opposed a Frenchman and a Portuguese (Toussaint and Carnavaro) for the title. In the singles an American (Potts) won the year's honors from Mr. Tanaka.

Besides the local tournaments the Shanghai tennis season is annually marked with interpost contests, Hongkong having captured the honors in these contests for the past two years.

Although many American athletes "go in" for both cricket and tennis, their game, of course, is baseball. Thanks to the almost constant presence in the Whangpoo River, at Shanghai's doorway, of one or more of Uncle Sam's Asiatic Squadron, the Shanghai Civilians—who have two excellent teams of former college and semi-professional players—can usually arrange a "sailor" game for each important holiday; in addition to which series are played each summer with the Fifteenth Infantry team from Tientsin, the All-Filipinos from Manila and visiting clubs from Japan, Hawaii, and the

United States. Last summer, in connection with the Fifth Far Eastern Olympiad, a baseball round-robin was played at the Shanghai sports ground and captured by the All-Filipinos, who did not lose a game. The "Mainichi" team from Osaka tied the Fifteenth Infantry for second place.

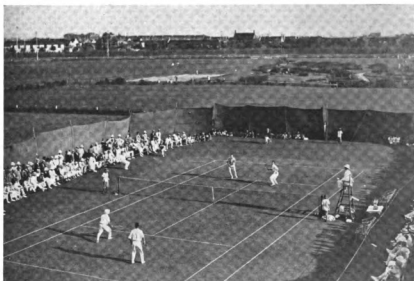
The older generation of sportsmen—of whom there are great numbers in the Settlement—take a keen interest in lawn bowls and big galleries of spectators turn out to see the tournaments staged on the five greens, or "rinks," during the closing days of the season. This mildly exhilarating form of outdoor sport, while it may fail to generate the thrills of the more strenuous games, gives many hundreds of men and women their opportunity to "keep fit," which is an all-important requisite in the Orient.

The golf course—nine sporting holes—encircles the sports field, just inside the race-track, and play is possible the year round, since Shanghai rarely experiences a fall of snow sufficient to discourage the enthusiastic golfer.

The club has a large membership and interest in the famous Scotch pastime is keen from January to December. There is another, and even more picturesque, course at Kiangwan, also in side the race track—but Kiangwan is six miles away, whereas the sports field is only a few blocks from almost any business establishment in the Settlement.

Autumn finds the football clans gathering. Soccer is the big favorite, with

(Continued on page 58)



Tennis is very popular in Shanghai as can be seen in this picture, which shows the large and interested gallery at the courts during the doubles finals. Note the trophy cups on the stand at the right behind the umpire.



COLONIAL JAPAN

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea and Saghalin in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "From the Black Forest to the Black Sea," etc., etc.

Part II—Continued from Last Month.

CHAPTER II

Modernization of Tokyo—Ah! for the good old days! With a few reflections arising out of a visit to a mammoth department store.



TOKYO has about three millions of people, who are for the most part polite, clean and industrious. Half a century ago the streets knew nothing more dangerous than the dainty jinrikshas; and foot passengers were treated with consideration as they leisurely strolled and chatted and shopped and sheltered themselves under picturesque umbrellas of bamboo and rice paper. To-day wife has difficulty in finding any but the ordinary whalebone and silk sun shade; she is told that the decorative ones are a thing of the past and that the people want only what has the stamp of modernity. Automobiles and trolleys now clang and snort their way where once the man-carriage cooie tinkled his harmless bell and politely

avoided the sauntering multitude. Verily Japan is being rapidly Americanized and standardized and vulgarized! There may have been tyrants in feudal days, but no daimyo could invent greater hardship than what now is daily endured by the poor of Tokyo, who are pushed from their ancestral highways by noisy and evil-smelling cars, and who have to stand up and crowd one another in unsanitary sweat boxes even as the downtrodden citizens of Manhattan! In the good old days jinrikshas were cheap and travel afoot even more so. We went slowly but we breathed fresh air. Today there is more scientific sanitation, but also many more diseases traceable to so-called modern improvements.

Yesterday we were taken by Mr. and Mrs. Y. K. to a mammoth department store called the Mitsukoshi—a name which in Japan sounds like Wanamaker's to a New Yorker or T. Eaton to a Canadian. There was a vast crowd outside—all patiently waiting to be admitted. Inside there was also a crowd—a contented one—because no one may enter beyond the limit of comfort.

The crowd outside made no noise beyond cheerful conversation; they did not enjoy standing in the mud, but much less would they have approved of crowding into the store to the discomfort of those already there. Finally we reached the main entrance and were greeted by many servants with wiping cloths and large slippers, for no one is allowed in the building save with clean feet and such soles as may not scratch the dainty floors. This means a heavy outlay for extra men and material; but no outlay is too great if it keep the vast building clean and make a sweet atmosphere for the thousands who come here to shop and see their friends and have lunch or a cup of afternoon tea. This is the view taken by Mr. Takanayagi, who is the head of this establishment — Mr. Takanayagi is also a philosopher whose theories regarding a great department store have been fortified by extensive travel and a keen appreciation of national idiosyncrasies. The envious European frequently seeks to justify his hastily formed opinions by referring to Japan as a land of imitators—but a closer study would modify this vulgar opinion. Mr. Takanayagi has devoted many years to the complex problem of conducting a vast modern Bon Marche in Tokyo, and whilst he has made a study of other cities before inaugurating his own enterprise, he has had the courage to retain qualities that are purely Japanese. And the chief of these is that mothers and little children may spend the whole day within his doors and never be hustled by undue crowding nor oppressed by the dust from dirty feet. Tokyo has today the only department store in the whole world where I would cheerfully do my shopping and have luncheon without fear of a subsequent headache or a dose of disease germs. Let us copy this feature of Japan before boasting of our alleged civilization! The crowd on the day of our visit was largely of the farmer class; for just now is their slack time when a trip to the big city can be made with least inconvenience. Elevators were going up and down, each crowded with children and parents—many of them having their first experience of this new form of excitement. There were waiting rooms and retiring rooms and rolling staircases and many wax work models and above all a

vast restaurant that was generously patronized.

Scarcely a counter offered for sale the Japanese articles that would have been there half a century ago. Wife sought in vain for things which we regard as peculiarly Japanese. There was much furniture, but it looked as though it might have come from Michigan; the kitchen utensils copied Paris; the toys and ornaments might have been made equally well in Germany. But the customers were novel—particularly when one stumbled upon a family seated on the floor pleasantly chatting or partaking of the lunch they brought along from the country—the baby being served at the maternal breast. These happy family groups were never disturbed by inconsiderate customers. No fussy floor walkers ordered them to a less crowded part of the building. The great house of Mitsukoshi is paternally governed and the children thereof find its rule gentle and just—possibly expensive—but always entertaining.

Is there a great department store in my own beautiful country that would venture to copy the civilized methods of Tokyo in the one respect of giving health and comfort to those within their gates? The mere idea makes an American laugh. We are a democracy and therefore must our manners approach rather to those of the mob than the aristocracy. An American crowd would raise a riot, if told that they should remain outside rather than make those inside uncomfortable. Imagine Macy's or Gimbel's in New York providing men to carefully wipe each customer's shoes and afterwards encase them in large protective slippers! And can you imagine such a crowd respecting the privacy of a family group seated in a circle on the floor and sedately partaking of their domestically prepared luncheon! In order to appreciate the philosophy of Mr. Takanayagi you will have to read the history of Japan by Yamagata wherein you will be able to feel that what is today beautiful in the customs of this people is not owing to contact with Eu-

ropeans. On the contrary Japan today is yet under the magical spell of institutions wholly aristocratical. If in France we find more politeness amongst the country folk than in America it is because there also the people still grow up under influences which made of the eighteenth century a revival of that golden age in which flourished Pericles and Demosthenes, Plato and Sappho. The spell of paternalism is not yet dissipated in Japan. The people still believe that laws are made for their good and that even though they be compelled to stand in the mud before the gates of the Mitsukoshi store it's well that they do so, because they know that their Mikado is wise—and also Mr. Takanayagi.

A Call Upon Viscount Kaneko with a Few Remarks Upon His Harvard Classmate, the Late Theodore Roosevelt

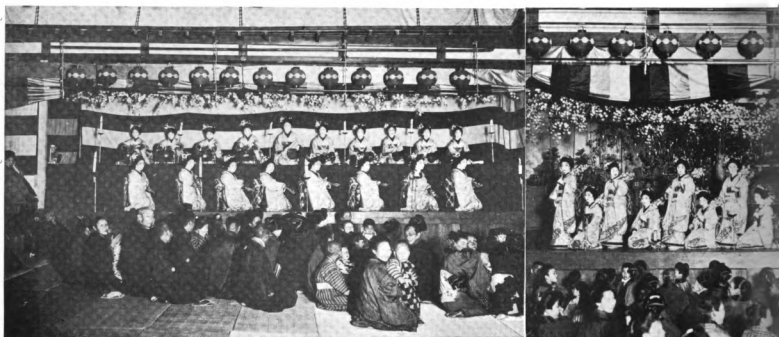
Formal call on the great Kaneko—Viscount—member of the Privy Council—President of the Japan-American Society and all round Independent and Cosmopolitan who speaks Harvard English and has Theodore Roosevelt framed over his very English mantelpiece—Roosevelt looking intensely like some Kalmuk demi-god.

Indeed were our late apostle of the strenuous life draped for Oriental taste and were it possible to conceive of his ever keeping his mouth shut for so long a time, I feel confident that no Japanese or Mongolian official would ever have suspected him of Christian or Caucasian pedigree. There are no end of Roosevelts in Japan—I refer to personal appearance rather than loquacity. Indeed I have been equally struck by the number of Japanese ladies who might in America readily pass for the versatile authoress of "My Brother Theodore!"

We were in Tokyo, yet so far as dress and surroundings are concerned, we might have been chatting in some cozy corner of Boston, where first I had the honor of



Artist's sketch of the great Mitsukoshi Department Store in Tokyo. One of the largest as well as one of the most progressive and best equipped organizations of this kind.



For more than fifty years the Miyako-Odori, or dance of the cherry blossom season, has been given without interruption in Kyoto, the performance is played to crowded houses afternoons and evenings. A different subject for the play is chosen every year, for which special beauty of setting, wealth and variety of scenery and elaboration of costumes, the Miyako-Odori easily ranks as one of the most spectacular.

meeting Viscount Kaneko—some fifteen years ago. I was then lecturing on the laws and customs of native races at the Boston University (Department of International Law), and had been much gratified at having this excellent specimen of Dai Nippon in my audience.

We spoke frankly on the burning question and of course Viscount Kaneko deplored the attitude of our Government which opened American doors to Semites and Africans without a murmur, yet slammed them in the face of his fellow Japanese. He had visited Roosevelt in Washington during his term in the White House and quoted him as being of the same opinion as the mob of labor agitators on this question. Roosevelt insisted that Uncle Sam should exclude Japanese laborers, but by way of making this political pill palatable to his Oriental patient he had urged Kaneko to establish such a Monroe Doctrine in Asia as would permit the Mikado to act in his part of the world much as he, Roosevelt, felt called upon to act in the Western Hemisphere. It never occurred to our impulsive Theodore that two wrongs do not make a right; it was impossible for him to know that all of Latin America cordially resents the patronizing attitude of us Yankees in the matter of this Monroe Doctrine, and, furthermore, Roosevelt on this occasion, as throughout his long office holding career, spoke the words most in harmony with an electoral majority rather than those one might have expected from one professing lofty American ideals.

Kaneko did not praise Roosevelt, yet was careful to offer no criticism on one whom our people appeared to accept as another Washington. Only a few months ago French and English cheered madly for Woodrow Wilson as the greatest of Americans—the savior of humanity—mon Dieu—we must cheer for somebody!

Kaneko could readily pass for a European amidst the cosmopolitan frequenters of Carlsbad or Vichy—a nearer look would classify him amongst the Latins of the Iberian peninsula—possibly amongst the Magyars or Rumanians but few would guess his real nativity unless given to studies in comparative ethnology. He is a scholarly man, this Kaneko; a well shaped head and the

features of a thoughtful and fearless nobleman. Japan has many such—they do not advertise, they serve their country loyally, and they labor in the spirit of their Samurai ancestors, despising mere money but happy in the hope of meriting an approving smile from a chief on earth or an honored ancestor in heaven.

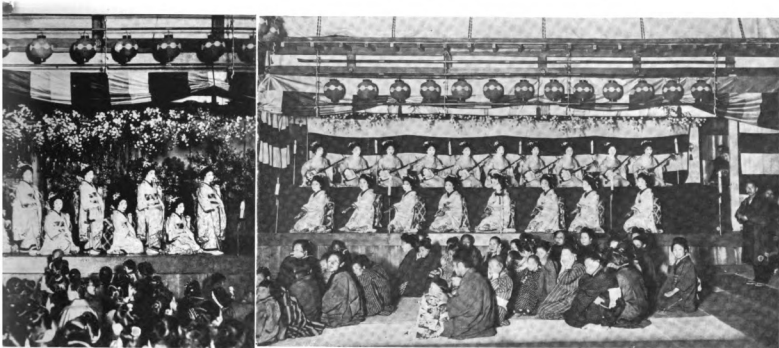
II

The Great Geisha Cherry Blossom Dance and Also Some Observations on Relative Sex Morality

Kyoto—We embark tomorrow for Taiwan, known more widely as Formosa. What more natural, then, than to spend the preceding evening with beautiful and accomplished ladies who have united their charms and talents for the purposes of a revue in which the glories of Greater Japan are brought agreeably to our attention. There are ten acts to this performance, and the scene shifts from the tropical jungle of Taiwan (Formosa) to the frozen fields of Saghalien (Karafuto), and from the sacred shrines near Tokyo to the maple clad mountains of Chosen (Korea).

Today is the fiftieth anniversary of Japan's most famous academy of artistic dancing, and from all over the country amateurs crowd in to witness an event that is to them what the Athenian feast of Ceres meant in the days of Aristides.

Kyoto is the queen city of Japan in all that regards courtliness and poesy and feudal chivalry. For many centuries her temples and groves have been the classic refuge for those who cultivate the muses rather than money; and today she retains much of this old-time spiritual serenity whilst Osaka and Tokyo draw to themselves those to whom progress means tall chimneys and the rattle of much machinery. The gardens of Kyoto are glimpses of paradise and the many palaces enshrined therein are a welcome reminder of a time when men worshiped the symbols of things divine rather than material modernity. Kyoto is the proper setting for the dancing of sacred nymphs, and no vale of Tempe could afford inspiration more abundantly than the surrounding pine clad mountains down whose picturesque sides



center of Japan's arts and crafts. It is usually held in April, when the cherry blossoms are at their best, and during the two weeks' performance and accessories are made, and to be a performer in this dance is one of the ambitions of every dancing girl in Japan. As shown here seated on each side at right angles to the stage, facing a long runway over which the performers make their way to the stage. In later performances of any theatre in the world. There are no chairs in the house, the audience seating themselves on the floor.

numberless rivulets come tumbling and sparkling and singing in rollicking dance time.

Our Geishas dance in the spirit of old Japan but their theme is of the future, of an expanding empire, of triumphs yet to come; and they choose the season of cherry blossoms as the one best suited to a festival in honor of spring-time in the hearts of their people.

We go to this dance as to a sacred function—if we may so speak of a performance in which the priestesses or dramatis personae are not necessarily vestal in their vows! It is essential that we absorb the spirit of old Japan before taking our seats as part of a modern public; and so we are first conducted into a spacious and heavily matted reception room where we solemnly seat ourselves and commune inwardly on some worthy text—at least that is what we are expected to do and that is what is being done by a large and expectant and reverently silent throng of people who have paid a large price for admission. After several minutes of holy hush in comes a lady dressed in ancient robes who glides with majesty and measured slowness to a table where she proceeds to inaugurate the time honored so-called tea ceremonial. Each motion of her body or hand and each article she uses has for the initiated a significance which has its counterpart in the action of a priest at the communion table of a Christian church. As for me I could appreciate only the discipline so admirably enforced. The public was wholly Japanese, save our two selves, and no high mass in a Roman church was ever followed more attentively, not to say reverentially, than this wisely conceived prelude to a cup of tea. The high priestess of the sacred function raised a lid or folded a napkin or moved her head according to laws laid down centuries ago by the fathers of her tea-making creed. The Japanese passes for being calm, contemplative and meditative. He is nothing of the kind. On the contrary, he is nervous, impulsive, irritable and reckless. The reputation he enjoys is due almost wholly to discipline such as those only can appreciate that are familiar with royal courts and religious houses. The children of Japan grow up in an atmosphere of self-control in refreshing

contrast to the howling savagery of a modern American playground. Our Puritan ancestors cultivated power through repose—modern democracy has converted us to the worship of noise whether of shrieking locomotive or diabolical jazy bands. We of the New York environment, waste our spiritual reserves. The Oriental conserves them. In the tea ceremony we pass into a state of rest for soul and mind—a period of storing up fresh forces. May this elevating practice long continue in Japan—we need it much in our part of the Hudson Valley.

But we are in Kyoto and at length are happily awakened from our theological musings by many smiling little maidens in highly colored kimonos who bow their heads nearly to the matting and offer us each a cup of the much prized beverage. And so finally, with great decorum, as if entering a church in Christian countries, we are permitted to move into the vast auditorium of the theatre. We are of the few privileged ones and enjoy a separate entrance and roomy seats. The floor of the house is like unto the so-called pit in England and all that could crowd in did so; and the scene appeared to be that of a human inundation. But good manners, great agility, capacity for infinite contraction and a determination to help make holiday for others finally triumphed over all obstacles and lo! the miracle was accomplished and a thousand bodies were happily squatted on a floor where five hundred had seemed to me more than enough. There was no shouting or struggling or whistling; men and women mingled as they might with us and throughout the ten acts there was profound and silent attention. Fifteen gorgeous damsels danced in from a side door near the middle of the auditorium. They danced along a platform that reached to the stage proper, where all the features of a modern theatre were amply provided. I refer to electricity and scene shifting machinery. While one set of Geishas danced forward on one side another fifteen came in on the other side; and, after several graceful evolutions back and forth upon the side platforms, the whole thirty came together behind the footlights much as do the West Point cadets after

some minor evolutions prior to forming as one body on the parade ground. Of course, I cannot explain the Geisha charm—much less could I make Japanese appreciate the indecent contortions of our modern chorus girls. This much, however, we can see of this Kyoto dancing, that the girls are visions of gorgeous raiment and that moreover, in their dancing they not only maintain perfect rhythm with musical accompaniment but display such graceful agility and harmonious balance that the whole is infinitely agreeable.

The music was furnished by a dozen Geishas on one side of the house and another dozen or so on the other. Some played the native *bajo* or *samisen* whilst others sang. The orchestral performers ranked with the daughters of *terpsichore* and no small portion of the effect was produced by the perfect unison of the *samisen* players as their white hands rose and fell together—each smiting the strings with an ivory putty knife so large that it might have served as a trowel. The singers had little drums which they tapped after the manner of mechanical toys—but with all the uniformity and rigidity of soldiers. Their bodies never moved—nor did their features. The effect was that of a service in which the person was nothing—his art everything. It was bright music of dancing quality—I had almost said of *rag time*!—yet always in a minor key and full of unexpected quavers and odd conclusions. While one set of Geishas were performing, another would be preparing for the next picture and thus the intervals were happily short and the hours passed rapidly.

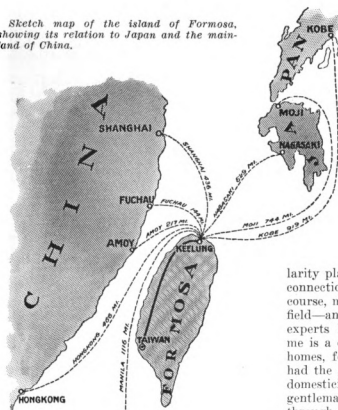
Here are some of the themes—each poetically treated—and each assisted by scenery that could not be surpassed in London or Paris for perfection of painting.

Act I.—The dancers carry fans adorned with willow and cherry blossoms, for this act pictures an early morning visit to a popular temple.

Act IV shows the inner hall of a famous Kyoto palace three centuries ago and the dancers carry golden fans and of course, reproduce the spirit of that place and time.

Act V represents agriculture in the matter of rice planting, and the dancers carry fans recognized as features in farmer households. The pantomime suggests different phases of the great national industry from seed time to harvest and there is here infinite opportunity for acrobatic variety and a near approach to the grotesque or comic. In each act they have in their hands fans, or branches of blossoms, or colored cloths, or broad hats which accentuate powerfully the movement of their bodies as they handle them in perfect accord. Never have I seen color more successfully employed in any ballet—never seen more effective interpretation of beautiful things in art and nature. After the painful leg stretching of latter day athletes called euphemistically *Russian Dancers*, the soul of man sighs for the refinement and classic elegance of these restful Japanese

Sketch map of the island of Formosa, showing its relation to Japan and the mainland of China.



ladies who do all things with elegance and without signs of sweat and suffering. Do you wonder that men marry Geishas! At least a few men have done so and have been with them just as happy as have been with us the few daring ones who have opened their hearts—and pockets—to movie queens. The Japanese gentleman refers to a Geisha much as we do to one of our own country that prepares herself for a career in which personal charm and footlight popularity play more forcibly than the social connections or even domestic virtues. Of course, my own experience is nil in this field—and therefore, I only reflect what experts have communicated. Japan to me is a country of happy and virtuous homes, for on my various visits I have had the good fortune of sharing in this domesticity. Naturally, the Japanese gentleman who knows America only through hotel travel, is disgusted by the pornographic nature of much that passes

for entertainment—on the stage, in our movies—in our periodicals and more still in our cabarets or dancing academies. All this feature of life is in violent contrast with the homes of our best people—but how few travelers ever see a real foreign home! And vice versa I have met hundreds of English and American traders familiar with Oriental externals who know nothing of society in Japan save through the facile medium of nymphs dedicated to the salaried service of pleasure in every one of its amiable and relaxing forms. What the private morals of the Geisha may be concern me no more than the home life of New York bachelor girls. Of this, however, you may be sure: that the Geisha is above all else an artist professionally and very much of a lady and must not be confounded with common women. Her education is a long and costly affair and as an entertainer in princely houses she is in much demand. Her drawing room graces are above reproach and I have met them in the grandest and most correct of aristocratic entertainments—indeed we may liken them remotely with ladies of talent and social position at home who hire themselves out and are expected to add life to otherwise wearisome dinner parties. God made the Geishas clever and courteous and willowy and melodious—what wonder then that he made man to fall in love with them and to gown them handsomely and to raise them on pinnales for adoration! But it is late and we must catch a steamer to Formosa.

Col. Charles Burnett, U. S. A.—Also Some Notes on My Search for Yamagata's History—Why Some Foreigners Dislike the Japanese

Kobe—An excellent hotel has Kyoto,—ours is called *Miyako*; but there are others which, like this one are managed in European fashion, all the personnel being in modern dress excepting the dainty little maid servants, who are always cheerful and apparently never weary in well serving. What a boon would a few million of them be in our land of care-worn housekeepers!

Train to Kobe, and in the dining car we enjoy a talk with our military attache, who is in full American uniform bound for an inspection of troops near Osaka. Colonel

Charles Burnett is a soldierly specimen and has had several years of experience in this difficult field. I told him that there were papers in America which persisted in saying that our countrymen were habitually insulted in Japan. The Colonel smiled indulgently as one weary of a stale joke, and said that in his case he had never found it so—that he wore his uniform as a matter of course and was glad to testify to the broad fact that in Japan he had met everywhere nothing but civility. This I quote, because no one knows Japan better than Colonel Burnett; because both he and his wife are fluent in the language, and because a certain section of the American press is never weary in efforts to push our country into war.

Another tale that is in the mouth of unthinking millions concerns the relative money-morality of Chinese and Japanese. Have you not heard a dozen times that Japanese banks employ Chinese tellers because their own people cannot be trusted? This has been exposed as false time and again, yet our laborite organs keep the tale going. A canvass of all the great banks in Tokyo, Yokohama, Kobe, Osaka, etc., discloses the interesting fact that there is not a single Chinaman in any one of them. Indeed the story is of a nature to excite only a weary smile amongst those who do a little of their own thinking.

Kobe is unrecognizable to me who knew it as a simple treaty port forty-six years ago. The houses are now in European style—great breakwaters have made a mighty port here, and lofty chimneys belch forth smoke over the inland sea and proclaim throughout the day that this is now a new Japan after the manner of Chicago and Pittsburgh. I had no interest at that hour in machine shops and ship yards, but endeavored to buy a copy of Yama-gata and Murdock's "History of Japan" during the century of Jesuit activity (Sixteenth and Seventeenth). My efforts were fruitless. The publishers had no copy on hand nor did they know where a copy could be bought. I

had in vain inquired of the most important booksellers, Kelly and Walsh, in Yokohama, to say nothing of individuals who might be presumed familiar with so mighty a work.

Incidentally, let me observe that those foreigners who live in Japan and who speak with dogmatic energy as quasi-professors, know frequently as little of their subject as do the hasty tourists whom they ridicule. I have met many of my countrymen in the Far East who know nothing of those whom they patronizingly call *natives* excepting from a business point of view. They do not meet the best Japanese either in their homes or at their club. They are in Japan solely for the money and they necessarily meet only such as have the same sordid purposes in view. They read their English papers and exaggerate the importance of their own personal opinions. They have been led to think that they belong to a superior race and that all *natives* should treat them with exceptional consideration. It is a bitter pill for such when they find that in Japan mere money making is not a passport to the best society—and the pill is made the more bitter when they find commercial competition very keen and growing daily keener. When first I knew Japan the Europeans were largely merchant princes, and made their fortunes in a decade or so. Now the Oriental shores are studded with grey-headed and bitterly disappointed men who have failed in the race for money; who cannot afford to go home and who now are compelled to think less of the golf links and more of meeting their weekly board bill. All this is very pathetic from the standpoint of an *old timer*, but it helps to explain some of the hostility to Japanese expansion. These many disappointed money makers are not willing to admit that Japan is a nation of wide-awake bankers and manufacturers; they prefer to excuse their failure by regarding themselves as victims—and they find their sole consolation is perpetual abuse of the *native*!

(To be continued)



The administration of Formosa by Japan is one of the best examples of the colonial development of modern days. Under a wise and far-seeing policy all the work has been of a constructive character designed to promote the welfare of the inhabitants and make for the better development of business. The post office building at Taihoku, the capital of the island, as shown above, is an example of this.



What and Where to Eat in Tokyo

By SARA MOFFATT SCHENCK



MOST travelers in foreign lands like to taste of the native dishes. Hardly discovers sometimes venture among the mysterious looking viands even of savage peoples. As the result of their curiosity, they gain experiences which almost always they are willing to let remain as experiences. Very little of the prepared foods in most foreign lands finds much favor with travelers from afar. In Japan, for instance, where the preparation of the most humble meal approaches a work of art, the characteristic dishes are but little known to tourists and not much liked by them.

Several reasons may be given for this fact. One is that when a foreigner is especially honored by a Japanese banquet, the most complicated and elaborate dishes are served, out of deference to the guest. Generally these are less likely to please the unaccustomed palate of the new-comer than more plebeian fare. So, having once tasted of what he is assured is the finest food the country can offer, and finding it not to his liking, the traveler often ventures no farther in his investigation of Japanese culinary art. Another reason is that the sauces and seasonings of Japanese food are new to him and at the same time are of a most pronounced character. Further, as Percival Lowell says, all mankind are divided into two classes,—those who like rice and those who do not. The latter are entirely out of luck in the realms of Japanese food, as they are in any other Oriental country, where rice is the main dish at every meal. Still another reason is that the old familiar "eating tools" are conspicuous by their absence. All Japanese food is eaten with the help of chop-sticks; knives, forks and spoons are unknown. But it requires only a little perseverance to acquire ability to wield the chop-sticks, if not gracefully, at least successfully. After the trick is learned, foreigners prefer the clean wooden chop-sticks, once used, then broken and thrown away, to public knives and forks whose cleanliness is conjectural in any country.

If, however, one is guided in the selection of his first few meals by a person who is familiar with American tastes and also with the range of Japanese cooking, he

probably will not incur distaste for Japanese food, but may develop a craving for much of it. Naturally he will no more like all the dishes he may meet than he would relish all the items of an American menu. However, the opportunity for choice is wide. There are no fewer than 13,201 eating-houses and 632 restaurants in the city of Tokyo. As many specialty restaurants abound in addition to the regular ones, there will be no difficulty in initiating the novice along most pleasant paths into the strangeness of Japanese cookery.

Until recent times, the Japanese were taught by their Buddhist teachers that meat of any kind was forbidden food, since it was necessary to take life in order to procure it. Further, beef, pork, etc., were said to be unclean. But at last some venturesome souls, hearing about the eating of meat and desirous of trying it, went to a remote spot in the hills and there built a fire. They took a few pieces of beef with them, but no utensils for cooking for fear of attracting suspicion. Firm in their purpose, they cleaned the spade they carried, and placing it over the fire, cooked their meat on it. The result was so delectable that this spade-cooking soon became a habit with the lower classes. The name for spade in Japanese is *suki*; and *yake* means to bake or cook. Hence the term *suki-yake*, now in general use, originated. It is applied generically to a kind of meat-stew which is served in specialty restaurants. When one of these specialty restaurants serves beef, it is called a *gyu-nabe* house, or beef-pot house, and when it serves chicken, the name of the dish is *tori-nabe*, or chicken-pot.

One of the best houses in Tokyo at which to obtain this specialty dish is also one of the oldest. It is called *Mikawaya*, and is located at No. 22 11-chome, Kojimachi, Yotsuya, Tokyo. This house opened a first-class beef restaurant as soon as meat ceased to be looked upon in Japan as an unclean food. It has maintained its standard ever since. Generally, guests do not have the convenience of beef houses, but it is possible to engage them at Mikawaya. Another first-class beef house, more in the center of town, is the *Matsukiya* at No. 19 Takekawa-cho, Ginza, not far

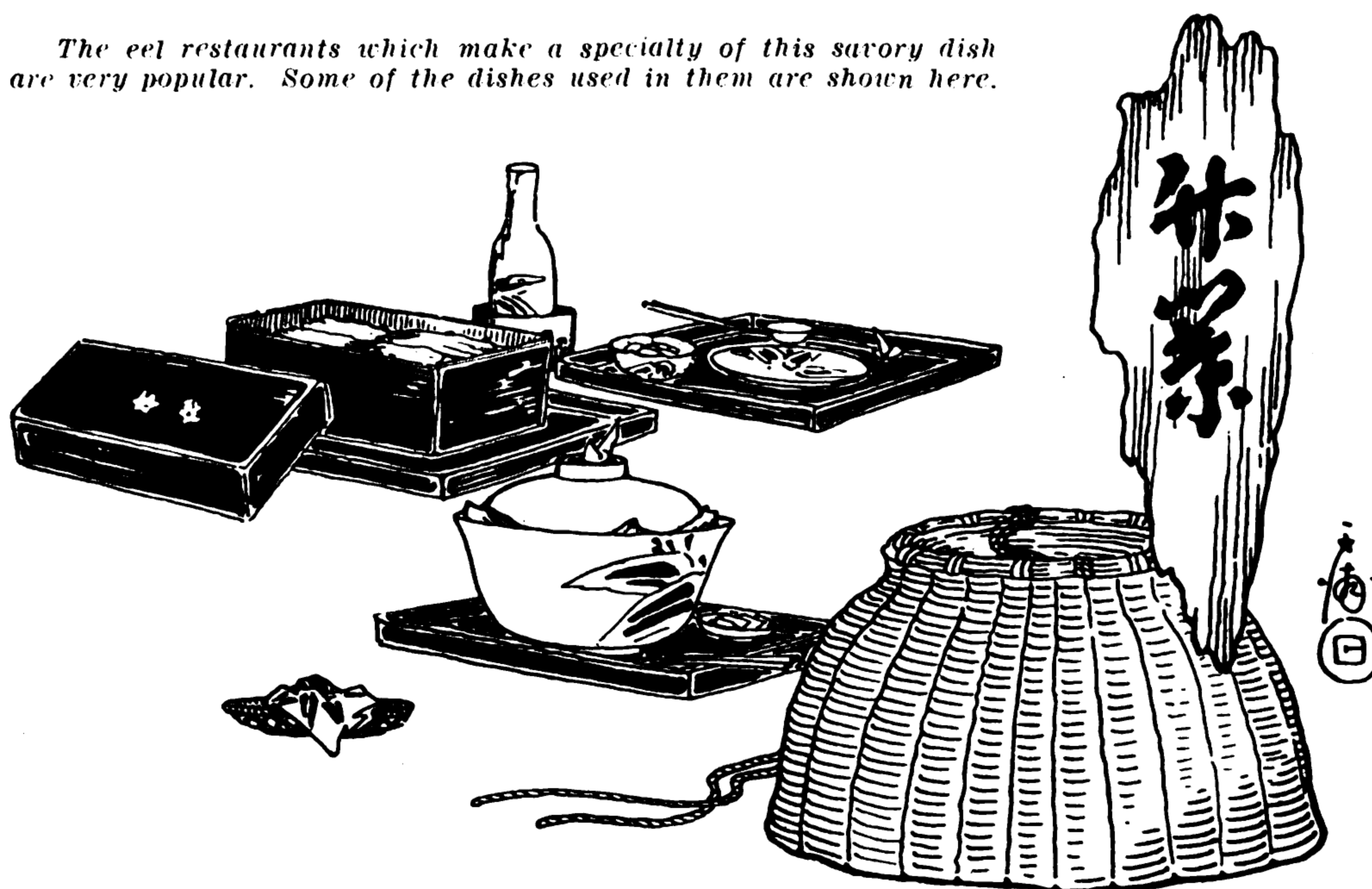
from Shimbashi station. A great many Japanese business men take lunch or dinner at this restaurant. It is always well filled.

In these houses small tables, in which there is a sunken space for a brazier of live charcoal, are arranged about the room, and the customer finds a place for himself. The menu is not much varied, consisting of the "nabe," tea, rice and pickles. The word *nabe* given to the food, means the iron skillet in which the food is cooked. The cooking is done by the customer, no skill being required, since the secret of good "nabe" is in the tenderness of the meat and in the sauce used, especially prepared by the house. Onions, either Bermuda or the long leek variety, *tofu*, *konyaku* (a stringy preparation made of a root), and sometimes a cabbage leaf are the usual ingredients which are put into the *nabe* along with the thin slices of meat. *Sake*, the Japanese wine, can be had if ordered. A reason-

numerous in Tokyo, but they are not cheap in their prices. The most famous one is *Chikuyo Tei* at No. 1 Itchome, Shintomi-cho, Kyobashi. Other good houses are: *Yakko-unagi*, at No. 7 Kita Tawara-cho, Asakusa; *Owada-ya*, at Roppongi, Azabu; and *Mackawa*, along the river bank in Asakusa. The customer is served in a private room at these eel houses, and it is advisable to make reservations by telephone a short time ahead. Eels are considered very nutritious and are eaten by all classes of Japanese. The foreigner will like the way in which they are prepared, if he likes eels at all. They are a rich food and accordingly delicious.

The usual way of preparing eels is to cut them in sections, spread them out flat, and broil them over a very hot charcoal fire. During the cooking, they are continually dressed with a *shoyu* sauce. Thus temptingly brown, they are served on a broad flat plate. One plate of eels in this

The eel restaurants which make a specialty of this savory dish are very popular. Some of the dishes used in them are shown here.



able meal at a beef house now costs about Yen 1.50, although the *nabe* by itself is probably listed at 60 or 70 sen.

Tori-nabe is prepared in exactly the same way as *gyu-nabe* except that chicken or duck is used instead of red meat. Chicken restaurants are true specialty houses. Where a chicken sign is hung out, the hungry man need expect little else. But while fowls are the chief material, they are served in a variety of dishes, in addition to the always popular "nabe." Rice, and tea both before and after the meal, make their inevitable appearance.

The best chicken house in Tokyo is *Suihiro*, an establishment with three branches. The head shop, or *honten*, is at No. 3 Shimomaki-cho, Nihonbashi. A meal at this place costs between Yen 2 and Yen 3. The food is delicious and is served with especial care as to the crockery and furnishings. Private rooms are provided and it is advisable to engage them a short time in advance. *Tori-yasu* at No. 58 Koume-cho, Mukojima, Honjo, is another famous chicken house. There are a great many small ones scattered through the town. The usual indication of a chicken restaurant is a banner hung at the top of a bamboo pole on which is the ancient ideograph for bird, or chicken. This sign is almost picture-writing.

In contradistinction to meat, eels have always been looked upon in Japan as a delicacy. Eel restaurants are

kaba-yaki style costs from Yen 1 to Yen 3, according to the size of the service and the fashionableness of the restaurant.

A dish that is less expensive, costing from 75 sen to Yen 1.50, is known as *unagi-domburi*. *Unagi* means eel; *domburi* is the Japanese word for bowl. The eels are brought to the customer on the top of a big bowl of rice. They taste much the same, however, as the *kaba-yaki*. A characteristic of an eel house is the long wait that is inevitable from the time the customer arrives until he is served with the food. This is intended to indicate that the eels are absolutely fresh and are killed and prepared only after the customer has entered the door.

A Japanese dish that shares with eels a reputation for nutritive value is *tempura*. It also is generally agreeable to a foreign palate. *Tempura* means a certain manner of cooking—namely, dipping the article to be cooked in thin wheat-flour batter and frying it in deep oil, usually *goma-abura*, or sesame oil—but almost any vegetable oil can be used. The material which forms the base of the *tempura* is generally fish of some kind, such as prawns, shell-fish, sea-eel, trout and horse mackerel.

One of the best known *tempura* restaurants of Tokyo is *Tenkin* at No. 1 Sanchome, Sukiya-cho, Kyobashi. An order of *tempura* here costs Yen 1.40 and consists of tea,

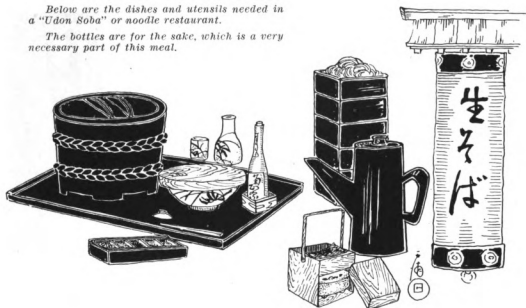
a small dish of pickled vegetable, a dish of grated radish, three pieces of *tempura* served in a wooden box, and rice if ordered. *Sake* costs extra. Customers are served in common in three large rooms; there are no private rooms. This restaurant is a favorite place of resort to which a Japanese brings his whole family.

A more exclusive style of *tempura* house is typified by a restaurant named *Hana-cho* at No. 1 Itehome, Hama-cho, Nihonbashi. This is a very small place, but the food, of its kind, is the best that can be found in the city. A novelty is introduced when the guest is ushered into the room. In its center appears, sitting, a cook dressed in immaculate white. In front of him bubbles a pot of boiling oil, and by his side is a platter of dressed prawns. After he has prepared the allotted quantity and set it before you, sizzling hot, the space on which he sits slowly and noiselessly revolves, leaving a mirror in its stead. A meal at this place costs between Yen 3 and Yen 4.

A restaurant which has stood on the same spot for the last one hundred and forty years is the *Yohci-sushi*, at No. 14 Motomachi, Hongo. This is probably the most famous *sushi* house in Tokyo. There are two kinds of *sushi*:

Below are the dishes and utensils needed in a "Udon Soba" or noodle restaurant.

The bottles are for the *sake*, which is a very necessary part of this meal.



nigiri sushi and *gomoku domburi*. *Nigiri sushi* is a little roll of rice about an inch and a half long and an inch in diameter. Around it is wrapped some one of a great variety of foods—lobster, slices of sea-bream or tunny, shellfish, fried egg, etc. Seven pieces is the usual quantity served for one person; it costs Yen 1. *Gomoku* is a bowl containing rice mixed with the materials that go to make *nigiri sushi*. This costs about 80 to 90 sen at the *Yohci sushi*. *Sushi* is generally considered a rather cheap food and a great many *sushi* shops are to be found throughout the city. The distinguishing sign of such a shop is a window filled with red lacquer dishes on which are placed samples of the different kinds of *sushi* that are prepared for that day. *Sushi* is a favorite ingredient of a Japanese lunch box, as it is eaten cold. But it does not accord with foreign notions of the desirable in foods as do some of the other dishes.

A very cheap kind of food, yet one whose "social standing" is as good as any, is *soba* or *udon*. *Soba* is a kind of macaroni made from buckwheat flour. *Soba* means buckwheat. *Udon* is an alternative for *soba*, used in any of

the styles in which *soba* may be used. It is made of wheat flour instead of buckwheat and is cut in thicker strings. Both are eaten either hot or cold. Cold *soba* is known as *mori*, and is eaten by dipping it into *shoyu* sauce; it is flavored with seaweed. Hot *soba* is called *kake*. It is served in a small bowl with a side-dish of ground chili peppers and chopped onion for seasoning. One bowl of this food costs only a few sen, and is a very satisfying lunch even for an un-Japanese taste. The hot *soba* and *udon* dishes find more favor with foreigners than those that are cold. These are unsympathetic as well as rather tasteless.

A very old and delightful *soba* restaurant is *Sarashina*, an establishment with four branch houses in Tokyo. The main restaurant is at No. 13 Nagasaka-cho, Azabu. The present master is the sixth in direct descent from the founder. There are eighteen different *soba* dishes served in this shop and the prices vary from 10 sen to 45 sen. They serve about 6000 *soba* orders in one day. The *unki-soba*, or lucky *soba* at the end of the year, amounts to about 10,000 orders. The pride of this house lies in their supply of *soba* to the Imperial Household.

Another first class *soba* house is *Uabu* at No. 18 Ren-

gaku-cho, Kanda. Still another delightful *soba* restaurant is tucked away, back of and to the right of the great temple in Asakusa. *Soba* and *udon* are the principal foods sold at the night lunch-wagons whose keepers' musical horn is a familiar sound on any Japanese street in "the wee sma' hours." It is hot, nutritious, and cheap.

In addition to all these specialty shops are the regular restaurants where anything from a three-course dinner to a twelve-course banquet can be had. This is the kind of repast to which the newly arrived foreigner is usually introduced, whose culinary triumphs almost without fail cause an abrupt cessation for him in his investigation of Japanese food. These restaurants are known as *kaiseki* restaurants. There is a great variety of food set forth in them but there are certain inflexible rules which must be followed in the selections from the menu. The two main rules governing such a feast are: (1) there must be in it representations of the five different tastes, sweet, salt, sour, bitter, and acrid; and (2) products from both sea and mountain must be represented. A typical menu of this kind is somewhat as follows: tea and cakes; *suimono*, or

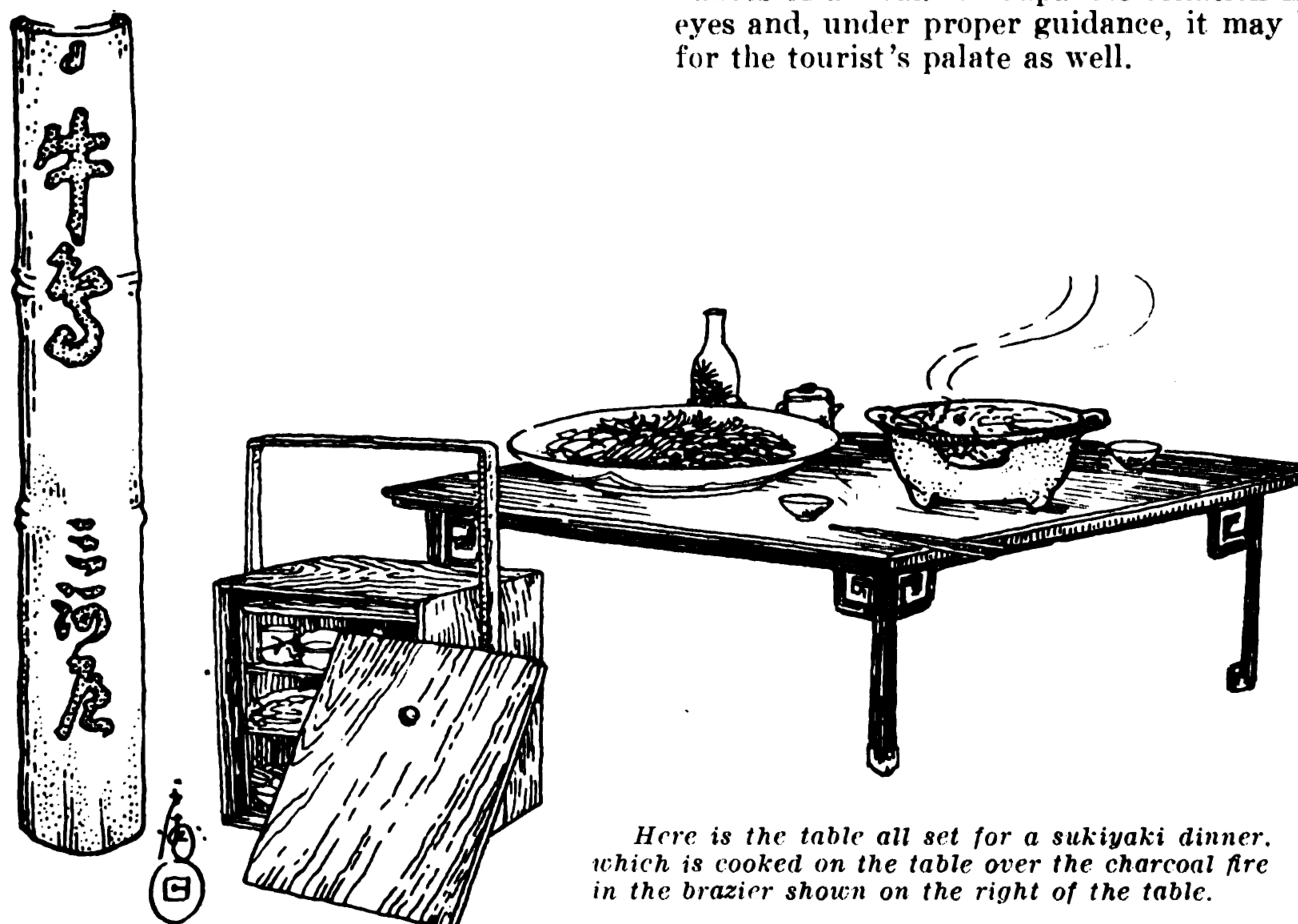


Above is the arrangement of the small tables for a ceremonial Japanese wedding dinner. The large fish is the "tai," without which no formal function in Japan is complete, as it is considered a great delicacy.

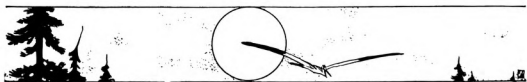
soup with fish or egg; *onuko*, or fish mixed with *miso* and flavored with vinegar; *kushi-sawari*, or the main dish consisting of fish, baked or broiled. *sashimi* or *arai*, which is raw *tai*, tunny, or *kare*, served with horseradish; *cha-wan*, an egg custard with fish, vegetables and seaweed buried in it; *nimono*, or boiled fish; fruit; rice; pickles. Very few of these elaborate dishes make any appeal to a newcomer. Some, such as *sashimi*, or raw fish, become a dish much relished by a few foreigners, while others, even after long acquaintanceship, gain but little liking. A foreigner who is introduced to Japanese food for the very first time through the medium of a full-course *kaiseki* dinner either leaves the feast hungry indeed, or grits his teeth and sees

it through, registering the firm intention never again to sink tooth into any kind of Japanese food.

This is the more regrettable, for not only does the visitor lose the pleasure of tasting good food, different from that which he will find in any other part of the world, but he misses an artistic feature of the people among whom he is sojourning. To quote Percival Lowell again, he says that "No food I have ever seen is so artistic and beautiful to look at as the Japanese." Not only is it served in dainty portions with appropriate garnishings, but great care is taken in the selection for it of the porcelain plates and bowls, the lacquer soup-bowls, the four-legged trays, the chop-sticks, and their rests, and all the other appurtenances of a meal. A Japanese collation is a feast for the eyes and, under proper guidance, it may be made a treat for the tourist's palate as well.



Here is the table all set for a sukiyaki dinner, which is cooked on the table over the charcoal fire in the brazier shown on the right of the table.



Ninety Years Young and Still Working for Humanity

Madame K. Yajima, Leader of Woman's Rights Movement in Japan, Sails for Home After Visit to Washington, Bearing Peace Petition to the President

YOU are a dear, sweet old lady, and I reverence anyone so old who still keeps the spirit of youth. May you live a long time to continue the good work in which you are now engaged."

In these words President Harding welcomed Madame K. Yajima of Tokyo when she called at the White House just before the opening of the Disarmament Conference and presented him with a petition for the ending of all wars, signed by ten thousand of her countrywomen. This scroll was written on rice paper and was over one hundred yards long. Though it made a heavy burden for her aged hands, the messenger would permit no one else to carry the precious document but held it all the way from Japan to Washington, where she personally presented it to the President.

Speaking only her own native tongue, and sending her message through an interpreter, this wonderful old lady spoke as many as five times a day during her stay in Washington and New York, but hardly showed the strain, according to her secretary, a graduate of Stanford University.

Champion of the rights of her countrywomen, Mme. Yajima has taken part in the public life of Japan for half a century. She organized the W. C. T. U. and has been an active worker both for peace and prohibition in Japan. She was the founder and president of the Toshi Gakimui Guild for girls in Tokyo and head of various other women's organizations. She has traveled throughout Europe attending various conferences, and

has made three trips to the United States.

Active in mind and body, with faculties undimmed by the passing of years, Mme. Yajima does not look her age. The little woman, who thrust aside the shackles of tradition that held her countrywomen, has spoken

"Everything that is new is bound to be criticized. Some things new are good and some are bad. Only the test of time will tell and we must not be too quick to condemn," she said.

In organized womanhood Mme. Yajima sees a hope for world peace.

"I have infinite faith in the prayers of women banded together throughout the world," she said. "The message I will carry home to Japan is that we must organize more and more for the good of humanity. I know no other language than my own and yet I know that God knows every language, and that is why I have to pray among my white sisters."

She came not as an official messenger of her government, but as a representative of the Japanese W. C. T. U., of which she is founder and president, and of other women's organizations.

Girls—working girls, students, girls of the higher classes, all young womanhood—are Mme. Yajima's principal interest.

"We have all the problems with our girls that you have in America," she said, speaking through her interpreter. "They are interested in styles, the latest in kimonos, boys, and having a good time, just as the American girls."

"Smoking? Well, that isn't as much of a problem in Japan as it is in your own country, because it isn't fashionable for women to smoke in Japan."

She sailed for home on the Tenyo Maru, and before departure stated that she was well pleased with the results of her journey and highly appreciative of the kindly receptions given her.



Madame K. Yajima, eighty-one-year-old pioneer of women's rights in Japan, who recently returned from an extended trip to Washington, where she visited President Harding in the interests of disarmament.

at over a hundred meetings in the interest of world peace since her arrival in the United States last October.

With an understanding that has mellowed with the passing years Mme. Yajima is kindly tolerant of the things others condemn in the "modern" age.

Japanese Diva Thrills American Audience

Madame Tamaki Miura, Nightingale of Japan, Wins High Place Among World's Grand Opera Singers. Plans to Take Her Own Company Into Japan.

RETURNING to the United States direct from Buenos Aires, where she met with flattering success, Mme. Tamaki Miura, talented singer of Tokyo, made a tremendous hit in her presentations of *Madam Butterfly* and *Iris*, with the San Carlo Opera Company on its annual western tour.

Since her debut in London some four years ago, when she sang before the King, the Queen, a parquet of lords, the entire diplomatic corps, and an audience of several thousand, she has sung in France, Italy, Belgium, Spain, Brazil, Argentina, Peru, Mexico, Porto Rico, Venezuela, as well as in the principal cities of the United States.

Four years ago she came West with the Boston Opera Company, with which Mme. Pavlova was at that time associated, and at which time she sang *Madam Butterfly* and *Iris*. Since then Mme. Miura has been connected with the Chicago Grand Opera Company, the Metropolitan Company of New York, several independent organizations, and the San Carlo Company. She will probably be with the Chicago Opera Company again as soon as her present arrangement is concluded.

The highest praise was given to Mme. Miura by the musical critics in San Francisco, whose dictums have ever been considered as authoritative.

Thus Redfern Mason on the *Examiner* said:

Two Worlds Hear Song of Japanese

"Tamaki Miura sang *Madame Butterfly* and East and West gathered together at the Century Theater to see and hear her.

"It was as curious an audience as ever I looked upon and the only parallel to it I can think of is an audience of doughboys and Germans I saw at Trier soon after the signing of the armistice.

"But this was more interesting, for Germans and Americans are both Occidentals, and the admirers of Mme. Miura come from both sides of the world.

"The impersonation of Cio Cio San has deepened in significance. There is less of the doll-like in it than there used to be and more of the mature woman. The voice, too, has lost much of its Japanese shrillness and accom-

has drawn the ends of the earth a little closer together. For in her music she pictures the Oriental soul.

"Is Cio Cio San authentic? I saw credulous Nipponese smiles, which seemed to mean that this was a Japanese adapted to suit American ideas. Yet the Oriental listeners were plainly impressed and gratified by Miura's art. Perhaps it opened for them a window on Occidental mind-processes,

for, while Puccini adopts Japanese tricks of melody he is pure Italian in his art. A Japanese girl sat in front of me. She was placid as a lake and apparently deep as the ocean. Or was she purely negative? I would have given a good deal to know just how this interpretation of the Nipponese genius through the genius of Italian music appealed to her.

"One thing is sure. Tamaki Miura makes all American or European Cio Cio Sans ridiculous. But her virtue is also a limitation, though I should like to see her as Juliet in Gounod's opera. She has passion; she has poetry; her voice has a wide gamut of expressiveness, and that supple form of hers is an instrument of rare eloquence."

Miura Wins Triumph in *Madam Butterfly*

Declared Ray C. Brown, musical critic of the *San Francisco Chronicle*, adding in part as follows:

"Whenever Puccini's opera has been given in San Francisco there has always been present a

small percentage of Japanese auditors, curious to observe the treatment accorded by foreigners to a story of their native land. But last night's audience presented an aspect unprecedented in San Francisco, so numerous were the men and women of Nippon who had come to honor their countrywoman. The Orient and the Occident mingled in almost equal pro-

(Continued on page 57)

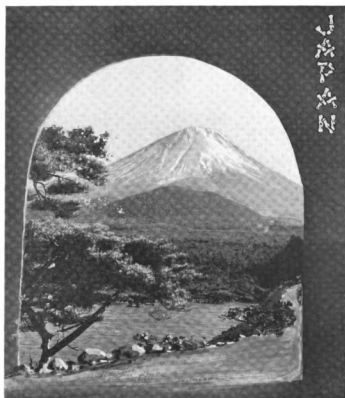


Madame Tamaki Miura, talented Japanese prima donna, whose presentation of *Madame Butterfly* has made a great sensation in America.

modated itself more truly to the idiom of Western song.

"Probably a quarter of the house was Japanese and they were intensely interested in their countrywoman.

"Tamaki Miura has triumphed in a Western art. True, it is difficult to imagine her impersonating a European or an American. But she sings our music, sings it as we sing it—technically, at least—and, by so doing



MARCH, 1922—ISSUED FEBRUARY 1ST
 "JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL
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Editorial Comment

- 1—Speaking for Ourselves
- 2—Pan-Pacific Commercial Conference
- 3—Travel de Luxe
- 4—Tokyo Peace Exposition
- 5—Springtime in the Orient
- 6—Ships and More Ships
- 7—The Value of Personal Contact

—1—

Truth about oneself, coming from the outside and from disinterested parties, is always illuminative, even though in some cases it is not entirely complimentary. When it does bring a message of praise, it is doubly worth while. An instance of this came to our notice in the last mail. One of the world's largest steamship companies, operating on the Atlantic, realizing that Toyo Kisen Kaisha, through the medium of JAPAN, its official publication, was reaching a clientele of travel that was just the sort that the services of the Atlantic line appealed to, asked its advertising agency—one of the largest—for a confidential report on this publication. This was given as follows, and we reproduce because it speaks for itself:

JAPAN is published every month by Toyo Kisen Kaisha (Oriental Steamship Company), which operates the largest passenger vessels out of San Francisco.

But it is in no sense a house organ.
 It has a circulation of 20,600.

The leading shippers of America, as well as those who live on the other side of the Pacific, from Vladivostok to Singapore, are reached by JAPAN. Toyo Kisen Kaisha has 200 offices and representatives in America, and nearly 100 in the Orient, and each of these receives and distributes this magazine where best results will be obtained.

All passengers coming from the Orient on Toyo Kisen Kaisha ships receive it on ship.

It is placed in all the big hotels and the leading metropolitan and country clubs of this country and the Far East.

Many of the big hotels in the United States from San Francisco to New York, advertise in JAPAN, for it reaches the people when they are interested in travel and are planning their trip from San Francisco to points east. Undoubtedly many of these people continue their journeys to Europe by way of New York, and we believe it would be a good medium to use in reaching them while they are in a receptive mood for things pertaining to travel.

The above tells the truth, as obtained from a cold, impersonal business survey, but there are some facts that, to us, are even more vital. One of these is that JAPAN is *not* published as a profit making venture, but is maintained at a very heavy annual deficit, as part of the publicity and advertising program for the development of interest in, and a desire to travel, across the Pacific. Its aim is to arouse and quicken this desire, to influence travelers to make this, the wonder tour of all the world—to the alluring lands along the path of the sun, because the increase in this traffic means the increase in the business of the steamship company which publishes it.

JAPAN'S advertising columns are open to such concerns as may likewise be interested in securing a share of this lucrative trade, and all revenues go to producing a better publication with a greater circle of readers. The publisher, editors and workers of the magazine are members of the staff of the steamship company. In this JAPAN is different from any similar publication.

Nor is its circulation entirely of a free character.

There is a tremendous fascination to the Orient, and those who visit it invariably become so interested in things pertaining to it that nearly every one of them subscribes to JAPAN so that they may not lose touch with the Orient. Every one of these is a potential traveler, for once the travel habit is formed it can never be shaken off. In this way JAPAN continues to be the tie that binds travelers with its stimulating news of where to go.

—2—

For the past ten years, an enthusiastic journalist in Honolulu—Alexander Hume Ford—has been devoting practically his whole time to the development of the Pan-Pacific Union, a hobby patterned along the lines of the Pan-American Union, which has had offices in Washington for many years, during which it has utility.

The Pan-Pacific Union is of broader scope than the Pan-American Union in that it embraces all the countries bordering on the Pacific. Under its leadership a number of important conferences have been held in Honolulu, the most recent being the Press Conference of the World. The Union represents the governments of the lands touching the Pacific, with which are affiliated chambers of commerce and kindred bodies, "working for the advancement of Pacific States and communities, and for a greater co-operation among and between the people of all races in Pacific lands."

The United States is deeply interested in the movement and the last Congress appropriated a considerable sum for its furtherance. President Warren G. Harding is the honorary president of the organization, whose list of honorary vice-presidents includes the leaders of all countries embraced in the scope of the Union. The active head is Wallace R. Farrington, governor of Hawaii, and Alexander Hume Ford and Dr. Frank Bunker are respectively director and secretary.

The committee having charge of the coming commercial conference to be held in October, 1922, has been meeting in Washington and has just issued a tentative program for the event that promises to be full of interest. It includes papers and discussions of commercial problems such as improved communication and transportation, cable and wireless facilities, conservation of national resources, including fuel; finance and investment, problems relating to exchange, improvement in the uniformity of bills of exchange and other documents, and international relations in the Pacific area.

—3—

One of San Francisco's well known society women, returned recently from Europe, tells of a novel tour enjoyed by herself and her friends while there. As guests of a gentleman from the Argentine, a party left Paris in his private air limousine and in fifteen days covered the principal points of interest and the capitals of the Continent with the greatest ease and luxury. The craft was manned by the pilot and mechanic, and had accommodations for ten passengers. It was so equipped that meals could be served and one could move about in comfort. Maids and valets were sent ahead by train to some specified point, where the party planned to spend the night, and after a day in the air, with such stops as were desired, they would arrive at the scheduled destination for dinner and the evening's entertainment with the same punctuality and comfort as if they were traveling by the more prosaic and familiar train or motor. Tales such as this make us feel that Jules Verne and H. G. Wells of early days were not dreamers but prophets.

—4—

Cable dispatches from Tokyo tell of progress in the construction of the building for the Tokyo Peace Exposition, which is scheduled to open March 10th. This is the first exposition of its kind to be attempted on a large scale since the war and as such has aroused a world-wide interest. Travelers to the Far East will have opportunity to see, in concrete form, the strides made in industry in Japan, as well as to enjoy the lovely springtime beneath the cherry blossoms. The Exposition, while originally planned to be of national scope only, has assumed an international character, because of the trade chances it offers, and it will be representative of the productions of all the countries of the Orient, with Japan occupying the leading place as she deserves.

Those who are fortunate enough to be in Japan during this exhibition will gain new ideas of the lovely wares, the applied arts and the delicate handicraft of the Japanese, and will be able to see all these things of beauty under the most auspicious circumstances.

—5—

What is the best time to visit the Orient?

This is a question that is asked by practically everyone who contemplates a journey across the Pacific. It may be answered broadly by saying that both the springtime and the fall have advantages, opportunities and pleasures individual to themselves and may be said to be equally pleasant. To travelers making the journey across the Pacific for the first time, the springtime, with its cherry blossoms, fetes, languorous days and balmy nights,

has the strongest appeal. This is because the spring—the awakening of nature from its winter's sleep—is the joyous time of the year, in all lands. From the time that the first plum blossoms flutter their delicate petals against the chill winds—sometimes when the snow is still on the hills—their pink radiance springing forth from the stark and naked branches before the leaves are formed—through the procession of the flowers and blooms that ends when the wistaria tumbles its colorful cascades over the arbors, spring is a season of continuous charm and delight. The impression of Japan created at this time is one of velvety green hills and mountains, of brilliant fields and babbling streams, interspersed with banks and bands of color as the months pass and the blossoms appear in their due order.

Lovely as is the pageant of the spring in any part of the world, in no place is it more beautiful than in Dai Nippon. From here into Asia, via Chosen (Korea) and Manchuria, with its vast billowy plains of green—first tips of the grain seek the sun—and then to Peking—the mysterious and fascinating, glowing like a jewel under the spring sun—these are places which seen under the magic of the time, are indelibly recorded on the memory. Hongkong and Manila, while well in the tropics, have their finest weather in the winter months and the best time to visit them is in December, January and February. Thus the ideal tour is one that leaves San Francisco in, say, December, January or February, and go straight through to Manila and Hongkong, returning in the spring via Shanghai, Peking, Manchuria, and Korea, as soon as the cold weather is over and getting into Japan in late April or May in time for the blossoms.

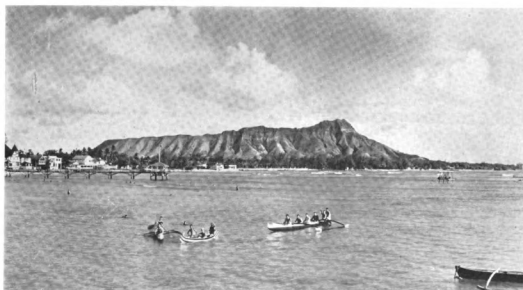
Such a program has other advantages.

Leaving the Eastern States in winter, the traveler reaches San Francisco at the most wonderful time of the year, as far as the weather is concerned, and a few days after sailing enters the semi-tropics along the serene and sunlit seas that surround Hawaii. From here to Yokohama, and on to Hongkong, the life aboard ship is one continuous round of open-air activity that makes the trip one of unequaled delight. Those whose travel plans carry them to the Orient during any of the spring or even the early summer months, will have an experience that cannot be duplicated in variety, in comfort, in pleasure and in seductive charm anywhere else in the world.

—6—

It is an old and trite saying, that competition is the life of trade and that the more competition the more business is developed. This is true in the shipping business, as in any other line of trade. The greater the facilities that are provided the more people are desirous of enjoying them. At this writing there is under consideration a vast plan to combine the shipping services operating under the American flag on the Pacific Coast, into one great company, with a view of giving improved facilities, more frequent and better regulated sailings to each of the interested ports. Whether this combination, which is reported will have a capital of \$30,000,000, can be organized and operated to meet the expectations of its promoters is a question, but there is no doubt that the increase in the number of ships will have the effect of increasing the interest in the journey to the Orient. If it is done, it will be good for all concerned in transportation across the Pacific. Once the interest is aroused the various lines engaged in that particular trade. Under these conditions, the business thus developed will naturally go to that company which provides the best in comfortable, swift and safe ships—the best in service—the best in table and the best in all the facilities that make

(Continued on page 58)



Diamond Head, the sentinel of Honolulu, is one of the world's landmarks, well known to every trans-Pacific traveler.

OFF THE BEATEN TRACK

By L. W. DE VIS-NORTON



AWAIIAN music with its haunting plaintiveness, Hawaiian sugar, Hawaiian pineapples and the volcanic wonders of Hawaii, to the majority of people spell the one word, Honolulu.

In these days of swift passenger vessels and luxurious trans-continental trains, a journey to Honolulu, the Paradise of the Pacific, only six days by sea from Market Street, San Francisco, is an exceedingly simple matter, while its trifling cost brings it within the reach of every purse.

And yet there is romance about a trip to Honolulu. For those who are about to make it are prone to refer casually to their forthcoming sojourn in the tropics, and are prone also to rush violently from one store to another in their native towns making inquiries concerning sun helmets, elephant guns, quinine and other trifles which they imagine are absolutely necessary for the successful carrying out of their plans.

They arrive in Honolulu in due course, finding it a modern American city with electric elevators in nearly every building and with electric cars running in all directions, the whole set in a scene of such entrancing loveliness and thronged with so amazingly cosmopolitan a population that it is almost impossible to weary of the city and its surroundings, no matter how long the stay may be prolonged.

But the lure of the tropics is a

strong one and Honolulu in most ways does not fill requirements. As a matter of fact the only tropical island of the Hawaiian group is the 4,000 square mile Island of Hawaii, and this by way of paradox contains snow-capped mountains, two of which are nearly 14,000 feet high.

The chief seaport and capital of the Island of Hawaii is the city of Hilo, and it is to Hilo that the wise traveler in search of tropical surroundings will go. It is a steamer journey of only fourteen or fifteen hours from Honolulu but the contrast upon arrival can only be likened to the contrast between San Francisco and Honolulu.

For Hilo is a quiet old town that likes to be called a city, and contains all the elements of enthusiasm and the will to do among its citizens that go to build the great cities of the earth.

But the average traveler is not concerned with this aspect of things. He is out for beauty of a tropical type, for experience of many kinds and to step his city-sick soul for once in an atmosphere of *dolce far niente* whose remembrance will remain fresh all the days of his life.

Truly Honolulu is set in a scene of rare loveliness, but there are no words in which to describe the abiding place of Hilo. Looking at the bay from seaward one gazes at such a picture as is generally only seen upon the drop scene of a modern theater.

Immediately in the foreground lies a bay of almost unbelievable blueness. A little way off its graceful shore is thickly covered with tropic growth and masses of tall coconut palms beneath which peep out the walls and roofs of the houses. Here and there are splashes of brilliant scarlet and yellow; for tropical flowers run riot over every building and even climb into the trees that overhang them.

Behind the city the ground rises steeply and is covered with emerald green sugar cane seemingly spread like a vast and smooth carpet over miles and miles of country. But upon a second look one realizes that it is gashed here and there by deep gulches down whose precipitous sides flash white waterfalls and here and there also rise hills which are in reality extinct volcanic cones.

But this is far from all, for above the wide stretches of sugar cane there appears a great belt of gray and purple forest, giving place in due course to barren slopes of raw, red rock that slope up to the everlasting snows upon the summit of mighty Mauna Kea.

One may spend a delightful week or two exploring the inmost recesses of the strange tropical town of Hilo. It is probable that nowhere else in the world does there exist a town of 10,000 inhabitants showing more diverse characteristics or speaking more diverse languages.

Orient and Occident intermingle

in the most amazing confusion. It is said that there are fourteen different nationalities in Hilo alone, and one may well believe it to be true, while the buildings themselves convey much the same suggestions. An official government building of modern type with spacious colonnades and graceful flights of steps flanked by formal gardens stands

all we will look at the Wailuku River, one of the two streams that bisect the town.

Now, the Wailuku River is not only beautiful, extremely, but plays an important part in the history and mythology of this ancient land. Almost every rock over which the crystal water foams and bubbles has its connection with legends of the past

and famous canoe in which he embarked upon most of his adventures lies moored against the river bank right in the town of Hilo.

Just above it are two waterfalls, one of which figured largely in the fortunes of Kamehameha the Great, the Napoleon of the Pacific. Within a few yards of these lies the famous Naha Stone, which more than any-



No visit to the Hawaiian Islands can be complete unless it includes a trip to the island of Hilo, on which is situated the wonderful volcano Kilauea. This largest active volcano in existence is noted for its spectacular outbursts.

cheek by jowl with an ancient courthouse built of wood overgrown with creepers and almost buried beneath its tall coconut palms and a gigantic banyan tree. It is tempting indeed to ramble on at length concerning Hilo itself.

But it is of the surroundings that we wish to talk a little. It is not possible to do more than take the merest glimpse at them, and first of

in which the great demi-god Maui largely figures.

He, as everybody knows, was one of the greatest gods of all Polynesia, and his mighty deeds are known from Northern India to Stewart Island and then northward through all the island groups to Hawaii on the North Pole side of the equator. Maui probably ended his career on the Island of Hawaii, for his great

thing was the cause of the rise of Kamehameha to supreme power in the Hawaiian archipelago. Near it stands a famous coconut palm, also closely connected with the history of this great monument, while some little distance up the river one comes to the celebrated and gloriously beautiful Rainbow Falls and is at once hedged in as it were by a circle

(Continued on page 53)



The departure of Prince Tokugawa, ranking delegate of Japan to the Disarmament Conference, was marked by an informal reception on board the Korea Maru. Some of those who came to bid the Prince "bon voyage" are shown in the engraving above. (Front row) From left to right they are Wallace Alexander, president of the San Francisco Chamber of Commerce; Baron N. Kanda, Prince Tokugawa, Captain M. Jin, George Shima, Robert Newton Lynch, manager of the San Francisco Chamber of Commerce; Consul General S. Yada, R. Ninomiya, K. Doi, manager of Toyo Kisen Kaisha; T. Teshima, manager of Mitsui & Co.; S. Koh, manager of Sumitomo Bank, and Mrs. K. Doi.

Prince Tokugawa Returns to Japan from Conference

"IF he is the prince of Japan, then all my ideas of princes are wrong," said a business man, who had met the Prince Tokugawa at an informal reception on the Korea Maru, just before sailing for Yokohama.

"He is too human to be like the royalty we usually see and read about. He is the most democratic fellow I ever saw—and I might add from what I saw him do for the newspaper men—about the most obliging."

This expresses the opinion voiced by nearly everyone who met the royal visitor during his stay in California. His democratic simplicity, his utter lack and apparent distaste for ostentation or show, endeared him alike to all, from the service

men detailed to accompany him across the continent by the State Department to the presidents of Chambers of Commerce and mayors of cities that he visited.

Prince Iyesato Tokugawa, descended from the illustrious family of shoguns, whose august ancestor surrendered his almost imperial power to the present imperial family that the country might be better off, was the ranking delegate from Japan to the Arms Conference in Washington. His visit in San Francisco was marked by a round of entertainment, which included sight-seeing tours, receptions at the City Hall by the mayor and officials, dinners and luncheons by S. Yada, consul general for Japan; the Chamber of Commerce and local Japanese of-

ficials and business men.

The Korea Maru was dressed for the departure with flags flying from every yard and mast, the gangway a mass of color and the entrance arched by entwined flags of America and Japan. At the head of the gangway stood Captain Jin, commander of the steamer, awaiting the arrival of his distinguished passenger and his party. Behind him in full dress uniform, standing at attention, were the officers of the ship, while the quartermasters and crew stood by to pipe him up the side and salute as he passed. Like the Duke of Connaught, who went as passenger on the Shinyo Maru on his visit to Japan, the prince disclaimed the suggestion that the suite set aside for him be redecorated and fur-



Prince Tokugawa as seen on the Korea Maru prior to his departure to Japan after attending the Peace Conference at Washington.

nished. "What is here is good enough for anyone," he remarked, after looking over the accommodations. He smiled, however, when he went to his stateroom and saw the masses of flowers that were there with good wishes to him from friends and admirers.

An informal reception was held on the sun deck of the Korea Maru before sailing. Mayor James Rolph, who came from his home against his doctor's orders to see the distinguished visitor, had a long talk with him, and Wallace Alexander, president of the Chamber of Commerce, presented the prince with a handsome basket of flowers. Prior to his departure, Prince Tokugawa, who was most friendly and intimate with the newspaper men, gave out an interview in which he said:

"There is no reason for war on the Pacific. There are many reasons why Japan and the United States should work in accord for the benefit of mankind, both of the Orient and the Occident. I am sure that there is no one member of the Japanese delegation to America who does not realize the friendly feeling you entertain for us. The Japanese delegation at Washington at the Arms Conference had the best interest of the entire world at heart. For the remainder of my life I pledge myself, gentlemen, to tell my

friends of the good will expressed in America for Japan.

"It was my hope that it would not be necessary to abrogate the Anglo-Japanese alliance, but the formation of the quadruple alliance will more than take its place. I wanted to bring the United States into partnership with Great Britain and Japan in Pacific affairs. My original plans did not allow for the inclusion of any other nation in the entente cordiale, but I, and I am sure the whole of Japan, found an added pleasure when it became known that France also is to be included in the pact.

"What impressed me most forcibly was the fact that only a short time was required to consummate the four-power pact. I had in mind the weeks and weeks of anxious waiting before the Anglo-Japanese alliance was consummated years ago. It seems to me that the quickness with which this important work has been carried through is an expression of the confidence the delegates felt toward one another during the conference. The entire session was marked by the utmost earnestness and co-operation on the part of all.



Captain M. Jin, commander of Korea Maru, awaiting the arrival of Prince Tokugawa and party. The ship was handsomely dressed for the occasion and when the Prince came on board he reviewed all the officers and crew.



Baron N. Kanda, who accompanied Prince Tokugawa to the Washington Conference as an advisor on international affairs.

"To my mind Japan and the United States have taken a great step toward the breaking down of suspicion which has been felt toward each other by the people of our two nations. Personally, I wished to do all things with sincerity, and I believe that the delegates of every nation at the conference transacted the business of the meeting with the utmost frankness and sincerity."

Prince Tokugawa said that he had been summoned home by his government before the termination of the conference to preside in the House of Peers when it convenes on January 20 or 21 for a consideration of the proposed Japanese budget. The other Japanese delegates, he said, would follow him back to Tokyo within a month.

His visit in America, the prince said, had been very delightful. Everyone, he said, had treated him kindly. He attended more than two dozen dinner parties, he added, during his stay in Washington.

Mena D. Silas, musical composer and playwright, accompanied by Mrs. Silas, was a passenger on the Korea Maru.

In Shanghai, so passengers on the Korea Maru said, no program was complete without the name of Mena Silas, and his imitations of the Japanese, Chinese and Sikis trying to recite nursery rhymes.

**"NEEDLESS SUSPICION MUST
DIE AWAY," SAID BARON
N. KANDA**

Baron Naibu Kanda, member of the party accompanying Prince Tokugawa and himself a member of the House of Peers, was greatly pleased at the efforts of the delegates at the Arms Conference. Before leaving he stated:

"The four-power treaty is a great gain. We, both the Japanese and the Americans, have been needlessly suspicious of each other and this pact will do away with much of that suspicion and will help us to see each other in our true light. If we have suspicion we can't see the truth, but when the heart is free from suspicion and hatred, if I may use such a strong word, then the truth will shine forth, and it is the truth that we wish, one of the other."

Favors "Open Door"

In commenting on the strained situation of the Far East between China and Japan, Kanda said, "Whatever Japan has done in China has been done under the plea of self-defense, just as the fortifications of the Hawaiian and Philippine Islands on the part of the United States has been carried on under the plea of self-defense."

"Japan has plenty to bother herself with at home without going into other countries to stir up trouble. We have to build up the industrialization of our own country before we can begin to exploit China, even if we wished to do so. Japan is strongly in favor of the open door policy in China and desires the open competition of other nations. We desire no special privilege other than might accrue to us from our geographical proximity."

"Japan wishes to see China a mighty nation and a prosperous nation, for China's greatness and China's prosperity will make for the greatness and prosperity of Japan. We want to see China build up her industries and be in a position to sell to us and buy from us. We have repeatedly offered to return to China the provinces formerly occupied by Germany and from which we had driven the Germans. We still stand ready to deliver these provinces to China as soon as we are assured that Japanese investments will be protected."

**Improvement of Conditions in China
Must Come From Within**

Evolution of Great Republic a Tedious Process—Progress Noted in Industrial and Economical Lines, Says Dr. W. Williams After Tour of the Orient.

Signs of better times ahead for China, with business on a firm foundation and the Government conducted more in the interests of the people and less for the personal benefit of the tuchuns who dominate the country at present, were observed by Dr. Walter Williams, president of the Press Congress of the World, who returned to San Francisco after an extended tour of China and Japan.

"There has been well-defined progress in China recently along industrial and economic lines," Dr. Williams said. "In spite of the undeniable state of corruption into which the Government has fallen, with waste and inefficiency marking the administration of the entire governmental machine, improvement of business methods and increase of industrial activity has gone on. To find that true was a pleasant surprise."

Dr. Williams last visited China three years ago, and at that time he was already a close student of the affairs of the country. This was his fourth visit to the Far East.

Confident of Ultimate Improvement

After expressing his hopeful opinion regarding the ultimate outcome of the present chaotic situation in China, Dr. Williams hastened to add further explanation.

"I certainly do not mean the problem will be solved tomorrow or next week. The evolution of a great republic is necessarily a tedious process and, as has been said often before, it seems likely the existing Government must grow even worse before a lasting change for the better may be realized."

"That the change the world hopes for will come at last, I firmly believe, but there can be no doubt that it can come only from within China herself. Foreign Powers may lend moral assistance and hasten the process, if they will, but to speak of international control of China is to invite disaster for the country and injury to every other nation that has legitimate interests within her boundaries. The Chinese naturally resent the suggestion, and any attempt to apply the principles of joint control by foreign Powers will retard, not assist, the evolutionary process."

Sees Business Risks Removed

"Unless more stumbling blocks are placed in her way, I should say the time is not far removed when such risks as now accompany business enterprises in China will be largely re-

moved. The general outlook is such that foreign business interests who neglect the field are passing by a real opportunity. Those who are on the ground now, laying their plans in advance for a new era that is on the way, will enjoy a tremendous advantage later on."

A veteran newspaper man, a reporter from first to last, it was inevitable that Dr. Williams should first see the situation from the viewpoint of the press. He was gratified to find a great increase in the size of the newspaper-reading public, and referred to this as one of the hopeful signs in which he found encouragement. Its effect, he said, was to be noticed already in an interest in public affairs not only much wider than formerly but more intelligent. Led by the business men and the educated classes and equipped with fuller information regarding the true state of affairs, a sufficient portion of the citizenship to make itself really felt is beginning to interest itself in the establishment of a government actually capable of governing.

As a news center, China is gaining in interest every day, and in the near future he expects the attention of the world to be even more closely focused on events there.

Dr. Williams said he found less evidence of bitterness against the Japanese than he had been led by recent reports to expect. Such reports have been exaggerations, he declared.

Visits School of Journalism

As dean of the School of Journalism of the University of Missouri, he lectured at universities in Peking and Shanghai. At St. John's University, Shanghai, he visited the first school of journalism established in China. Its director is Don D. Patterson, a former student under Dr. Williams and now one of the editors of the *Weekly Review of the Far East*.

The same as in business and commerce, he said, the Chinese themselves are going ahead with a system of national education which, while far from perfect, represents progress and constant improvement.

Dr. Williams passed through Fusan and Seoul en route to China but his first stop for any length of time was at Peking, where he stayed a little more than a week. In the course of his visit he was entertained by the President, the Premier, and Minister



At the left are Mr. and Mrs. J. T. Brown, who sailed on the Siberia Maru for Shanghai. In the center panel is Dr. Walter Williams and in the lower panel is U. Yoneyama, managing director of the Mitsu Bank, who returned to Tokyo on the Siberia Maru.

of Foreign Affairs of the Chinese Government, by Dr. Jacob Gould Schurman, the United States Minister at Peking, by the Vice-Governor-general of Chosen at Seoul, and by leading newspaper men all along the route of his journey, which led from Peking to Shanghai.

"The business men of the United States have a wonderful opportunity to cultivate business in the Orient," said Williams. "The last two years have witnessed a rapid development of the social and business life of Oriental nations, especially Japan.

Many Newspaper Men

"Following the meeting of the Press Congress of the World in Honolulu, I paid my third visit to the Orient and was agreeably surprised at the development of that section of the world. I found more than fifty American newspaper men working on various publications in the Orient. They are contributing to the advancement of that branch of activity materially.

"No country in the world has the newspaper style that American papers have cultivated. The American style is terse, colorful and contains all the news in the fewest possible words. In other countries the news is there, but one has to wade through many useless words to get to it.

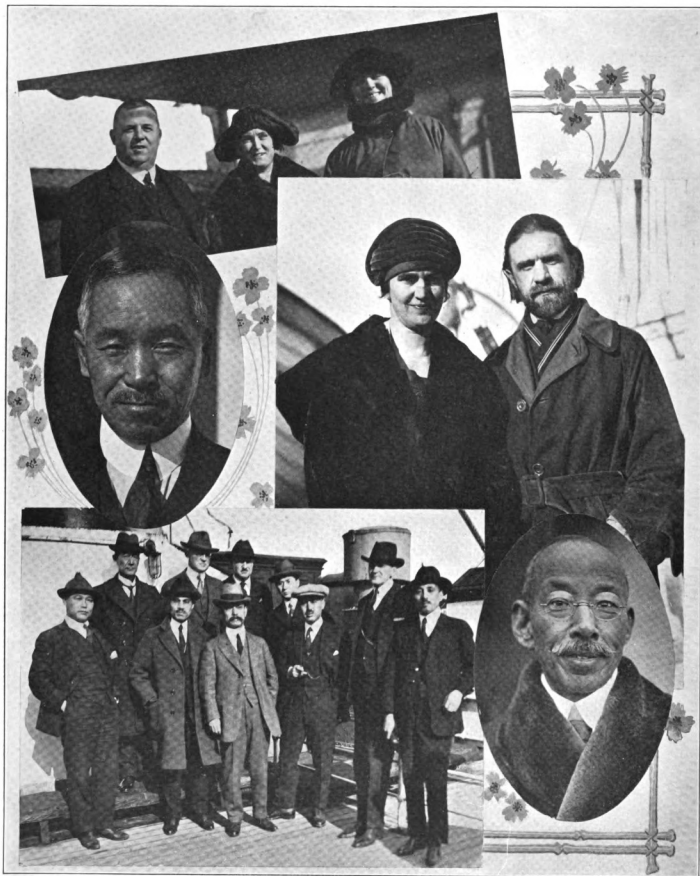
Are Good Customers

"There is a wonderful development going on in the Orient now, and the American business men can prosper by this development if they will go after the trade in the right way.

"If the Orientals are given what they want they are good customers. If not, they are not easily cultivated. In other words, they will buy a great quantity of merchandise from this country if their wants are studied and they are given what they want.

At the right are Mr. and Mrs. T. Ohta. Mr. Ohta was the former consul general at San Francisco but is now consul at Ottawa. In the center is Miss Phyllis Wilkes, while at the bottom are Mr. and Mrs. S. N. Guha.





In the upper panel on the left are three well known residents of Hongkong who arrived on the Shinyo Maru. From left to right they are Mr. J. J. Harrington, Mrs. E. Humphreys and Mrs. J. J. Harrington. In the oval is Mr. K. Ohki, who returned to Japan on the Shinyo Maru. To the right is Mr. and Mrs. B. J. Palmer of Davenport, Iowa, who returned after an extended tour of the Orient. He is the head of the largest school of Chiropractic in the world. In the oval at the lower right is the Honorable K. Mochizuki, member of the House of Peers. In the lower left hand corner are some of the Japanese press correspondents. In the center front row is Mr. M. Komatsu. At his right, Mr. M. Kobayashi and at his left Mr. Y. Iwanaga, managing director of Kokusai News Agency. Standing directly behind Mr. Komatsu is Mr. Paul Cowles, manager of the Associated Press, San Francisco.

San Francisco Pleases Visitors from Hongkong

Arriving from Hongkong on the Shinyo Maru for a vacation in California were Mr. and Mrs. J. J. Harrington and Mrs. E. Humphreys, well-known residents of that city. They were joined on arrival by Mr. and Mrs. George Costello, fellow-citizens, and with them will spend three months touring the Pacific Coast, particularly those places which are well equipped with golf courses, as all are enthusiasts in this game. Harrington is connected with the great Taikoo Dock at Quarry Bay, and Costello is the popular agent of the Canadian Pacific Railroad in the colony there. Harrington has been in Hongkong for the past fourteen years and has always spent his leave in either Japan or England. This is his first visit to America and he was much impressed with his first sight of San Francisco from the decks of the Shinyo Maru.

"My first impression of the United States gained through San Francisco is a pleasant one," said Harrington. "I have heard and read much about San Francisco and was truly surprised to find that the glowing descriptions of it were but poor pictures of the city as it really is."

Tamekichi Ohta and Wife Are Honored Guests at Entertainments During Brief Stay in San Francisco

Appointed Consul-General at Ottawa by the Japanese Government, Tamekichi Ohta, who formerly held the same post here, arrived from Tokyo on the Korea Maru with Mrs. Ohta.

Consul Ohta succeeds S. Shimizu, who has been appointed Japanese Minister to Peru. Ohta held the post of Consul-General here for two years, and left in February of last year for Japan, where he has been identified with the Japanese Foreign Office until his most recent appointment.

Miss Mary Richmond, one of the half dozen pretty girls among the younger passengers on the Tenyo, arrived at San Francisco recently. Miss Richmond is a Massachusetts girl of great charm and has been visiting her aunt and uncle, Mr. and Mrs. T. E. Doremus of Shanghai, where Mr. Doremus has charge of the Dupont Powder Company's interests. Her father is a traction magnate at North Adams, Mass.

F. Huang, member of the Hongkong Department of Finance, arrived in San Francisco on the liner Korea Maru for the purpose of studying Chinese business methods as practiced in this country.

James B. Duffy Given High Railway Post

Of interest to all overseas travelers, whether bound from San Francisco or coming into the United States, is the announcement made recently by the Atchison, Topeka & Santa Fe Railway of the appointment of James B. Duffy to the position of General Passenger Agent, to succeed the late John J. Byrne, effective February 1. Duffy, (familiarily known to thousands as "Jim Duffy") has been assistant gen-



James B. Duffy

eral passenger agent for the Santa Fe in San Francisco for several years, and the new assignment will cause him to take up his headquarters in Los Angeles. Although one of the younger railroad officials, he has a reputation of being among the keenest men of his profession. Up to the time the Federal Government took charge of the rail lines of the country as a war measure, he was his company's general agent for northern California, and during the war was in charge of the passenger business of all the roads in this city. San Francisco's consolidated ticket offices, which were operated under Duffy's personal direction, were the premier agency of the United States Railroad Administration and the model of all such offices throughout the country. At the close of that establishment he received a flood of congratulations from travelers and railroad officials from all over the world.

San Francisco's railroad administration passenger office was important in many particulars, handling hundreds of thousands of tickets, with receipts amounting to more than a million dollars a month. It was officially reported that this office under Duffy was conducted with greater efficiency and less confusion than any large passenger agency in transportation history.

It is predicted that, while Duffy's connection with the Santa Fe covers many years and varied conditions in the territory served by this railroad, he will introduce to the chief Western headquarters of the Santa Fe an enthusiasm which is reflected in his personality. Duffy is said to enjoy a wider acquaintance of railroad patrons than any man of his years, and the announcement of his well deserved promotion has met with unanimous approval.

His railroad career began in San Francisco, but, in accordance with the policy of the Santa Fe, he was sent to the different offices in other States, as well as in Mexico, and he is therefore familiar with his company's many interests.

Travels 28,000 Miles to See Kin

What Phyllis Wilks, an English girl, thinks of her relatives—in what esteem, that is, she holds them—and what the average person has been led by the humorous publications to believe others think of theirs, will hardly jibe.

"Now who," asked the Cynic who met the Shinyo Maru, Japanese steamer from Shanghai that docked yesterday, "would travel 28,000 miles to visit relatives?"

Yet that is what Miss Wilks is doing, and her motive lies in the fact she is soon to be married to a Hongkong man and when they are married they will be settled so far away Miss Wilks won't be able to visit her relatives for some time to come.

Miss Wilks completed the first leg of her globe-trotting trip when she arrived in San Francisco. She goes on from here to London, thence to Capetown, Africa, then will retrace her steps to the Orient, where the wedding will take place.

"My trip will take me from Shanghai to San Francisco, thence to New York, and from there to London. In London I have relatives whom I will visit a few months. After that I will go to Capetown to visit other relatives, and after a while there I will start home. That will take me back to London, from there to New York and back to San Francisco. Sailing from here I will reach Hongkong late this year."



Above is pictured a part of the beautiful ball room in which was given the brilliant reception and ball in honor of Viscount E. Shibusawa by Consul General and Mrs. S. Yada. This was one of the most charming and enjoyable affairs of its kind ever given in San Francisco, as it brought together in a delightful way the representatives of the city's social and industrial circles and the members of the leading Japanese families, many of whom are shown in the engraving. In the center foreground is Madame Ernestine Schumann-Heink, world famous prima donna, who favored the gathering with a number of songs. In the black gown to her left is Mrs. S. Yada. Mr. Yada is standing next to her. In the inset is Viscount Shibusawa, chief guest of honor.

Viscount Shibusawa Honored at Brilliant Function

On Eve of Departure from San Francisco



ONE of the brilliant events in San Francisco society was given by Consul General and Mrs. S. Yada at the Fairmont Hotel in honor of Viscount E. Shibusawa and party, preceding their departure from San Francisco to Japan. The brilliant ball room was never more beautifully decorated, one of the motifs being the Japanese New Year decorations of combining pine tree, bamboo and plum, which are symbolic of strength, uprightness and beauty. Draperies of heavy silk in royal purple embroidered with the Imperial crest covered the walls, interspersed with flags of America and Japan. Consul General and Mrs. Yada were assisted in receiving by Wallace Alexander, President of the San Francisco Chamber of Commerce, and Mrs. Alexander; K. Doi, Manager of Toyo Kisen Kaisha, and Mrs. Doi, who introduced the guests to Viscount Shibusawa and his distinguished com-

panions. One of the pleasing features of the evening's entertainment was the rendition by Madame Ernestine Schuman-Heink of a number of her best songs. Madame Schuman-Heink recently returned from an extended concert tour to Japan and China, where she was received with tremendous enthusiasm. In Japan her concerts were very successful, both in attendance and in the deep interest which they aroused among Japanese music lovers.

In the reception to Viscount Shibusawa, Consul-General Yada brought together under the most delightful conditions, over three hundred representative Californians, who thus had opportunity to meet with the leaders of the Japanese business, literary and diplomatic circles of the Pacific Coast. The affair was marked by the presence of many of the younger Japanese women whose attractive appear-

ance in their beautiful evening gowns and spirited dancing lent a colorful setting to the assembly.

After the numbers rendered by Madame Schuman-Heink and the concert by Rudy Seiger's orchestra, a jazz band was introduced and the guests danced until a late hour.

This is but one of a series of entertainments given by Mr. Yada since his arrival in San Francisco in charge of this important Consulate. Coming from London, where he spent four and a half years, he has become actively identified with the life of San Francisco and has won for himself a prominent place in the esteem of the business community. It is due to his conscientious efforts and pleasing personality that a better feeling is being developed through renewed acquaintance and closer contact between the men of affairs in San Francisco and elsewhere in the State and the representative Japanese.



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combine to create
the exquisite wrap
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An exquisite din-
ner frock of can-
ton crepe is nov-
elly paneled and
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silk is graceful
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mal wear is this
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tume of canton
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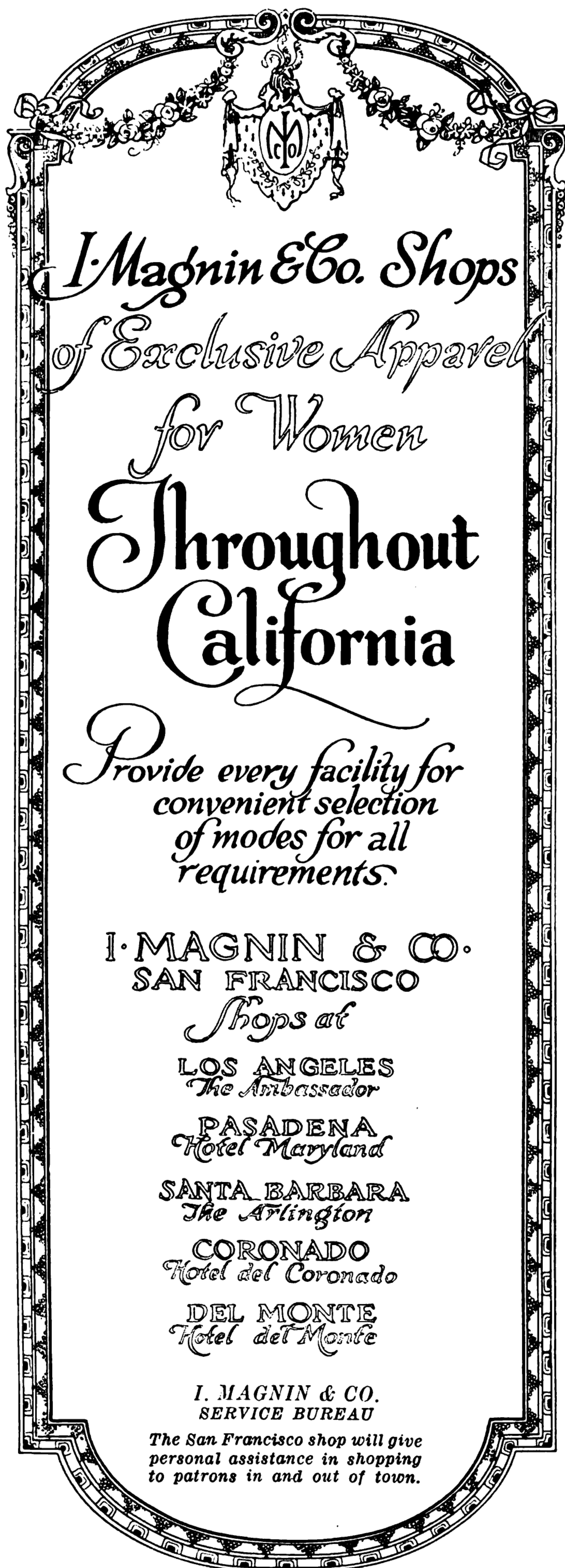
桑港の大ホテル天下の喧騒を越え

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NEWS OF JAPAN SOCIETIES IN AMERICA

BULLETIN OF JAPAN SOCIETY OF BOSTON

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Japan Society of Boston New Year Reception



REAL glimpse of Japan was enjoyed by the members of the Japan Society of Boston and their friends who attended the New Year's reception in the Twentieth Century Club rooms on January 5th. From among the many articles made for Japanese New Year's decorations, a few of the more popular were imported for this occasion.

At the doorway stood the Kadomatsu, or gate pine, symbolizing endurance in misfortune. Just as the pine tree keeps its green leaves, when other trees have lost theirs, so affirms a Japanese saying, the true man keeps his courage and strength in the time of adversity. Attached to the pines were bamboo leaves, typifying fidelity and constancy, and plum blossoms typifying womanly virtue and sweetness.

In very ancient times only the pine was used; later it became customary to add the bamboo; these two combined often form the kadomatsu of today. It is only in the more recent times that the plum blossom has been added. The pine is also a symbol of vigorous old age, while an interesting Buddhist saying in regard to the gate pine is that it indicates another milestone in the ceaseless journey toward death.

All of the Japanese New Year customs have their origin in Shinto, the original religion of the Japanese, and these customs have been handed down through many centuries. The straw rope—the most common of all decorations—was stretched across the opening between the two rooms, as is done in Japan across the alcove found in every Japanese home. Tradition relates that the Sun Goddess had become angered and retired to a cave, leaving the world in darkness. She was lured forth by causing her to believe that another and more powerful goddess had been discovered, to prove which a mirror was held in front of her. Prompted by curiosity to see her rival, she came a little way out of the cave, whereupon the rope of straw was stretched across the entrance by another deity to prevent her return.

Attached to this rope were the paper cuttings—called gohei. In ancient times these represented offerings of cloth to the gods, a custom long since obsolete. The accepted meaning of these cuttings today is purity. Above the rope hung a lobster—one of the most singular bits of Japanese symbolism. The back of the lobster is bent double; the body of a person living to a great age is also bent. The design signifies the wish that one's friends may live so long that their backs will become bent with the weight of years, just as the lobster is bent.

The shimenawa hung over the entrance doorway. This decoration—made of rice straw—has a similar significance as the rope. Although this may be of any thickness, it must always be twisted toward the left, which in Japan is the pure or fortunate side. To this shimenawa were attached the paper gohei, already mentioned, also an orange and some fern leaves. The fern leaf is a symbol of numerous posterity; just as it branches and rebranches, so may the family increase and multiply. The orange is

considered a fruit of good omen, its name signifying from generation to generation.

To travelers in Japan, the New Year's season is one of great interest. The decorations of straw rope are used not only inside the house, but are festooned along the facades of buildings, so interjoined as to appear to the eye like one rope, miles in length. This, with the straw pendants and paper gohei, flutter in the wind, while the gate pines, many flags and paper lanterns give the visitor a picture of great brightness and color. The Japanese New Year's festivities last five days. During the first three the shops are closed and no business transacted, and in some localities no household work done that can possibly be avoided. On the fourth day some of the large business houses open, not to transact business, but merely to exchange greetings and the courtesies of the season. On the fifth these are again closed, for on this day all New Year's receptions are held, including that of the Emperor, who invites to the palace those foreigners whom he desires to honor. It was for this reason that the reception of the Japan Society was held on the fifth of the month.

A short but interesting program was given. Cyrus Dallin, president of the Society, presided. The address of welcome was given by William H. Randall and responded to by M. Iwanoto, president of the Harvard Japanese Students' Association. Violin solos were rendered by Henry Eichheim, a member of the Boston Symphony Orchestra. He was accompanied by Mrs. Eichheim.

The New Year's receptions given each year by the Japan Society of Boston are of especial significance. To the Japanese it is the most important celebration of the year. These receptions are deeply appreciated by them, and do much to bring about a better understanding between them and Americans. It is of interest to note that several of the Delegates now attending the Conference at Washington, have been guests at the New Year's receptions given in Boston in former years by individuals, previous to the formation of the Japan Society. Doubtless some of the Japanese present this year will become delegates to future conferences.

Japan Society of America to Hold Interesting Exhibit of Japanese Art in San Francisco

Plans for an exhibition of modern Japanese paintings by the members of the Nippon Bijutsu-in of Tokyo, which is to be held under the auspices of the Japan Society of America, in collaboration with the San Francisco Museum of Art in the Palace of Fine Arts for the two weeks beginning February 24th, are going on apace. This collection of paintings, representing the work of the best artists of the modern Japanese school, was sent to America by the Society last year and has been exhibited in seven of the principal cities of the Eastern States. The exhibit in San Francisco will be the only one held west of Chicago.

The work of these artists is of much importance to Japan and the collection has aroused a great deal of comment, especially as it has been held in other cities in the very best art museums. In order that this might have the very best of attention, display and lighting, the Japan Society called in J. Nielson Laurvik, director of the Museum of Fine Arts, who is giving the show his personal attention.

This exhibition will open with a private view and reception to the members of the Japan Society and of the Museum on the afternoon of February 24th, for which formal invitations have been issued. In connection with this very important exhibition of modern Japanese Paintings, Director Laurvik proposes to open at the same time, a newly installed room of 17th century Japanese art, com-

(Continued on page 64)

The **DRAKE** Chicago's Distinctive The **BLACKSTONE** Hotels



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PERSONAL MENTION

Mrs. M. L. Gregg, wife of a San Francisco merchant and her daughter, Willette Gregg, who during her seven years of existence on this mundane sphere has crossed the Pacific in Toyo Kisen Kaisha ships seven times, were snapped by a JAPAN photographer on the bridge-deck of the Tenyo on her arrival at San Francisco. The doll is one of the many presents given by the steamship company to fifty-one children of many nationalities at a Christmas Eve "tree" aboard the liner. Purser Shepard and Chief Steward George Wiley alternated at the pleasant task of playing Santa Claus for the kiddies.

Even the Pre-Urga government, now engaged in the task of freeing Vladivostok and the adjacent Siberian littoral from Soviet dominion, was represented at the Arms Conference at Washington. V. S. Kolesnikov, secretary for foreign affairs and head of the visiting commission, arrived on the Tenyo Maru, accompanied by the mission's secretary, Alexander de Bodisco. They were joined at Washington later by two other commissioners, one of whom is expected on the next Toyo Kisen Kaisha boat.

Mrs. A. M. Brown of San Francisco returned on the Tenyo Maru from a two months' tour of the Orient. Mrs. Brown visited all the principal ports of the Far East which are ports of call for Toyo Kisen Kaisha ships.

Miss Christina Evans, accompanied by her uncle and aunt, Mr. and Mrs. Arthur Davy, arrived in San Francisco recently aboard the Tenyo on a world girdling tour which is to end at Manchester in June with a wedding bells accompaniment. She is engaged to wed a consulting engineer at the English city.

Miss Marjorie Brown, a fair product of the famed Yakima Valley, noted for peaches, arrived on the Tenyo Maru after four years in far Yunnan where, during that time, she saw only one other white person, a missionary companion. There was not a sign of a white man in the entire district, said Miss Brown, who declared that the jolly times aboard the Tenyo Maru while crossing the Pacific were a pleasant contrast to the isolation of interior China.

Fifteen hundred miles by horseback and bullock cart over mountainous Tibet and interior China followed by thrice that distance journey on the broad Pacific aboard the Tenyo Maru placed Clara and



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HE lovely land of cherry blooms; of superb Fuji; of verdant mountains and sparkling streams; of tea and rice fields; of silk and pottery makers; of quaint age old customs; of gorgeous temples; of smiling, obliging men and women who welcome you, is today the **WORLD'S MOST FASCINATING VACATION LAND.**

Trans-Pacific steamer fares are the lowest in the world for distance and service given. Japanese hotel rates are moderate; \$4.00 to \$8.00 per day per person for meals and room.

Japan Hotel Association organized by hotel men to insure proper service to visitors, includes leading hotels.

"JAPAN," a handy guide book sent free on request of Secretary Japan Hotel Association, Japan Tourist Bureau, Central Station, Tokyo; or 625 Market St., San Francisco, or Traffic Bureau, Dept. of Railways, Tokyo, or at any office of Toyo Kisen Kaisha, or Thomas Cook & Sons.

Walter Ogden well up in the front rank of the trans-Pacific junior travelers. They are the children of Mr. and Mrs. J. C. Ogden, who are returning to their home in Cincinnati after several years' sojourn in Thibet.

SAN FRANCISCO MAN RECEIVES COVETED JAPANESE DEC- ORATION

**William H. Avery Recognized by the
Imperial Government**

For the past twenty-five years, William H. Avery has been an important factor in trans-Pacific shipping. As assistant general manager of Toyo Kisen Kaisha, prior to the time that he became advisor to S. Asano, president of the company, his whole life was devoted to the upbuilding of transportation facilities between America and Japan. An authority on world shipping, Avery is recognized as an international citizen, being as much at home in London, Paris or Hamburg, or Tokyo, Hongkong, Singapore, Bombay, as in his own San Francisco, New York and Washington.

Since his appointment to the post of advisor to the president, much of his time has been spent in New York, where he has kept in active touch with shipping conditions on both the Atlantic and the Pacific.

The decoration conferred by the Emperor, through Consul S. Yada at San Francisco, came as a distinct surprise to Mr. Avery, who while in the activities of the long years in which he has been connected with Toyo Kisen Kaisha, accomplished more perhaps for the benefit of Japan's mercantile marine than any other single American,—did so as a simple matter of duty, rather than the expectation of any honor. The order, the Fourth Order of the Rising Sun, is one of the coveted ones given out by the Imperial Government and is in itself a beautiful piece of jeweler's work. Following its receipt Avery has been overwhelmed with congratulations and compliments by his many friends.

SEEKS CLOSER ACQUAINTANCE AMONG WOMEN OF EAST AND WEST

A vision of world peace, perfect harmony and understanding between nations, is the goal toward which the far-seeing eyes of a woman representative of the National Young Women's Christian Association turned when Miss Harriet Taylor, executive of the foreign division of that organization, left San Francisco aboard the Shinyo Maru, Orient bound.

Miss Taylor is leader of the first unofficial delegation of American

women to cross the Pacific with the avowed intention of just meeting their sisters of the Far East and becoming better acquainted with them. They will be entertained everywhere by the women of the Orient and they will seek to learn as much as possible about the activities of these Eastern women. They will study the industrial, educational and social life of Japan, China and the other countries on their itinerary, with especial reference to the part played by women.

To Promote Friendship

Miss Taylor hopes to make this tour a link in a chain of friendship and sympathy between the women of the world, designed ultimately to accomplish the ideal of world peace.

In Manila the party will be the guests of Governor General and Mrs. Leonard Wood. They will spend four weeks in China, several weeks in Korea and a month in Japan, arriving there in time for the annual Cherry Blossom Festival in April.

Party Personnel

Accompanying Miss Taylor on the journey are fourteen women from various cities in the United States, chosen by the national organization as representative American women. They are:

Mrs. Harris Masterson of Houston, Tex.; Mrs. H. F. Sprague, president of the Y. W. C. A. in Minneapolis, and her daughter, Miss Esther Sprague; Miss Annie Reed Allen, president of the Spartanburg, S. C., Y. W. C. A.; Mrs. Walter Fogg, Portland, Me.; Mrs. Edna Mason, Hartford, Conn.; Mrs. Patty Lee Clark, a well-known writer of Hartford, Conn., and her niece, Miss Marian Clark, formerly with the Y. W. C. A. in Archangel and Constantinople; the Misses Harriett and Helen Pierce of New Britain, Conn.; Miss Grace Sisson, Potsdam, N. Y.; Miss Kate Andrews, Rochester, N. Y.; Miss Amy Ferris, an interior decorator from New York City, and Miss Edith Keeley, New York City, business manager of the delegation.

Starts on Fourteenth trans-Pacific Voyage

Sailing on the Shinyo Maru, was Mrs. Thomas Simmons, wife of one of the well known prominent shipping and exporting men of San Francisco. Mrs. Simmons has crossed the Pacific thirteen times and the Atlantic six times, which places her among the foremost of women world travelers. Most of the voyages between San Francisco and the Orient have been on Toyo Kisen Kaisha steamers, which speaks well for the services of this line.

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WITH THE NEW BOOKS

NEW BOOKS ABOUT JAPAN

That Japan and the Far East are constantly in the public mind and are arousing a more widespread interest than ever before, is evident in the continued number of books being put out by Eastern publishers. The disarmament conference has naturally increased the interest in Far Eastern questions and it is therefore at a particularly opportune moment that the new book by K. K. Kawakami is placed on sale.

Kawakami is well known to readers of JAPAN, having been a regular contributor to these columns for several years. He is also well and favorably known through his previous books, "Japan and World Politics," "Japan and the World Peace" and others dealing with economic and political aspects. His writings on the American and Japanese problem are invariably of that dignified and thoughtful stamp which commends itself to any one who reads more than the newspaper headlines.

The Real Japanese Question

By K. K. KAWAKAMI

In the new book which is out under the above title, Kawakami presents a vigorous and trenchant analysis of the delicate, semi-irritating state of affairs which has been brought about between Americans and the Japanese, particularly with the Japanese living in America.

Mr. Kawakami admits that his latest book is one of personal opinion, but he insists it is opinion based on the facts alone. Facts, it would seem, in this day of the all-prevailing yellow press, with its screaming headlines and ambiguous statements—when they do not descend to unashamed distortion of the truth—are becoming increasingly difficult gleaming for the average American.

Mr. Kawakami has gathered into his book the statistics relating to the

immigration problem, the status of the "picture bride" controversy, the Japanese schools, land ownership and the "gentleman's agreement." Whether or not one agrees with the author upon every point that he has made, one is at least grateful to him for presenting his side of the case in a simple, sincere and workmanlike manner. Mr. Kawakami is heartily in favor of restricted immigration, and according to his opinion, Japan is equally in favor of this restriction. This is probably true; Japan is wise enough to prefer frying her imperialistic fish closer home.

The plea in behalf of the foreign-language press and the upkeeping of old tradition is wholly reasonable. It seldom occurs to Americans to put themselves in the place of the foreigner; they seldom visualize themselves, driven by some extremity of economic conditions or over-population, to seek refuge in an alien land. They do not know the "heimweh," and how greatly it may be allayed by old songs, a bit of gossip in the mother tongue, or a paper carrying news of the old home.

Such mediums between the old and the new countries work to the best advantage of the latter; they bridge the painful gap which the first generation of foreigners in any land must encompass; they give him impressions and enlighten him regarding his newly-adopted country in the language that he understands. And it is a sadly indisputable fact that these foreign-language papers give him a far more dignified picture of America than our own press, with its plethora of sensational incidents, exaggerated and emphasized far beyond their originally negligible importance.

Mr. Kawakami is a man of peace; he believes that friendliness and good feeling between America and Japan are more than possible—it is the only rational status. So far, his book is

informative and sound. The wider and more complicated questions of foreign policies he has wisely omitted. Let us build up good feeling at home, and that may, perhaps, furnish the impulse for a righteous settlement of these outlying problems.

"The Real Japanese Question," by K. K. Kawakami. (The Macmillan Company, New York.)

Japan and America

By YONE NOGUCHI

In this book we have a poet in politics, for it is from the pen of Yone Noguchi of Tokyo. He has reprinted three lectures which he gave in America in 1919 and 1920 to which has been added an open letter to Californians and another open letter to Americans generally. For a man of peace, Noguchi takes a highly poetical and unusual view of war, particularly of Japan's entry into the World War. "Who among the Allied Nations is not thankful for it?" he asks, adding that it offered a heaven-sent opportunity for the country to regain its own concentration of mind, which had been lost. "Is there anything like war that makes the mind sober, even rigid, and makes us forgetful of life's selfish desires?" The book is interesting in its reading, but not satisfying or convincing and his open letters show a considerable perturbation over conditions between the two nations.

"Japan and America," by Yone Noguchi, Keio University Press, Tokyo, Yen 1.75.

A Correction

With regard to a paragraph in our issue for November, 1921, to the effect that Miss Marie Zelles de Mendenez (Marie Telles de Meneses), a passenger arriving on the Taiyo Maru, was to meet her fiancée—whose name was given as F. F. Gellion—and that the marriage would take place on the arrival of the steamer, we are now informed that F. F. Gellion is a married man, his wife being Mrs. Nellie Gellion, residing at Humphreys Buildings, Hongkong, and our statement therefore must be incorrect (although published on what was considered reliable authority), as the alleged proposed marriage would be illegal and render F. F. Gellion liable to a criminal prosecution in the British courts for bigamy. We thank our correspondent for calling our attention to the matter and are glad to be able to correct the same.



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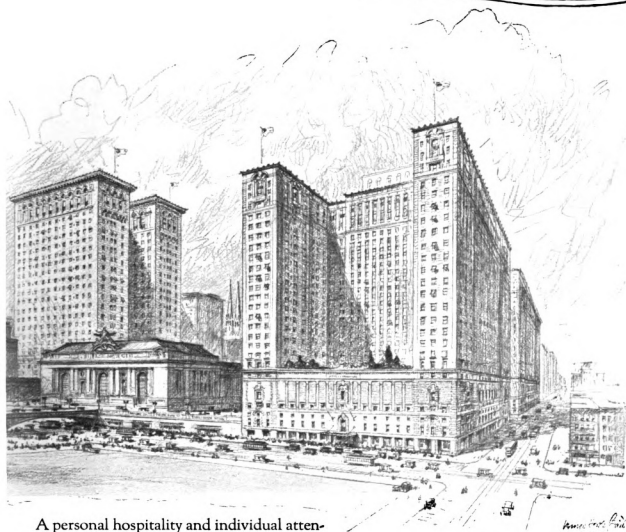




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Belmont, James Woods, v. p.; The
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Hotel Commodore, George W.
Sweeney, v. p.

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MORE ABOUT "MARU"

(Continued from page 14)

this way, both words, "Maro" and "Maru," came to be used as a suffix for the name of a male person, as in "Kakinomoto Hito Maru," an eminent poet of the 7th century, and "Sakanoueno Tamura Maro," a famous general who lived in the 9th century. In ancient times such a way of naming a male was practiced mainly by the families of the courtiers and direct retainers of the Emperor, but after the middle ages it became a fashion among the military caste to put "Maru" as a suffix to the name of a juvenile, such as "Ushiwaka Maru," "Ran Maru," and so forth. It is to be noted that the "Maru" was applied also to the names of certain domestic animals or tools possessed or fondled by high-class people, as in "Iiza Maru," a sword well known in Japanese history; "Kogarasu Maru," a celebrated sword hereditarily owned by the Heike family; "Shishi Maru," a famous musical instrument; "Okina Maru," a noted dog, and so on. Such a way of naming an animal or thing seems to be due to the fact that the owner had so strong an affection for it that he gave it a name similar to a man's in personification. As stated in Mr. Sharrock's article, the

word "Maru" is applied also to a castle, but in this case it has rather a different meaning. The old castles had each a proper name of its own, as the castle in Tokyo or Yedo was called "Yedo-jo," the one in Nagoya "Nagoya-jo," etc. These castles consisted of the main buildings for the ruling Shogun or Daimyo, surrounded by two, three or sometimes more outer walls and moats for defense, and the central or main circle or enclosure was called "Hon Maru," or the Main Circle; the second outer one, "Nino Maru," or the Second Circle, and the third outer one "Sanno Maru," or the Third Circle. Thus we see that the word "Maru" used for a part in a castle comes from the meaning of a circle, quite apart from the case as applied to a ship, etc.

Regarding the first application of the word "Maru" to the name of a vessel, the Japan Social Encyclopædia (Nihon Shakaiji) tells us as follows:

"In 19th year of Tensho (1591 A. D.) when Toyotomi Hideyoshi attempted to subjugate Korea, he ordered the feudal lords throughout the country to build large vessels and contribute the same to his government for army transportation. The Lords who were allowed a hereditary pension of over one hun-

dred thousand koku had to build two large vessels, and Lords who were under the direct control of Hideyoshi had to build three large-type vessels and five mid-type vessels. It was also ordered that these newly built vessels, when completed, were to be brought to certain ports of the provinces of Settsu, Harima and Izumi. On this occasion Hideyoshi himself also built one large vessel to which he gave the name of 'Nippon Maru'—this is the origin of the word 'Maru' as applied to the name of ship."

While the encyclopædia above mentioned does not give the name of the reference book from which the information was taken, I presume it was abstracted from Dr. Kurokawa's booklet called "Kogei Shiryo," (A History of Industrial Arts), and the statement practically coincides with what I learned from a historian, so that it may well be taken as authentic.

It will be interesting to note that in Japan it is a custom to apply the word "Maro" or "Maru" to the name of a male only and not to a female, and we naturally come to the conclusion that in our country we treat a ship as of the masculine gender, contrary to the usage in other countries.

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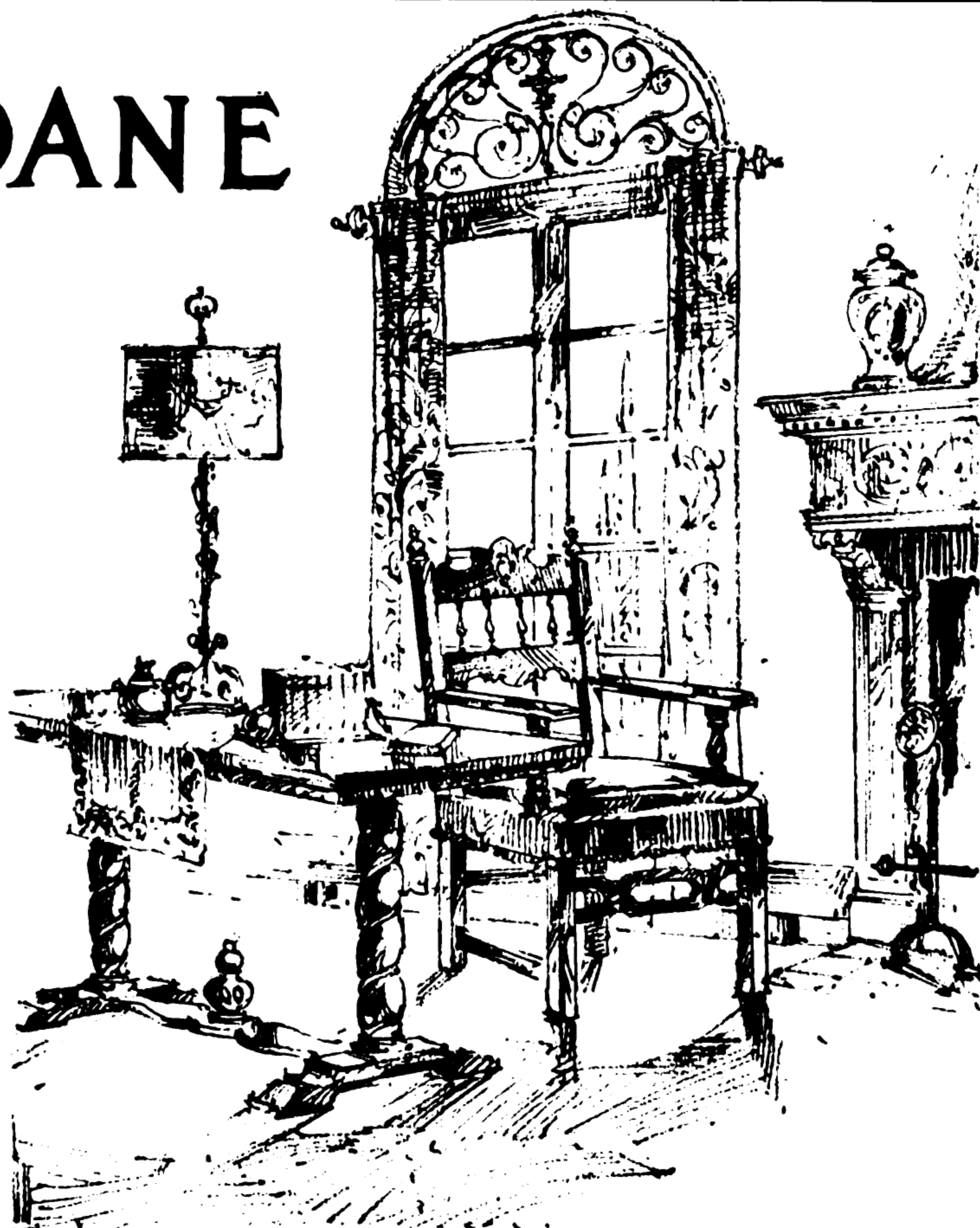
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OFF THE BEATEN TRACK

(Continued from page 33)

of legends of the demi-god Maui and his famous mother, the Goddess Hina.

Follow the river for another mile and you come to the boiling pots, one of the strangest volcanic formations extant, within which the waters of the Wailuku River boil most furiously. Close beside them are the thundering Peepee Falls at the foot of which a terrible dragon Kunamoo was slain in the long vanished past.

Beside the falls, where there are strange pictures drawn upon the rocks, pictures whose meaning cannot be deciphered, there are more relics of the demi-god Maui, including his wondrous kite. It is a fascinating experience to follow the course of this river for a few miles with someone who knows the old stories concerning it.

Within a mile or so of the Rainbow Falls are the great Kaumana Caves, which should by rights be called tunnels since they are enormous tunnels beneath a great lava flow that in 1881 seriously threatened the city of Hilo and was stopped in the nick of time through sacrifices made to Pele, the goddess of fire, by a royal Hawaiian princess.

Think of this occurring but a few years ago, when already street cars and elevators were in use in Honolulu!

One may enter the Kaumana Caves and go as far as one feels inclined. It is not likely that any visitor will go to the very end, for to tell the truth no one knows where that end may be. The caves have been explored for many miles but no one has ever reached the limit of their windings. As a marvelous picture gallery illustrating the inner workings of great volcanoes these caverns are unique.

Every visitor to Hilo goes to Coconut Island, partly because it is the ideal palm-clad island of the tropics and partly because the bathing there is the finest in the whole of the Pacific Ocean.

One is getting used to legends by the time one gets there and is not therefore surprised to learn that Coconut Island was once a part of the Island of Maui but was dragged across to Hawaii behind the famous canoe of the demi-god.

The section of mainland immediately adjoining Coconut Island was a famous place of refuge made sacred by the gods and thronged during times of battle by the women and children and later by the defeated armies whose safety was inviolate so

(Continued on page 55)

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BELLEVUE STRATFORD

When the discriminating traveler thinks "Philadelphia" instinctively comes the mental echo "Bellevue-Stratford."

OFF THE BEATEN TRACK

(Continued from page 53)

long as they remained there.

Here today is a magnificent yacht club whose members land from the sea upon a rock from whose rugged surface thousands of human sacrifices have been made in days gone by.

Not far away from here one comes to Lokoaka, a place seemingly far removed from civilization and yet less than four miles from the center of the town. Here again legends throng in on every side and one learns that the palm-fringed lagoon was the one-time hiding place of another great demi-goddess named Waka and that there are mysterious caverns underneath the bed of the lagoon.

The visitor will not readily go beyond this point although the country is very interesting. It is densely tropical, however, and a guide will be absolutely necessary. According to tradition, in the midst of a tropical jungle there lies a wondrous clearing in which is the entrance to the Heaven of the ancient Hawaiian.

No mention here has been made of the Halae Hills with their talking birds nor of half a hundred other places within easy walking or driving distance of the principal hotel of the town.

But Hilo is swiftly being discovered by the tourist. Its accommodations are already becoming strained and are being promptly added to.

For Hilo and its surroundings are the tropics personified, and while there is no need for an elephant gun in this land where there are no wild animals and neither harmful insects nor reptiles nor poisonous fruits and berries, nevertheless in Hilo one may safely wear a sun helmet without comment and appreciate the comfort of it during the warm hours of the day.

Intense Interest Is Shown in Tokyo Peace Exposition

Big Show Opens on March 10th

The British firms under the leadership of the Federation of British Industries, are showing a very strong interest in the exhibition to be held in Tokyo this spring, beginning March 10th and ending in late July. According to reports, the exhibit space allotted to foreign exhibitors, has already been taken, and there is still a considerable demand among foreign firms who are anxious to extend their trade in Japan. This condition is unusual, for in past exhibitions of this kind, there has generally been more or less delay in making application for space. In this case, however, there

has been so much enthusiasm shown and so many applications received that the management has been relieved of this worry and has even been compelled to refuse accommodation to some manufacturers for lack of room. The name of the show, "Peace Exhibition," is a good one and following the Washington Conference in the interests of peace, will undoubtedly be a drawing card. The British manufacturers have asked and been granted permission to have a special pavilion to house the combined exhibits from England, which promise to be one of the most interesting parts of the enterprise. A number of the American firms maintaining offices in Tokyo are planning to make representative displays, but no reports of such activity as that of the British has been received as yet. Plans are under way by the directors of the Exhibition to have the Prince Regent and the Prince of Wales present at some auspicious time during the visit.

Enterprises such as this one will afford a greater opportunity for the general public to become more closely acquainted with each other's ways, customs and products than any other means and will do much to strengthen the bonds of friendship and good-will among business houses in all lands interested in trade across the Pacific.



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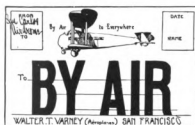
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There Are No Obstacles Between Japan and America Which Cannot Be Overcome by Justice and Sympathy

In these words Viscount E. Shibusawa, a great statesman, banker, philanthropist and captain of industry for more than half a century in Japan, stated the results of his three months' personal survey of conditions, bearing on the relations of the two countries. Although entitled by his years and amply able to have it if he so wished—for he is often referred to as the "Rockefeller of Japan" because of his great wealth which he has accumulated in his active career—this energetic gentleman of eighty-one years made his fourth trip to America against the protests of his family and friends, who feared that the strain of travel for so long a distance and under such trying circumstances might be too much for his health. "I know that it is to be a matter of much hardship to one of my years," he is reported to have answered them, "but I have much to do and little time to do it. If I am to die, what does it matter if I die in America or in Japan so long as something is done to help better conditions and make stronger the bonds of international friendship between the two nations."

Before leaving San Francisco for Honolulu where he spent three days before proceeding home on the Korea Maru, the viscount said: "We have not in any way attempted to revive any international questions of a controversial nature. We have directed our attention to such obstacles, if any, as may be removable by voluntary effort on the part of individual Japanese residents. Our concern has been to study how the adoption of American ways and American ideals may best be promoted."

Viscount Shibusawa was accompanied by Dr. J. Soyeda, one of the foremost journalists of Japan and at one time vice-minister of finance of the empire, who acted as spokesman for him, and told of the former's intense interest in securing a solution of the alien problem.

"The viscount was of course acting unofficially and as an individual, but he has great influence in Japan. We made a survey in Seattle and Portland and in Los Angeles, and one of northern California.

"I am not mistaken in voicing the sentiments of the viscount when I say that he feels that Japanese immigrants should be treated just like

other foreigners coming to this country. All the people of Japan want a fair play.

"Viscount Shibusawa will draw up a report embodying his recommendations on the Japanese problem upon his return home. It is not decided whether he will present the report to the home government or give it publicity through other channels.

"The viscount insists that the Japanese here must behave themselves, abide by the laws of the State and Nation, observe the customs and manner of living that you have adopted. But unless they are obnoxious, we rather resent any undue discrimination against them, and we hope that unjustified legislation will not prevail."

Asked about the laws of Japan with reference to rights of Americans in that country, Dr. Soyeda said:

"There seems to be a misunderstanding on this point. We have never discriminated against Americans in Japan. What laws we have passed have affected all foreigners en bloc. The American in Japan has the same standing as any other national.

"However," continued the viscount's spokesman, "I myself think we ought to do away with discrimination against all foreigners in Japan and revise our laws in this respect. The viscount takes the same broad view of the matter."

Art Collection Brings Top Prices

Six hundred and twenty-five thousand yen was realized from the sale of Mr. Mogi's collection of Japanese and Chinese art held recently at the Tokyo Art Club. The highest price paid for a single piece was 48,000 yen, given for a famous tea ceremonial cup called "Gohon Tachiduru," purchased by Mr. Yozo Momura, of the Samurai Shokai. Mr. Nomura also bought a famous kakemono by Motonoby for 24,000 yen. The kakemono is in fine condition and is one of the best pieces by that well-known master of Japanese art.

A screen by Okyo brought 36,890 yen and a set of blue and white sake cups sold for 28,900 yen. A beautiful screen by Yosai was purchased for 9,876 yen, a low price since the screen had been judged by experts to be one of that artist's best productions. When the bids were opened it was found that the purchaser had been prepared to pay a much larger sum.

MME. MIURA

(Continued from page 29)

portions, and it needed only a slight exercise of the fancy to imagine oneself in a theater of Tokyo or Kyoto. Japanese of all social degrees were seated in the house, from the boxes to the gallery. Even students had stolen time from their studies, for in front of me was a lad who read between acts a text book on political economy.

"No other interpreter of Cio Cio San has attained the subtlety of Tamaki Miura in portraying the charm and pathos of the role. Others are able to sing the lines with more vocal color and a larger volume of tone, but in their acting they fail to reach the same plane of delicacy. Madame Miura works on a smaller scale, but her effects are all the more intense for their restraint and finesse. The racial barrier of mind confronting the American or European singer does not exist for her. She understands the psychology of the character and makes it clear by a clever combination of two differing traditions of the theater. In moments of emotional expression she employs an abandonment that would be indecorous on the Japanese stage, and on the other hand she brings into an Occidental opera quaint refinements of deportment that are strange to it.

"In her portrayal there are certain things that are incomparable—the grace of her movements, the fluttering play of her expressive hands, her girlish animation and the singular blend of childishness and maturity. So convincing is the characterization and so fair the picture that to see the tragedy descending upon her is like watching the crushing of a flower. The death scene, as she enacts it, is a demonstration of the meaning of the samurai spirit."

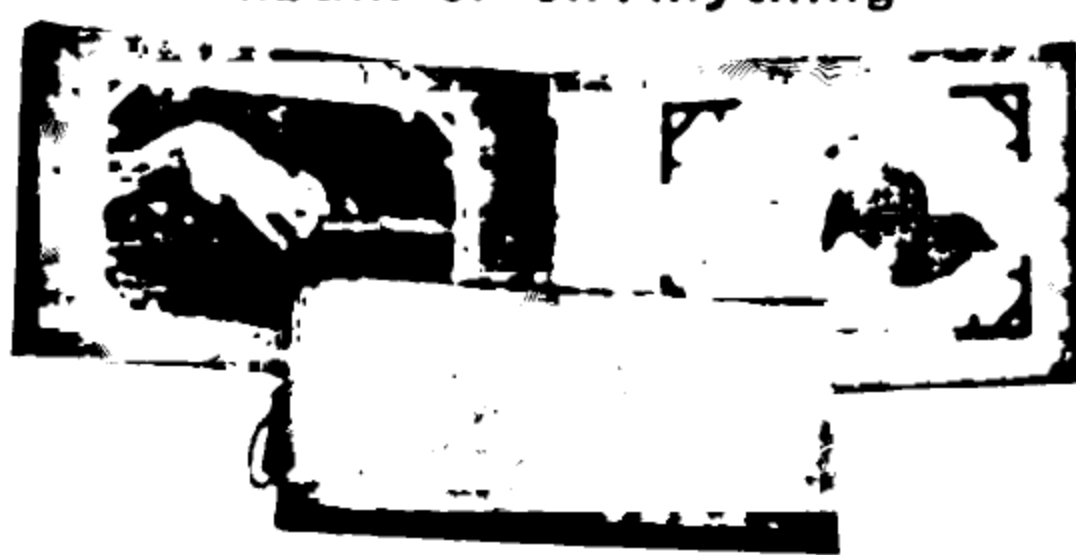
Has Big Plans for Opera in Japan

When seen during her stay in San Francisco, Madam Miura revealed the vision of her life's ambition, which is to return to her own country at the head of her own company through which she hopes to teach her countrymen something of the music of other lands.

"My people don't understand grand opera, you know," she said in a voice so thrilling that it might have been mistaken for that of a bird. "In Japan they have no real music, just a peculiar kind of their own. The theaters are conducted with one idea, and that is a low one. The best people very seldom attend.

"It is my one big dream to take them the best there is. The Mikado's son went to France not long ago—

(Continued on page 59)

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(Continued from page 17)

five or six matches being played each Saturday during October and November, with the "cup finals" attracting large crowds early in December, the receipts going to hospitals and Christmas funds established throughout the Settlement. The "ruggers" usually get in about three games each autumn, while the Americans usually confine themselves to one big Thanksgiving Day contest, in which the "Civilians" are wont to oppose an All-Navy eleven before a crowd which includes practically every American in the Settlement, together with many Britishers, French and other nationalities, who attend largely out of compliment to the "Yankees" and their holiday.

The sports grounds are kept in magnificent order by a small army—or, rather, several small armies—of Chinese coolies, who also play the various games with almost the same proficiency as their masters, and are frequently called in to "warm up" the "foreign devils," or to substitute for some tardy or absent sportsmen. The native boys take quickly to almost all of the sports save American and Rugby football, which are too rough for the average Oriental. Tennis is perhaps their best game; although some of the attendants at the cricket and baseball fields become extremely adept at those sports. The "ma-fos," or pony attendants, employed on the race-track almost invariably make splendid jockeys, despite the fact that they get a very limited number of opportunities to ride in actual contests.

Hockey, polo and swimming attract fewer participants and partisans, but are keenly enjoyed by the favored minorities. The polo and swimming clubs have a distinct and exclusive social atmosphere, while hockey is played largely by the Sikh police and Britishers who have for-

merly lived in India, where the game is tremendously popular. The stocky little Manchurian ponies which fill the place of thoroughbreds in the Far East are admirably adapted to polo and many splendid matches are enjoyed by the elect during the somewhat brief season.

The three permanent pavilions—race club, cricket club and "Raes"—have splendid kitchen and cafe equipment and tea is invariably served during the progress of an afternoon's sport. Tiffin is served at the race-track each day during the racing season and at the cricket club when an inter-post match is played. Banquets at each of the clubs mark the formal closing of their annual seasons, when the cups, shields and other trophies, valued at many thousands of dollars, are presented to the winners.

EDITORIAL

(Continued from page 41)

for the passengers' enjoyment of the journey, because the best advertisement of any business is the pleased and satisfied customer. It is with a great deal of pride that Toyo Kisen Kaisha points to the hundreds of its patrons who have made one or more trips on its ships during the past years. There is much satisfaction in knowing that they were so pleased that they were glad to "come again," which is the best recommendation that can be given. Competition has no terrors to those who are giving the best under all circumstances.

Travel is the greatest education and most of the misunderstandings that arise between peoples of different nations quickly disappear when they begin to know each other. This has been advanced constantly in these columns and its truth is being shown consistently.



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MME. MIURA
(Continued from page 57)

there he heard grand opera—and I hear that he is inspiring my people.

Will Return to Japan

"I hope so, for this summer I shall return to Japan—the first time I have been back since I left six years ago. Oh, yes, I expect to return to the United States. I have been treated so well in this great country that I would be happy not to go back at all. But I shall not stay long—just a visit. I shall take an accompanist so that I may give a few concerts.

"With these concerts I shall attempt to interest several wealthy people and the government in an opera company. I need \$150,000 to take eighty artists over there for two months."

"Do you think the people will like it?" she was asked.

"O yes, indeed! My people think that anyone who has sung before a king or a queen or a president is the best thing."

And that sentence expressed more of this little cosmopolitan artist than a dozen apt, superlative adjectives.

K. MATSUKATA RETURNS AFTER AROUND THE WORLD TOUR.

Returning to Japan on the Shinyo Maru, after an extended tour around the world, during which he spent several months in Europe investigating economic and industrial conditions, was K. Matsukata, President of the Kawasaki Dock Yards of Kobe and of the International Steamship Company of the same city. The Kawasaki Dock is the largest ship building plant in Japan and reached an unheard-of prosperity during the shipbuilding days of the war. Matsukata, in addition to his success as a business man is also well known in Japan for his philanthropies and the latest expres-

sion of this desire to benefit his fellow-countrymen is shown in the announcement that he would shortly present to the city of Tokyo one of the most complete collections of paintings of modern European and American artists.

Realizing that the collection of old masters had reached a point that is practically prohibitive and also their limitations from an educational standpoint, he decided to collect only representative works from the leading artists of the modern day,—that

is, of the last twenty-five years. To this end, he secured the services of the best authorities in both Europe and America, gave them instructions to purchase the best examples that could be found, giving each artist as nearly equal representation as possible. Starting in a small way, the idea soon took an international scope, with the result that when the present collection is complete, it will represent an outlay of between a million and a million and a half dollars.

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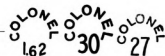
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Above is a view of the palatial steamer *Taiyo Maru*, latest addition to the fleet of Toyo Kisen Kaisha and in service on the North American line between San Francisco and Hongkong, by way of Honolulu, Japan ports, Shanghai, Manila and Formosa. This is the largest steamer in the trans-Pacific trade, touching San Francisco, and in equipment, arrangement, and facilities for the comfort and pleasure of passengers is unsurpassed anywhere.

Across the Pacific Along the Pathway of the Sun

On the Fast, Safe, Comfortable and
Luxurious Steamers of the
Toyo Kisen Kaisha

Toyo Kisen Kaisha is the largest steamship company operating between San Francisco, Portland, Japan and the Orient. It maintains fast and frequent service across the Pacific, following the "Pathway of the Sun" along the semi-tropic route. This is one of the most delightful ocean voyages in the world, as it carries the passenger through smooth semi-tropic water and the balmy days and nights which permit of life in the open air on the broad decks nearly every hour of the voyage—a fact to be considered by travelers in selecting the route for their Trans-Pacific voyage.

The steamers of this line are of the most advanced types, having been built especially for this service with every device for the safety, comfort and pleasure of passengers. The present fleet of the North American line consists of the following:

S. S. "TAIYO MARU"—Newest addition to the North American fleet, is engine with twin screw reciprocal engines, 21 knots speed, displacement 22,000 tons, gross 14,508 tons. Carries 415 first cabin passengers.

S. S. "SHINYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,039 tons.

S. S. "TENYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,308 tons.

S. S. "SIBERIA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,795 tons.

S. S. "KOREA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,810 tons.

S. S. "PERSIA MARU"—Single screw, 15 knots speed, displacement, 9,000 tons, gross 4,681 tons.

S. S. TAIYO MARU

This steamer was formerly the German liner "Cap Finisterre," built for service between Hamburg and Buenos Aires. It was allocated to Japan, by the Reparations Commission in Paris and by that government allotted to the Toyo Kisen Kaisha for operation under the new name of Taiyo Maru. It has accommodations for the largest number of passengers of all classes of any steamer, in the San Francisco-Orient trade. Being designed especially for service in the tropics, Taiyo Maru is unusually well equipped for the pleasure of passengers, with wide, cool and comfortable decks, numerous large public rooms, elevator and other features including a tiled open air Roman plunge, on the top deck.

S. S. Tenyo Maru—Shinyo Maru

The Tenyo and Shinyo Maru are sister ships of 22,000 tons displacement. They are driven by triple screw turbine engines which account for an utter absence of vibration and can attain a speed of twenty-one knots per hour. These ships are as finely equipped in every detail as the best first-class hotels on shore, and leave nothing to be desired in service or table. Eight turns around the promenade deck measures a mile, giving ample opportunity for exercise and promenade. The table is unsurpassed.

S. S. Korea Maru—Siberia Maru

The Korea Maru and Siberia Maru are somewhat smaller than the above mentioned, being of 20,000 tons displacement and

(Continued on page 62)



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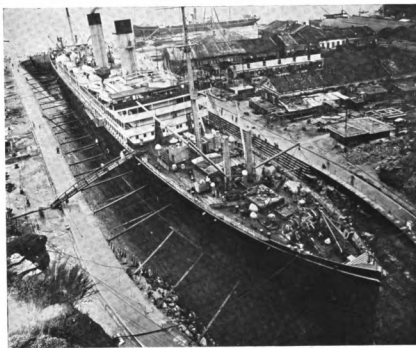
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Toyo Kisen Kaisha S. S. Shinyo Maru in the Hongkong and Whampoa Dry Dock at Hongkong.

Please Address Enquiries to the Chief Manager, R. M. DYER, B. Sc., M. I. N. A. Kowloon Docks, Hongkong. Head Office, Kowloon. Town Office, Queen's Bldg.

The Taikoo Dockyard and Engineering Company OF HONGKONG, Limited

Works and General Offices: QUARRY BAY, HONGKONG

General Managers: JOHN SWIRE & SONS, Ltd., 8 Billiter Square, London Agents in Hongkong, China and Japan:

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SLIPWAYS CAPABLE OF TAKING STEAMERS UP TO:

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The Building Yard Is Laid Out With Furnaces and Plant Fitted for Building Vessels up to 20,000 Tons

ACROSS THE PACIFIC

(Continued from page 61)

are driven by twin screw engines. They were built especially for the Trans-Pacific trade, with unusually broad decks and perfect ventilation and are exceptionally comfortable.

S. S. Persia Maru is of 9,000 tons displacement and is popular.

Its passenger accommodations are amidships, all rooms being afforded plenty of light and ventilation. All rooms are comfortable.

San Francisco-Portland-Japan Service

Another passenger and freight service is

maintained between Japan and Portland, Oregon, via San Francisco eastbound, and from Portland to the Orient direct westbound with sailings practically every month.

In addition to these liners a number of freighters are also operated on the North American line, giving a freight service extending from San Francisco to Singapore, by way of Japan, China and Philippine ports.

Another freight service is from Singapore to Havana, Cuba, by way of Japan, China, Honolulu, San Francisco, New Orleans and Havana.

On these lines vessels of the standard 8,800 deadweight ton type are used, which are

designed particularly for this trade. These at present are

CHOYO MARU
REIYO MARU
HAYO MARU

KOYO MARU
MEIYO MARU
KAISHO MARU

TOYO KISEN KAISHA TRANS-PACIFIC SERVICE TO SOUTH AMERICA

In connection with the trans-Pacific service to North America, Toyo Kisen Kaisha also operates a line of steamers from Hongkong to Valparaiso (South America), via Moji, Kobe, Yokohama, Honolulu, San Francisco, Portland, Ore., San Pedro (Los Angeles), Salina Cruz, Balboa (Ancon), Callao, Arica and Iquique. This is one of

SAILING SCHEDULE—TOYO KISEN

(ORIENTAL S. S. CO.)

WESTWARD TO THE ORIENT

STEAMERS	Arrive Leave	San Francisco	Honolulu	Yokohama	Kobe	Nagasaki	Dairen	Shanghai	Manila	Hongkong
		(1922)	(1922)			(1922)				
Tenyo Maru	Arrive Leave	Jan. 3 p.m.	Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	Jan. 26 p.m. 7 p.m.	.....	Jan. 29 a.m. 29 p.m.	.....	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 p.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.
Taiyo Maru	Arrive Leave	Feb. 21 p.m.	Feb. 27 a.m. 27 p.m.	Mar. 10 a.m. 13 a.m.	Mar. 14 a.m. 15 p.m.	Mar. 16 p.m. 17 p.m.	.....	Mar. 19 a.m. 19 p.m.	.....	Mar. 22 a.m.
Siberia Maru	Arrive Leave	Mar. 10 p.m.	Mar. 16 a.m. 16 p.m.	Mar. 27 a.m. 30 a.m.	Mar. 31 a.m. Apr. 1 p.m.	.....	Apr. 4 a.m. 5 p.m.	Apr. 7 a.m. 7 p.m.	.....	Apr. 10 a.m.
Tenyo Maru	Arrive Leave	Mar. 18 p.m.	Mar. 24 a.m. 24 p.m.	Apr. 4 a.m. 7 a.m.	Apr. 8 a.m. 9 p.m.	Apr. 10 p.m. 11 p.m.	.....	Apr. 13 a.m. 13 p.m.	Apr. 17 a.m. 18 p.m.	Apr. 20 a.m.
Korea Maru	Arrive Leave	Apr. 1 p.m.	Apr. 7 a.m. 7 p.m.	Apr. 18 a.m. 21 a.m.	Apr. 22 a.m. 23 p.m.	Apr. 24 p.m. 25 p.m.	.....	Apr. 27 a.m. 27 p.m.	.....	Apr. 30 a.m.
Shinyo Maru	Arrive Leave	Apr. 13 p.m.	Apr. 19 a.m. 19 p.m.	Apr. 30 a.m. May 3 a.m.	May 4 a.m. 5 p.m.	May 6 p.m. 7 p.m.	.....	May 9 a.m. 9 p.m.	May 13 a.m. 14 p.m.	May 16 a.m.
Persia Maru	Arrive Leave	May 5 p.m.	May 12 a.m. 12 p.m.	May 25 a.m. 27 a.m.	May 28 p.m. 29 p.m.	.....	June 1 p.m. 2 a.m.	.....	.....	June 6 a.m.
Taiyo Maru	Arrive Leave	May 11 p.m.	Mar. 17 a.m. 17 p.m.	May 28 a.m. 31 a.m.	June 1 a.m. 2 p.m.	June 3 p.m. 4 p.m.	.....	June 6 a.m. 6 p.m.	June 10 a.m. 11 p.m.	June 13 a.m.
Siberia Maru	Arrive Leave	May 28 p.m.	June 3 a.m. 3 p.m.	June 14 a.m. 17 a.m.	June 18 a.m. 19 p.m.	.....	June 22 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 28 a.m.
Tenyo Maru	Arrive Leave	June 7 p.m.	June 13 a.m. 13 p.m.	June 24 a.m. 27 a.m.	June 28 a.m. 29 p.m.	June 30 p.m. July 1 p.m.	.....	July 3 a.m. 3 p.m.	July 7 a.m. 8 p.m.	July 10 a.m.
Korea Maru	Arrive Leave	June 20 p.m.	June 26 a.m. 26 p.m.	July 7 a.m. 10 a.m.	July 11 a.m. 12 p.m.	July 13 p.m. 14 p.m.	.....	July 16 a.m. 16 p.m.	July 20 a.m. 21 p.m.	July 23 a.m.
Shinyo Maru	Arrive Leave	July 5 p.m.	July 11 a.m. 11 p.m.	July 22 a.m. 25 a.m.	July 26 a.m. 27 p.m.	July 28 p.m. 29 p.m.	.....	July 31 a.m. 31 p.m.	Aug. 4 a.m. 5 p.m.	Aug. 7 a.m.
Persia Maru	Arrive Leave	July 21 p.m.	July 28 a.m. 28 p.m.	Aug. 10 a.m. 13 a.m.	Aug. 14 p.m. 15 p.m.	.....	Aug. 18 p.m. 19 a.m.	.....	.....	Aug. 23 a.m.
Taiyo Maru	Arrive Leave	July 29 p.m.	Aug. 4 a.m. 4 p.m.	Aug. 15 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 p.m. 22 p.m.	.....	Aug. 24 a.m. 24 p.m.	Aug. 28 a.m. 29 p.m.	Aug. 31 a.m.
Siberia Maru	Arrive Leave	Aug. 15 p.m.	Aug. 21 a.m. 21 p.m.	Sept. 1 a.m. 4 a.m.	Sept. 5 a.m. 6 p.m.	.....	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m. 12 p.m.	.....	Sept. 15 a.m.
Tenyo Maru	Arrive Leave	Aug. 26 p.m.	Sept. 1 a.m. 1 p.m.	Sept. 12 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 p.m. 19 p.m.	.....	.....	Sept. 23 p.m. 24 p.m.	Sept. 26 a.m.
Korea Maru	Arrive Leave	Sept. 6 p.m.	Sept. 12 a.m. 12 p.m.	Sept. 23 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	Sept. 29 p.m. 30 p.m.	.....	Oct. 2 a.m. 2 p.m.	Oct. 6 a.m. 7 p.m.	Oct. 9 a.m.
Shinyo Maru	Arrive Leave	Sept. 21 p.m.	Sept. 27 a.m. 29 p.m.	Oct. 8 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	Oct. 14 p.m. 15 p.m.	.....	Oct. 17 a.m. 17 p.m.	Oct. 21 a.m. 22 p.m.	Oct. 24 a.m.
Persia Maru	Arrive Leave	Oct. 6 p.m.	Oct. 13 a.m. 13 p.m.	Oct. 26 a.m. 29 a.m.	Oct. 30 p.m. 31 p.m.	.....	Nov. 3 p.m. 4 a.m.	.....	.....	Nov. 8 a.m.
Taiyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Siberia Maru	Arrive Leave	Oct. 31 p.m.	Nov. 6 a.m. 6 p.m.	Nov. 17 a.m. 20 a.m.	Nov. 21 a.m. 22 p.m.	.....	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m. 28 p.m.	.....	Dec. 1 a.m.
Tenyo Maru	Arrive Leave	Nov. 10 p.m.	Nov. 16 a.m. 16 p.m.	Nov. 27 a.m. 30 a.m.	Dec. 1 a.m. 2 p.m.	Dec. 3 p.m. 4 p.m.	.....	Dec. 6 a.m. 6 p.m.	.....	Dec. 9 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOXYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

KAISHA-NORTH AMERICAN LINE

(Subject to Change Without Notice)

FOR THE YEAR 1922

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru
Survey Docking 13	Apr. 4 p.m.	Apr. 6 a.m. 6 p.m.	Apr. 8 a.m. 8 p.m.	.....	Apr. 10 a.m. 11 a.m.	Apr. 12 a.m. 13 p.m.	.....	Apr. 14 p.m. 16 p.m.	Apr. 25 p.m. 26 a.m.	May 2 p.m.	Taiyo Maru
Survey Docking 11	Apr. 21 p.m.	.....	Apr. 24 a.m. 24 p.m.	Apr. 27 p.m.	.....	Apr. 30 a.m. 1 p.m.	.....	May 2 p.m. 4 p.m.	May 13 p.m. 14 a.m.	May 20 p.m.	Siberia Maru
Survey 11	May 1 p.m.	May 3 a.m. 3 p.m.	May 5 a.m. 5 p.m.	.....	May 7 a.m. 8 a.m.	May 9 a.m. 10 p.m.	.....	May 11 p.m. 13 p.m.	May 22 p.m. 23 a.m.	May 29 p.m.	Tenyo Maru
Survey Docking 13	May 13 p.m.	May 15 a.m. 15 p.m.	May 17 a.m. 17 p.m.	.....	May 19 a.m. 20 a.m.	May 21 a.m. 22 p.m.	.....	May 23 p.m. 25 p.m.	June 3 a.m. 4 a.m.	June 10 p.m.	Korea Maru
Survey Docking 13	May 29 p.m.	May 31 a.m. 31 p.m.	June 2 a.m. 2 p.m.	.....	June 4 a.m. 5 a.m.	June 6 a.m. 7 p.m.	.....	June 8 p.m. 10 p.m.	June 14 p.m. 15 p.m.	June 26 p.m.	Shinyo Maru
Docking 7	June 13 p.m.	.....	.....	June 17 p.m. 18 a.m.	.....	June 21 a.m. 22 a.m.	.....	June 23 p.m. 25 p.m.	July 6 p.m. 7 a.m.	July 14 p.m.	Persia Maru
8	June 21 p.m.	June 23 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 27 a.m. 28 a.m.	June 29 a.m. 30 p.m.	July 1 a.m. 1 p.m.	July 2 a.m. 4 p.m.	July 13 p.m. 14 a.m.	July 20 p.m.	Taiyo Maru
9	July 7 p.m.	.....	July 10 a.m. 10 p.m.	July 12 a.m. 13 p.m.	.....	July 16 a.m. 17 p.m.	July 18 a.m. 18 p.m.	July 19 a.m. 21 p.m.	July 30 p.m. 31 a.m.	Aug. 6 p.m.	Siberia Maru
Docking 9	July 19 p.m.	July 21 a.m. 21 p.m.	July 23 a.m. 23 p.m.	.....	July 25 a.m. 26 a.m.	July 27 a.m. 28 p.m.	July 29 a.m. 29 p.m.	July 30 a.m. 1 p.m.	Aug. 10 p.m. 11 a.m.	Aug. 17 p.m.	Tenyo Maru
7	July 30 p.m.	Aug. 1 a.m. 1 p.m.	Aug. 3 a.m. 3 p.m.	.....	Aug. 5 a.m. 6 a.m.	Aug. 7 a.m. 8 a.m.	Aug. 9 a.m. 9 p.m.	Aug. 10 a.m. 12 p.m.	Aug. 21 p.m. 22 a.m.	Aug. 28 p.m.	Korea Maru
7	Aug. 14 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 18 a.m. 18 p.m.	.....	Aug. 20 a.m. 21 a.m.	Aug. 22 a.m. 23 p.m.	Aug. 24 a.m. 24 p.m.	Aug. 25 a.m. 26 p.m.	Sept. 5 p.m. 6 a.m.	Sept. 12 p.m.	Shinyo Maru
6	Aug. 29 p.m.	.....	.....	Sept. 2 p.m.	.....	Sept. 6 a.m. 7 a.m.	.....	Sept. 8 p.m. 10 p.m.	Sept. 21 p.m. 22 a.m.	Sept. 29 p.m.	Persia Maru
Docking 9	Sept. 9 p.m.	Sept. 11 a.m. 11 p.m.	Sept. 13 a.m. 13 p.m.	.....	Sept. 15 a.m. 16 a.m.	Sept. 17 a.m. 18 p.m.	Sept. 19 a.m. 19 p.m.	Sept. 20 p.m. 22 p.m.	Oct. 1 p.m. 2 a.m.	Oct. 8 p.m.	Taiyo Maru
Docking 8	Sept. 23 p.m.	.....	Sept. 26 a.m. 26 p.m.	Sept. 28 a.m. 29 p.m.	.....	Oct. 2 a.m. 3 p.m.	.....	Oct. 4 p.m. 6 p.m.	Oct. 15 p.m. 16 a.m.	Oct. 22 p.m.	Siberia Maru
8	Oct. 4 p.m.	Oct. 6 a.m. 6 p.m.	Oct. 8 a.m. 8 p.m.	.....	Oct. 10 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	.....	Oct. 14 p.m. 16 p.m.	Oct. 25 p.m. 26 a.m.	Nov. 1 p.m.	Tenyo Maru
Docking 9	Oct. 18 p.m.	Oct. 20 a.m. 20 p.m.	Oct. 22 a.m. 22 p.m.	.....	Oct. 24 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 28 p.m. 30 p.m.	Nov. 8 p.m. 9 a.m.	Nov. 15 p.m.	Korea Maru
Docking 9	Nov. 2 p.m.	.....	Nov. 5 a.m. 5 p.m.	.....	Nov. 7 a.m. 8 a.m.	Nov. 9 a.m. 10 p.m.	.....	Nov. 11 p.m. 13 p.m.	Nov. 22 p.m. 23 a.m.	Nov. 29 p.m.	Shinyo Maru
Docking 7	Nov. 15 p.m.	.....	.....	Nov. 19 p.m. 20 a.m.	.....	Nov. 23 a.m. 24 a.m.	.....	Nov. 25 p.m. 27 p.m.	Dec. 8 p.m. 9 a.m.	Dec. 16 p.m.	Persia Maru
7	Nov. 26 p.m.	Nov. 28 a.m. 28 p.m.	Nov. 30 a.m. 30 p.m.	.....	Dec. 2 a.m. 3 a.m.	Dec. 4 a.m. 5 p.m.	.....	Dec. 6 p.m. 8 p.m.	Dec. 17 p.m. 18 a.m.	Dec. 24 p.m.	Taiyo Maru
7	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	Dec. 13 a.m. 14 p.m.	.....	Dec. 17 a.m. 18 p.m.	.....	Dec. 19 p.m. 21 p.m.	Dec. 30 p.m. 31 a.m.	Jan. 6 p.m.	Siberia Maru
9	Dec. 18 p.m.	Dec. 20 a.m. 20 p.m.	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Tenyo Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 36 hours; Nagasaki 12 to 30 hours; Shanghai 12 hours; Manila 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.

Tales of the Sea Tales of See and Tales of the CCC

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those who ought to be.

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J. H. BIRCH, Jr., Editor

The Log of the
Circumnavigators Club
Burlington, New Jersey, U. S. A.

JAPAN SOCIETY NEWS

(Continued from page 45)

prising some very fine screens and large Buddha and various other 17th century objects of Japanese art, together with a representative collection of carved sword guards (tsuba), which will greatly increase the importance and interest of the event.

A notable reception committee headed by the officers of the Society and the Museum, with other distinguished persons of San Francisco, will be in charge and the program planned for this opening promises to be one of the most beautiful occasions so far arranged by the Japan Society. Visitors in San Francisco interested in Japanese art may secure tickets of invitation from members of the Society or from the office of JAPAN.

The Orient Comes Unto the West; Japanese Business in London

By F. A. MCKENZIE in the *Daily Mail*.

Many years ago the West invaded the East. Hence the big white settlement, from Shanghai and Hongkong to Harbin.

Today the East is invading the West. One direct result of Japan's advance in wealth and position, because of the Great War, has been to bring a large number of Nipponese

here. We have a big resident colony, with its own clubs, restaurants and press. It even issues its own directory, with close on 50 pages of closely set type of names and addresses of Japanese living among us.

The old time Orientals who came here were mostly laborers, keepers of small restaurants, and laundrymen.

The Orientals living among us today are in the main representatives of great business houses, military and naval observers, and students.

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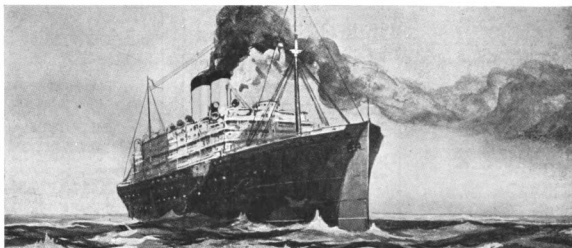
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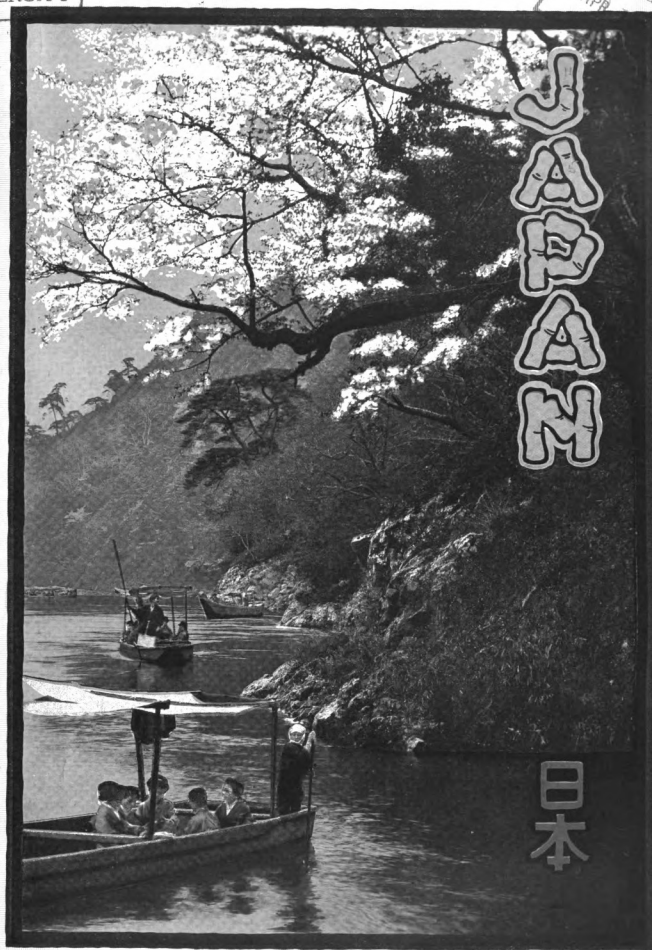
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This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. lines, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedules and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureaus, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

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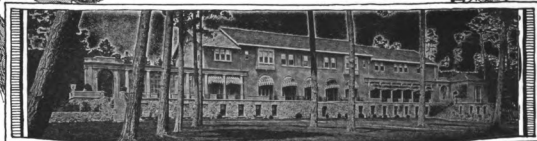
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Below: The Lodge at Pebble Beach facing the Sea





April showers in Japan bring forth the beautiful cherry flowers.



Springtime is blossom time in Japan as elsewhere about the world, when the cherry trees, with their cloud of bloom, lure the lovers of beauty to parks and gardens.



HANA-MI

The unique festival of cherry viewing that is one of the national institutions of Japan. How the pleasing springtime custom, established in the dim past, is observed by the people of all classes. Love of beauty inculcated from childhood by participation in seasonal floral events

By JANE KYNERSLEY



IF we sail on the Tenyo Maru leaving San Francisco on the 26th of March, or the Korea Maru on the 1st of April, we will be in time for the cherry blossom festivals at Tokyo and Kyoto. The Tenyo brings us into Japan on the 12th of April and the Korea a few days later, on the 18th. If we wait for it, we may miss some of the interesting displays in Kyoto, but if the season happens to be a little late—and it looks a bit like it in view of the reports of unusual weather that has been experienced thus far this year—we will have ample time to see some of them at Tokyo and Yokohama. Taking the Tenyo will give us the very best of all at Kyoto, when the mountain side at Arashiyama is a mass of bloom, and the lovely slopes of the Yoshino hills, when the pink and white petals fall like clouds of softest snow."

The Colonel folded up the sailing schedule that he had been studying and looked first at his wife and then at me, as if to have our opinion on the subject. Knowing the Colonel, and being wise in our day and generation, we put on our most expectant and intelligent look and said nothing, awaiting his decision, which we knew had already been made in his own mind.

"I think on the whole, that we had better wait for the

Korea Maru. That is, if we can get the reservations we want, and I will call at the steamship office in the morning and see what they have for us."

All my life I had heard of Japan as the "Land of the Cherry Blossoms." Always I had thought of them in the terms of our beloved California. I pictured in my mind's eye, standing on some lofty hilltop, like those that hedge in the lovely Santa Clara Valley and looking out over a sea of pink bloom—such as we have in the spring in our own great State. A cherry orchard, in my mind, meant groves of big, well pruned, close-growing trees whose cloud of blossoms was a prelude to the burden of luscious red fruit that came in great clusters a little later on.

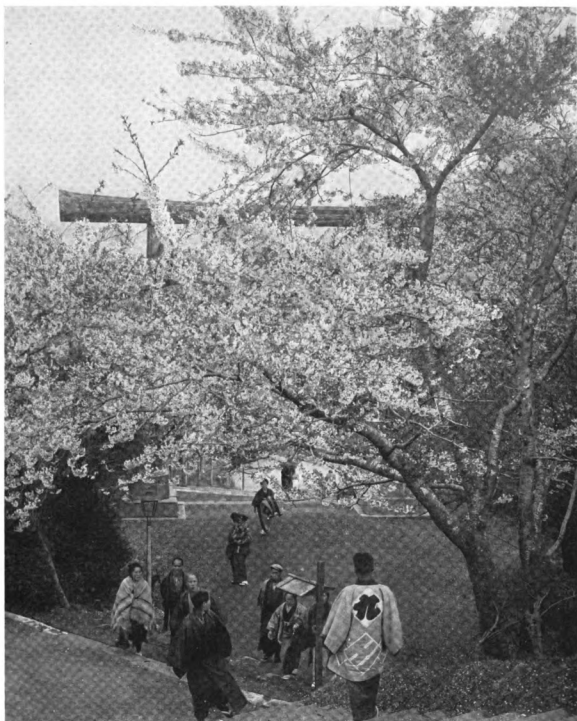
In Japan, cherry blossoms are quite different. Things are not done there in the California way. For over there but one thing is expected of the cherry tree. It is not asked to bear lovely blossoms and a load of fruit, too. On the contrary, it has but a single mission in life and that is to be beautiful. That is its splendid destiny and when it fulfills it, in the soft days of the spring, the people, high and low, rich and poor, are filled with great joy and pour forth in merry multitudes to stand and gaze, to admire and write poetry about the blooms and return to their homes happy and satisfied. The trees of Japan are not set out in great acreage, like in lands where fruit is the first consideration. They are planted in rows and clumps and groups in such spots as are suited to them, where they will add to the beauty of the landscape—along the river banks,



No home too poor not to have its cherry tree and none too prosaic not to admire the blooms.

floating smoothly over gentle slopes above the streams; in the parks—sometimes in great double rows—in the stately villas,—before the doors of every humble home—in ones or twos—and in Tokyo, around the ancient walls that surround the grey moats of the Imperial Palace—and in some parts of the country—in a riot of color, over whole mountain sides—particularly at Yoshino near Kyoto, which is said to be the home of the wild cherry in Nippon.

No other flower in all the world is so beloved, so exalted, so worshipped as *sakura-no-hana*, the



In parks and temple grounds the people gather during the cherry blossoms season.

cherry blossom of Japan. For at least two thousand years it has been the crest of a cult, which has expressed its veneration by this annual festival. It is the emblem of chivalry and knightly honor, the symbol of purity, and by these tokens has come to be the national flower of the Empire.

Unlike the chrysanthemum, which is so highly regarded in Japan that it is also synonymous with that land, and many other flowers which while originating in other climes have been brought to the fullest expression of beauty at the hands of the gifted wizards of plant life in Japan, the



The hundred and fifty year old cherry tree in Maruyama Park, Kyoto, most celebrated in Japan.

cherry is Japan's own flower, indigenous to the soil of the Yamato hillsides and the provinces that lie about Nara and Kyoto. It is, during its brief season, more omnipresent than the *Kiku*, or chrysanthemum, because it is an out-of-doors flower and not a hot-house, hand-reared creation that attains fullest fruition in the production of a single bloom, however lovely. The trees that bear the cherry blossoms are larger than those of other lands and attain great age and remarkable spread of branches and bring forth their blooms in a perfect cloud of color that has been



Under the clouds of cherry blossoms, beside the placid river at Arashiyama, near Kyoto.

the inspiration of millions of sonnets from the poetic inhabitants of these islands.

This is one of the things that is purely and strictly Japanese. It did not come from China, as did so many of the arts and crafts and religions, for the cherry blossom of China is today, and always has been, a small insignificant white flower, that is unhonored and unsung, but in Japan it was in royal favor and high popular esteem long before the Buddhist and Shinto religions came sweeping from the mainland, with lotus symbols and peony decorations.

As early as the fifth century, the Imperial court at Nara made boating excursions along the cherry-bordered lake and the Emperor used to hold court at the "Palace of the Young Cherry Trees" during the time of their blossoming. It was in these glad poetic days that the Imperial garden parties were begun, at which occasions princes, priests, knights, nobles, poets and scholars fared forth among the colorful trees and waxed poetic in brief and sentimental odes, which they wrote on strips of paper and tied to the branches of the blooming trees. Since that time, fifteen hundred years have come and gone and the Imperial garden parties still continue to be one of the national events.

In history and legend, the cherry blossom is inseparably associated with the Empire. It is, in fact, older than the Empire itself, as one of the first knights of the Order of the Cherry Blossom was Yamato Take, a hero of the early days, who conquered the aborigines, accomplished prodigies of valor, was the first exponent and exemplar of *Bushido*, the creed of knightly chivalry and later came to be regarded as the personification of "*Yamato Damashi*," the spirit and soul of Japan.

The flower made an instant appeal to the warrior and was adopted by him as an emblem because, when blown by the rough wind, it does not cling to the branch but drops off in the full beauty and vigor of its life,—unbroken and unmarred by the blasts. Thus claimed the samurai, should the warrior die—without a single stain upon his honor—courageously facing the enemy, without cowardice or regret. Both the cherry and the warrior who dies thus are *Akaki Kokoro*—pure in heart.

During the romantic and picturesque career of the Emperor Go Daigo, who was in hiding for three years and spent the time in the Yoshino mountains, where the cherry was said to have originated, it became more and more associated as the symbol of martial valor, truth, honor and fidelity among friends. Go Daigo was a gay fellow and beloved by all for his gallantry and daring. In the time he lived in these hills, his adventures and escapades were on every tongue and are as much a part of the lore of the neighborhood as the cherry trees themselves.

One of these tales, held in special veneration, is connected with the story of *Bingo-no-Saburo*, one of Go Daigo's faithful retainers and relates to a particular type of cherry tree.

He it was who in a way first brought the cherry tree into prominence, through his attempt to rescue his fugitive master. *Kojima Takahori*, as he was also called, wishing to advise his lord, then in the hands of his enemies, that his friends were striving to rescue and aid him, and being unable to communicate with him, cut away the bark of one of the large cherry trees, and on the bare trunk wrote the following poem, in Chinese characters:

"*Oh Heaven! do not destroy Kosen, for Hanrei still lives.*" This referred to the ancient Chinese ruler *Kosen*, who, like Go Daigo, had been driven into exile, but who was rescued by his faithful retainer *Hanrei*. The guards, who came upon the bleeding tree thus inscribed, were ignorant men and unable to decipher the meaning of the lines. So they called their prisoner to help them. Go Daigo translated them and immediately understood the message thus conveyed that his faithful and loyal servants were still trying to aid him.

This incident has been made the subject of thousands of poems and stanzas, and trees of this kind are eagerly sought for, as every one who has any cherry trees in his gardens at all wants at least one of the *Bingo-no-Sakura* variety for sentiment's sake. It is an unusual type, having small white flowers, accompanied by full-blown leaves and small red leaf buds.

More poems have been brushed upon the *tangaku* or

strips of soft paper, in honor of the *sakura*, than have been bestowed on any other object in Japan except perhaps Mt. Fuji and the moon, both of which are highly favored among the poetically-minded. The fashion started centuries ago, still has a great vogue and during the blossom season thousands of these little strips are to be seen attached to the branches of the trees. All the emperors, the hundred poets, lords and other immortals, have sung its praises from time immemorial. In the trenches and dugouts of the plains of Manchuria and Siberia, in the camps along the battle line, the soldiers made festival trees out of bits of pink papers or hailed the blossoming crabapple tree as the nearest substitute for their home blossoms. In temples and palaces, on screens and walls, on fans and kimonos, in metal and pottery, painters, artists, decorators, designers and artisans of every degree and kind have employed the buds and the blossoms more than those of any other flowering thing. There are forty-three cherry blossom crests found in the books of Japanese heraldry, and a cherry blossom superimposed on a chrysanthemum is the insignia of one of the princely houses.

School children of some classes wear a small metal cherry blossom insignia in their caps, and in the month of April, nearly everything one eats—sweets, cakes and other things, are in the shape of the five-petaled flower, or at least decorated in some way with it.

April is regarded as the cherry blossom month and everywhere in Japan this is the gala season of the year. Everything leads up to it, waits for, and dates from the "time of the cherry blossoms" far more than the "season of the chrysanthemums." Special dances are introduced, as for example the famous "*Miyako-Odori*," which has been performed each year continuously for nearly three-quarters of a century in Kyoto, special plays associated with the blossoms are produced, special excursions and picnics are planned, for every one must have some time off from business or household cares in order to go blossom viewing. Railroads and highways are jammed, for even the poorest laborer will gladly trudge long distances to some famous place to see the historic trees, if they have not the fare to pay on the special cherry blossom excursion trains.

The whole landscape seems abloom with delicate petals, but there are special localities where the growths are particularly pleasing, either because of the special quality, size and coloring of the blossoms or on account of the location or surroundings. Of these the best known are Yoshino, a village in the Yoshino mountains, some thirty miles from Osaka, which is said to be the place of origin of the cherry trees. At any rate, here the whole mountain sides are colored with a mantle of bloom during the brief season when the blossoms are at their best. Yoshino was the seat of the Imperial court called *Nan-Cho* for some fifty-seven years during the time of exile of Go Daigo and his two successors, and it was in this brilliant period that the cherry blossoms received Imperial recognition.

The place is dead now, except for the fortnight when the flowers are in bloom, when it wakes up to welcome the visitors from far and near and when the whole population turns out to view them, the glory of the hillsides along the deep ravine. There are three distinct places where the views are most appealing and these are known now, as they have been for centuries, as "the hillside of a thousand cherry trees," then "the thousand cherry trees in the middle," and farther on "the thousand cherry trees in the rear." Many of the trees are very old and their gnarled and knotted trunks support masses of pale blossoms which have been compared by the poetic to everything from bleaching linen to the tumbling waterfalls.

The cult which was inaugurated by the court at the time

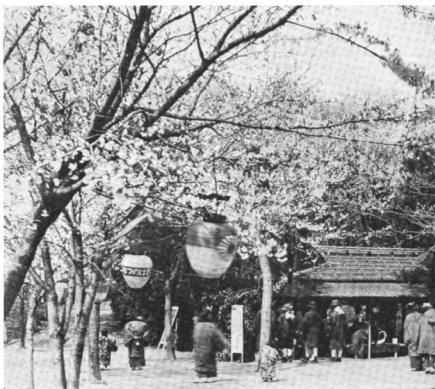
was carried on to Nara, when the royal residence was established there and later on to Kyoto, in the eighth century, and the trees transplanted from the hills of Yamato under Imperial order, flushed the gardens with each succeeding spring.

It was never considered unmanly to admire and do homage to the loveliness of the delicate blooms and every warrior considered it a considerable accomplishment to be able to compose a stanza in honor of the vernal event. *Hideyoshi*, the great general, who was given the title of *Taikoo*, though a man of blood and iron, of fierce determination and cold ambition, was a worshipper of the cherry blossoms. He brought the custom into its greatest vogue by giving garden parties in honor of the blossoming at his golden palace on the slopes of Momoyama near Kyoto, which were attended by ten thousand guests. The Yoshino hillside, with the high-sounding name, had its greatest days in history during his reign, when he assembled another party of ten thousand of his princes, lords, knights, daimyos, and their retainers in gala array

and gardens. Prince Ito is said to have been as pleased over the fine avenue and the rare specimens of these trees scattered among the evergreens at his villa at Oiso as in the realization of any of his greatest dreams of political success. Admiral Togo and General Nogi, heroes of the Russian War, and revered among the great of the Empire, both planted cherry trees as they journeyed here and there about the country and the verses written on such occasions by them are highly prized.

After Yoshino, Nara, with its lovely Kasuga Park and the cherry trees about the shrine are worthy of a visit and then comes Kyoto, where every one of its thousand temples has more or less trees growing in its compound.

Kyoto has for centuries held its own festival of the cherry blossoms, when the Maruyama hills that guard the city on the east are covered with the pinkness. Cherry trees are everywhere—of all sizes and of every shade of color—clouds of pink, masses of rose and brilliant red, in sharp contrast with the pines. Maruyama Park, at the head of the great thoroughfare called *Gion*, is the center for the



Under the cherry trees in Kyoto's pleasant parks the people gather in gay family parties.

along the mile-long hill to do honor to knighthood's flower. Here they admired the fragile flowers, sipped their cups of salted cherry blossom tea, and dashed off a poem in honor of the day and the flower. So a custom was established and today this hillside at Yoshino is the greatest graveyard of poetry of any place in the world, for nearly every Japanese who visits the place is inspired to write his thoughts in poetic form and leave the paper fluttering among the blossoms.

In the years that followed, the Tokugawa shoguns, continued the practice of planting trees and of encouraging the public appreciation of the flower and when the capital was removed to Yedo (Tokyo) they planted lavishly in the parks and public places and it is here that they are to be seen in great profusion to this day. Great men of all periods in Japan have taken pride in their cherry groves

spectacle, as there are many varieties scattered about the spacious grounds. Here, too, is the *Gion-Yo-sakura*, "the night blooming cherry tree of the Gion," the oldest and most celebrated tree in all Japan, if not in the world. It stands on a knoll; a noble old tree, with huge, thick trunk and enormous twisted branches, stretching half a hundred feet on either side. So great their weight that after supporting themselves for a century and a half, they now must be supported by many posts and props. It is the weeping variety and blooms to the very top and when the blossoms descend in a shower of color from every pendent twig, it is a sight worth traveling many miles to see. This tree is an institution in Kyoto and its condition is heralded in the public prints with as much prominence as the weather itself. Details of when the first buds are seen and when it comes to full glory are eagerly read and

shops, stores and factories close on certain days during the time it is in bloom that all employees may go and enjoy the wondrous sight. Thus the whole neighborhood resounds with laughter and song and gayety, both day and night, when the jolly picnickers are about, for in order that the beauty of the spectacle may not be missed for even a minute, electric lights and iron baskets containing pine cones and wood billets, set on the top of high poles make the scene more fairy-like and entrancing by night than by day, thus giving the hoary giant its sonorous name of the "night blooming cherry tree."

Another spot beloved by all Kyoto which should be visited by every one who has the good fortune to be in that delightful city during the lovely month of April when the cherries are at their best, is at *Arashiyama*, celebrated as one of the most beautiful places in Japan, and because it is held by the Japanese to contain within its narrow space all the exquisite beauties of nature. Here, at the foot of *Itozu* rapids, the river is known as the *Oigawa*, and is spanned by a long rustic bridge. On the steep mountain-side which rises above the mirror-like stream thousands of cherry and maple trees have been planted among the pines. These were brought from Yoshino by order of an ex-Emperor, who lived for a time at the temple close by, in the 13th century, and in the spring and fall when the trees are in full bloom, their varied colors, contrasting sharply with the dark green of the surrounding pines make a sight that is beyond description. As shown on the cover of this issue, the whole mountain is a mass of color, ranging from the lightest almost white-pink to the deepest red. At the base of the hill are graveled walks and many avenues bordered with rows of trees under which the people assemble during the festival time. Some idea of the attraction of this place can be gained when it is learned that as many as twenty-five thousand people have been seen assembled here in a single day, lured there for their outing by the beauty of the scene. Boats ply back and forth across the placid stream like giant dragon flies and the air resounds with gay laughter and sounds of merriment. The cover page of this issue is from a photograph taken at this time.

A little later with its blossoms than Kyoto, which is slightly farther south, comes Tokyo. Here, due to the fact that it is the Imperial city and that from its first inception as a capital to the present time, due recognition of the chaste blossoms has been given by all rulers, and authorities, you see the cherry trees under most favorable conditions.

The first festival of the season is held at Ueno Park, a vast pleasure ground of the people, surrounding the mortuary temples of the Tokugawa shoguns, where thousands congregate. Here the trees are of great age and size and tower against the background of picture pines like banks of rosy clouds or waterfalls of flame. Beneath the long avenues stream thousands of people of every class and dress, all out for a good time during the festival month. A week later, you find equally great crowds at *Mukojima*, where a roadway along the river bank is lined on either side with huge trees whose masses of blossoms meet overhead, making a mile-long tunnel of bloom, enchanting by day and a fairyland, indeed, by night, when the lights blaze and the million of Tokyo's inhabitants turn out to enjoy themselves. No vehicles are permitted here and the police are busy keeping the fun-makers in motion and preventing congestion and over-crowding. It is a good-natured, fun-loving crowd which enters into the spirit of the carnival, with great zest. Double rows of tea houses and *sake* stands line the way, booths and shops for toys, sweets, souvenirs, and side shows tempt the crowds, while from the water come equally boisterous and happy sounds of groups on house-boats, sampans, and pleasure craft of

every sort. This is the people's carnival, an annual event eagerly anticipated, when everyone turns out. The miles of blossoms are matched by miles of *sake* tubs and under the influence of this mild rice wine, which is a laughter-stirring drink, without any fighting qualities in its brew, the crowds grow gay and happy—a rollicking saturnalia, but one that is always in hand and under control.

Sake is quite an essential to the enjoyment of the cherry blossom festival and flows freely everywhere.

"Without wine how can one enjoy the view of the cherry blossoms?"

said the Emperor Richiu on one of these joyous occasions five centuries ago when a petal fell in his cup as he was raising it to his lips.

"Water for reflection and *sake* for refection," seems to have ever been the adage among the devotees of the cherry blooms, for everywhere avenues of trees are planted as near the water as possible. Thus at Koganei, in Tokyo, there is a magnificent row of trees on either side of the aqueduct which conveys the drinking water of the city from the neighboring reservoirs. There are thousands of these, as it is recorded that the *Shogun Yoshimune* in 1735 brought ten thousand of them from Yoshino mountains, believing that the reflected purity of the blossoms would preserve the purity of the water. A similar effect is observed on the *Edogawa*—a canal in the *Koishikawa* district—where, for a mile or more, the trees planted close to the water's edge on either bank are reflected back in double beauty. To slip among this colorful aisle in one of the numerous pleasure boats, is like a trip into fairyland and is among the most beautiful of all the incidents of the cherry festival.

At Sendai, a night's journey to the north from Tokyo, there are some different varieties of trees to be seen. In one of the parks on the hill above the town, there is a double row of giant trees that tower some twenty or thirty feet from the ground without a branch or twig. They are very old trees, whose trunks are from ten to twenty inches in diameter, and are of the weeping variety. From the short branches that crown them the long swinging twigs hang down in a cascade of blossoms that gives a charming effect to the place. Still farther north, on the island of *Hokkaido*, the northernmost of the larger islands of the Japan group, are still other sorts which include many of the varieties seen on the American market. The experimental farms of the Imperial Government have been as successful in producing eatable cherries as they have in producing the American apples and other hardy fruits and many tons of delicious cherries are raised for the Tokyo and Yokohama tables. These, however, are not considered in the same class as the other cherry trees, which are pampered and petted and developed for their blossoms and the esthetic delight they give rather than for their commercial values.

Of these blossoming trees there are ten different kinds, from which the hundred or more different varieties of blossoms have been propagated. Of these ten, the best known are the *Yama-sakura*, the mountain wild cherry, which is the first to bloom in the spring; the *Yoshino-sakura*, named from the district from which the original species of all the cherries came. Then comes the *higan-sakura* or equinox cherries, which bloom after the others have been scattered by the winds, and after these are seen the many-fold blossoms, species that have been carefully propagated and developed into large and superb blossoms that are the last word in cherry culture.

There are "freak" varieties, too, that have double and single blossoms on the same tree, sometimes on the same branches, as well as freak trees that bloom when all the others have come into full leaf. Maruyama Park in Kyoto

(Continued on page 43)



Marquis Okuma, "The Grand Old Man of Japan," who died on January 10th, 1922, was one of the foremost statesmen of Japan. Born in February, 1838, he was one of the links that bound the Japan of the Tokugawas to the modern nation that came with the Restoration. He served his Government as Minister of Finance, was twice the Minister of Foreign Affairs, twice served as Premier. He founded Waseda University in 1882 and was a voluminous and forceful writer.

COLONIAL JAPAN

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea and Saghalin in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "Down the Danube," etc.

[EDITOR'S NOTE.—This is the third installment of a series of articles by Poultney Bigelow, one of America's best-known travelers and authors on travel subjects, in which he tells of his experiences and observations on an extended tour recently completed in the Orient. Other chapters of this interesting tour will be published in succeeding issues of JAPAN.]

CHAPTER III.

A professorship of travel—Steamship service from Kobe to Formosa—Bath rooms and latrines—French cuisine—Democracy and discipline on the high seas—Sporting spirit and veracity—European dress for Japanese children.



"Our universities have professorships for machinery and shorthand writing; for dentistry, theology and journalism, but is there yet a chair of travel?"

If not, it would be my fond ambition to establish such a course. The cost in money would be trifling—a paltry ten millions of dollars would endow one hundred American universities with a valuable force for peace and commercial good will. Think of it!—Such a ridiculously small sum—less than the cost of a single battleship! Consider for a moment the vast services to America that would accrue from this little investment—the thousands of open minded travelers fitted by previous training to understand what they saw—think of their influence when returning from the Orient!

These were my thoughts aboard the splendid Japanese liner that carried us from San Francisco to Yokohama; and they were provoked by accidentally intruding upon a party of expensively dressed and amiably disposed ladies who were congregated in one corner of the main salon, evidently listening to an address by their professional courier. Some had paper and pencil in order to note his precious words and all gazed ecstatically upon his flabby features whilst they drank in the sonorous platitudes of his resonant clerical organ. Nothing but the so-called *rubberneck car* or tourist char-a-bancs had prepared me for this. I was about to make a precipitate retreat, when the reverend speaker (for he claimed the badge of divinity) pressed me to join his flock.

And then he proceeded to tell us what we were about to see in Japan, and what we should conclude from what we saw. He told the usual fables current in the treaty port hotels—fables that were stale when first I heard them half a century ago. The Japanese, he said, were deplorably immoral—their women were little better than slaves—

virtue of the sexual variety was hardly known—commercial ethics were equally bad—the Japanese could not employ Japanese in their banks because of this; and therefore had to import Chinese tellers and cashiers. Also he warned his flock that Japan was burning with ambition to secretly arm and conquer and revive the horrors of a Yellow peril—all of which was cunningly concealed under hollow professions of peace and humanitarianism.

In short, he accused Japan of all the vices which the German press heaped upon the heads of John Bull and Uncle Sam, prior to the Great War. In my day, no German papers ever said a good word for Denmark, Russia, Austria, or France. We of the U. S. A. can find little good in Canada, Mexico, Great Britain or Japan. You will be heard with languor if you retail deeds of unobtrusive charity done by some unpretending neighbor; but all ears will be wide open to any pleasing fiction such as dallying with a strange woman or accepting tainted money.

We Christians are unhappy when told that the gentle heathen or pagan or heretic or deist can be perfectly happy without our missionaries.

And so I prayed that God would send me ten millions of dollars in order to endow one hundred American universities with Professors in the Art of Arts—the great Art of Travel. Were my scheme adopted, Japan and America would within ten years unite upon the lines laid down in our treaty with Canada. The Pacific Ocean would be declared one of the Great Lakes of Peace; not a war vessel would be permitted to vex her waters; the only armed vessels would be protectors of commerce—destroyers of pirates, and police patrols ready to assist mariners in distress.

We are nearing Formosa—which is about one thousand miles from Yedo Bay. Our ship is of 6,000 tons and admirably equipped—a first-class mail steamer in every respect. The ship is exquisitely clean—in every part of it, and to save paper and pen and patience I might as well here anticipate by recording for the benefit of prospective travelers that wherever they see the Japanese flag over a mail steamer they may confidently look for good seamanship, excellent food and cabins, and of course the courtesy that is universal. My experience covers not a few steamers, but whether in remote Saghalien or on the fashionable main line to Fusan, I could hear of but one opinion from



Poultney Bigelow in his wood lot.

old travelers—all Japanese boats are good; some better than others.

On the trans-Pacific Japanese liners, whether to Seattle or San Francisco, the passenger list is cosmopolitan and polyglot—signs are in both English and Japanese—in fact the transition is but slight from a White Star or Cunard to a Nippon Yusen or Toyo Kisen. But so soon as we leave the main tourist line that runs through Yokohama, Shanghai and Hong Kong, we enter the real Japan of the Japanese. On board our steamer are only subjects of the Mikado; all the signs are in Japanese. The bill of fare, however, is French or Oriental according to each passenger's taste, and I noted that many of my fellow passengers appeared to prefer European dishes.

At Kobe all the men passengers came aboard in European dress—amongst them several officers in uniform. But next morning all these donned native garb, to my confusion—for many to whom I had been presented on the day previous appeared strangely changed—as happens with us at a fancy dress ball. But the change was personally agreeable to those immediately concerned, for it meant a release from our stiff and stuffy trousers, boots, collars and coats to an airy kimono with open throat and sleeves, to say nothing of easy sandals just made for deck sports.

And the world has no better sportsman than the gentleman of Japan. We have welcomed him in the best clubs of America as amateur tennis and baseball competitors, and I have yet to learn that these athletes have ever boasted in their victories or sulked when they failed to win. I have played with many of them and still oftener have I watched game after game—afloat and ashore. Whenever a doubt arose, I noted with pleasure, that each appeared eager that his opponent should have the advantage. Never have I seen a Japanese look unkindly at an umpire—far less

question his decision. Many games have I watched where American college boys and Japanese were hotly tied in a championship match, and where the onlookers were equally divided nationally. Never do I hope to see chivalrous courtesy better exemplified than by the Japanese contestants and their backers. If the American slipped or missed, no howl of delight arose from the Nippon side—on the contrary, a murmur of sympathy. And so I pray for ten thousand missionaries from Japan—merely to teach us how to behave—let them be merely *manner-missionaries*!

Already I have talked German with a general in the army medical corps who goes to direct a hospital; and we have exchanged compliments in French with a consul and his very pretty wife and children, who are on their way to Amoy in Southern China. English, however, is the generally accepted medium of social exchange, and nearly every Japanese gentleman professes to know something of that language, much as our college graduates translate Horace and Cicero.

The day after sailing from Kobe we spent in the Straits of Shimonoseki and took on much cargo and many passengers. Of course hundreds came to the ship on business or to see their friends off, and I feared that they might bring dirt upon the beautifully clean decks. But this had been provided for; and as each one stepped over from the gangway platform he slipped off his wooden pattens and put his feet into clean straw sandals provided by the ship. Maybe I ought to interject here, that when I refer to a Japanese ship as clean, I mean clean in all respects and all places. The standard I apply is that of British and American war vessels, private yachts and crack Atlantic liners. And when I say that a ship or a hospital or a jail or a school are clean, it does not mean that I looked merely at objects pointed out in the course of a predetermined in-



Japanese steamers are among the finest in the world in equipment, arrangement and service, as can be seen in the above view on the S. S. Tenyo Maru.

spection. My opinion would be worthless had I not inherited an insatiable curiosity in regard to the essentials and a corresponding indifference to the merely ornamental or accidental. And therefore I studiously manoeuvred so that I might note the condition of the kitchen sinks; the bathing facilities, the latrines, the cupboards and other unromantic parts of human dwellings. In every case I was glad to note that my Japanese guides had nothing to conceal and never showed irritation when I suggested a digression here and there.

But we are nearing Formosa—and it's here—nearly 10,000 miles from home, that my first lesson in shuffleboard golf is taught me by Japanese masters! We were a party of six—three to the side. All but myself were in dignified gowns, but otherwise keen as college boys in this contest. Fortunately for me, I was in good shuffleboard practice and quickly learned this one, which consists mainly in shoving a wooden disk upon a chalk circle and shoving those of your opponent out of the way. One of our party was major general commanding the garrison in Southern Tai Wan; another was army medical director of the chief hospital; two were members of the Imperial Diet, and the sixth was connected with the Foreign Office. The medical director proved a mine of interesting experience gathered in Germany and his own military practice.

Wife is talking much French with the consul's wife, who has lived much in Europe. They have discussed clothing from the economic point of view, and Madame Fujii is emphatically in favor of European fashion for children—and says that this fashion is gaining ground steadily on strictly hygienic and economic grounds. The modern Japanese girl demands more freedom for her arms and legs than is possible under the stately kimono of an earlier period; and, besides, kimonos are costly to make and costlier still to clean.

CHAPTER IV.

Lieutenant-General Shiba, Commander of the Formosa garrison — Conversation about aborigines — First impressions of Taihoku — Also a word on Chinese diplomacy.

Formosa. April 15th.—At last ashore on this formerly infamous den of sea robbers and murderers. When, in the winter of 1875-6, an American clipper ship carried me through these western Pacific islands, I heard from our Salem skipper horrible tales of sailors here cast away and promptly cut to pieces by the savage inhabitants. Nearly every nation, including my own, had at some time sent an armed force to seek reparation; but, until Japan entered the lists as champion of international law, nothing was done beyond landing a boat's crew, firing on some bamboo huts and writing a report that was never heard of again. Whatever officials ruled in Formosa washed their hands of the matter by referring Europeans to Peking; whilst at Peking the bureaux referred the matter to each other until oblivion buried the matter in a mist of official verbiage. European powers were jealous one of the other—concerted action was never taken—and thus it came about that this tropical paradise, directly on the great world highway from Suez to Yedo Bay, remained for more than three centuries a terror to merchant ships. But where every European power had failed, the gallant little army of Japan succeeded; for, whilst the skipper of the "Surprise" was retailing to me the horrors of shipwreck on these shores, the troops of the Mikado were summarily dealing out justice to the murderers of a ship's crew that had been latterly wrecked here. Of course the Peking government resorted to the dilatory diplomacy that had often proved successful; but at last these tactics proved futile, for the Children of Buddha know neither haste nor fear. Japan

made herself at home in the gorgeous Island and proceeded to collect revenues until such time as the Chinese Empire chose to settle for arrears of assassination.

This was twenty years before the great Chinese-Japanese war. The Mikado's government had been but a short seven years in power; the ashes of civil war were not yet cold in Satsuma and all parties in Tokyo shrunk from any act offensive to Europe. It was therefore not a difficult thing for England to mediate. China paid an indemnity and the Japanese forces withdrew. It seemed at that moment as though the European powers had secured some advantage. On the contrary—it was a distinct loss to civilization that Japanese rule should have been postponed for two decades. Formosa sank back (in 1876) to her state of pristine piracy—and in that state she remained until 1896, when regeneration entered her ports under the triumphant banners of the Rising Sun!

At Keelung, a beautifully landlocked harbor with picturesque background of miniature mountains, we were met by representatives of the Colonial administration, who



When the Japanese begin to improve a city they do it in the native city but begin from the ground up in some better locality than, Formosa, shown above, present handsome business sections.

bade us welcome and enquired after our pleasure. We landed at a very clean levee or wharf and I rubbed my eyes in wonder at finding myself in a modern city—all built up within the past quarter of a century.

We entered a spacious brick terminal station and climbed aboard a clean and well-appointed railway train bound for the Capital, a short hour's ride. The train is on the American plan and soon a door is opened and the Japanese conductor ceremoniously removes his hat and asks the passengers if they will kindly show him their honorable tickets.

Formosa is nearly 300 miles long and a near neighbor to our Philippine Islands. Wisdom would suggest a joint administration of the two, so like are they in climate, geography, language and racial origin. From the car window we see on either side of the track innumerable fields of rice, but instead of the little pony of Japan, here commences the ungainly but indispensable water buffalo who is a familiar friend of the native farmer throughout the great Island Empire of Malaya—which was indeed a

mighty power in the Eastern world long before the discovery of America.

Taihoku, before the Japanese occupation, was merely a shabby Chinese conglomerate of unsanitary huts—a replica of those on the mainland. Today the railway binds all parts of the Island in one commercial unity and travel is more safe than in any part of America. At Taihoku an automobile is waiting to carry us to the hotel and we have to mentally rub our eyes! Is this the Formosa of head-hunting savages? The station is modern and majestic; the square in front of it is laid out with taste and as we proceed to the hotel we see broad avenues radiating in several directions, lined by shade trees and well built-up with modern houses of European architecture.

The hotel would make a handsome European Embassy or Government house—rising majestically from its little park-like enclosure.

We had been here but a few minutes when up dashed a well-appointed open carriage drawn by a pair of well-bred horses. Down springs a smartly dressed footman and out steps none other than the military Commander-in-Chief, my old friend of thirty years ago, then military attaché in London, now the famous Lieutenant-General Shiba. A handsome and thoughtful face has this hero of two wars and he greets me with soldierly cordiality. Modesty is the badge of a Samurai and no one better exemplifies this adage than the Commander-in-Chief of Taiwan. In the bloody Boxer days of Peking (1900) when the few Christians were besieged by howling hordes of Chinese gangsters, all Europe held its breath in anticipation of scenes that might rival those of the great Sepoy mutiny of 60 years ago. Japan came gallantly to our aid in Peking and whilst all behaved bravely and each did what was possible with such means as were available, by common consent the name of Shiba was honored as that of the one who more than any other had protected us from wholesale massacre at the hands of those very Chinese who now call themselves Republican.

When General Shiba had taken his leave we were carried away in an automobile to the official residence of Mr. H. Shimomura, whose title is that of Director General of the Civil Administration for the whole island. His home is worthy to be classed with any first-class Government house in the British dominions—and all was in European style, so far as I could see. He asked me as to my plans and promised me every help in his power when I told him that I was here for the purpose of learning what I could of Japanese methods of colonial administration. Mrs. Shimomura sat smiling by his side during our talk—she is a beautiful woman, but spoke no European language. Of course, we had tea here, as we had already had it when General Shiba called and when we first entered the hotel in company with the representative of the Island Administration.

Our formal call ended, we drove to the administrative headquarters and paid our respects to the Chief of all the Island police, Mr. T. Kawasaki. Here was the ideal man for that post—so far as I can judge. A strong body, a head such as is found on good fighters and also on men of generous natures. Mr. Kawasaki has a piercing yet pleasant eye and I eagerly accepted his offer to show me the machinery of his department. We made the round of the bureaux and shook hands with the chiefs. It is an immense building, superb in architectural design, and handsomely decorated with mural paintings. An Otis elevator takes one to a lofty platform at the top, whence a wide view is obtained of a pleasing valley ringed by wooded mountains. Only ten miles from this capital of modernity one can be in a jungle where the aborigines are still given to head-hunting savagery. The offices are equipped with



modern and approved way—usually they do not attempt to change a result the capitals of their colonies such as Taihoku and buildings of concrete and stone particularly adapted to the place.

every modern contrivance from card index to wireless telegraphy and I talk in English to a dozen Japanese officials whose fathers probably wore two swords and would gladly have used them on any one suggesting foreign intercourse.

In the afternoon we returned the formal call of General Shiba, at his residence; and were welcomed by his beautiful wife no less warmly than by himself. I asked him how the aborigines were faring. Our dialogue was of this nature:

Shiba: The chief trouble is caused by a custom dear to the natives,—that of cutting off a head for purely social reasons. They lie in wait where the jungle is very dense

possible—but while they are teaching they have to keep an eye on their carbine for fear of a sudden rush!

Last year there was an epidemic of influenza on the Island, and our constabulary distributed medicine amongst the savages; but many of our men were killed on that account, for the savages had been told that the police purposely spread the disease.

However, continued the General, I have hopes of improvement owing to the constant building of roads and thus of bringing the savages into friendly relation with modern ways. Some of them already have deposits in the postal savings banks and many of them are showing a



Women of the savage tribes who live in the mountains adjacent to the hotel.

At Hokuto (Formosa) the Japanese administration has built an excellent hotel at one of the hot springs in the mountains not far from the capital.

and the mountain-sides precipitous and then rush out and kill some passerby—often a policeman—cut off his head and escape swiftly.

Me: Do they attack your constabulary?

Shiba: Yes—it is of constant occurrence and almost impossible to prevent on account of the dangerous nature of the country in which these aborigines take refuge.

Me: Can you not enlist them in the army or constabulary?

Shiba: That was tried some years but with very little success. We are now trying it again with some tribes who live in the plains and who seem inclined to farming.

Me: Then I judge that in time you will note improvement.

Shiba: Yes—very slowly. Our policemen in the mountains are very brave and patient; and although some get killed, the survivors persist in their civilizing method. They teach school and help the wild people as much as

taste for modern things, and thus learning the value of money.

The General told me that the whole military establishment of Japan in Taiwan was only six battalions, each battalion only 500 men on a peace footing. Consequently, 3,000 men is the total for over three millions of natives or one to every thousand. The police, of every kind, number 20,000, but they are under the Civil administration and perform a great many civilian duties aside from their semi-military ones.

The object of the Japanese is to make the Constabulary force a help to the aborigines and not merely a punisher of crime. Our steamer brought about a hundred recruits for the force and they had all been first examined, not merely for physique but more especially for knowledge of the native tongue and also law and custom. Their enlistment is for three years, but many of them have been more than fifteen years on the force.

Next we call on the American Consul (and Mrs.) H. B. Hitchcock, of Ulster County, New York. He corroborates Colonel Burnett in the opinion that no American need anticipate unfriendly treatment in Japan, that "yellow" papers invent such accusations for commercial or political reasons. The same view I had from Mr. Guiterres

here, of Jardine Matheson, who spoke well of Japanese colonizing methods—said that they had achieved wonders with the natives considering the difficulty of their task. The opinion of Mr. Guiterres I prize the more because he has lived nine years in Taiwan, knows the languages well, and moreover has lived in both Hongkong and Manila—therefore is not without standards of comparison. His wife was born in Hongkong, but of Portuguese parents—they talk Portuguese when alone and are essentially Lusitanian in appearance and manners, yet both are British subjects in legal status. Their home, like the Anglo American Club, and a few other old fashioned Hongks (or mercantile houses) is in the old Chinese quarter near the river and recalls to me the princely style that ruled the treaty ports in the days of tea clippers and merchant adventurers.

The Taiwan Hotel was evidently designed as a palace, for the spaces are suitable to reception on a princely scale. The grand entrance



The Railway Hotel at Taihoku, a commodious and comfortable hostelry.

height. A broad upper balcony offers a convenient anteroom or loggia. We suspect some German traveling salesman as the architect of the hostelry for there is lavish outlay on decorative luxuries and modern complications that are wasted upon reasonable Europeans and even more upon wise Japanese. Every room is honey-combed for plumbing and electricity—detestable features to me, who can always get what is needed by clapping my hands and thus evoking a ministering angel to do my bidding. But the Japanese host has a horror of appearing stingy and falls therefore an easy prey to the unscrupulous alien who has modern machinery to sell and who professes to know what a modern hotel should have. We avoid the dining room at breakfast, when much meat is eaten by Europeans.

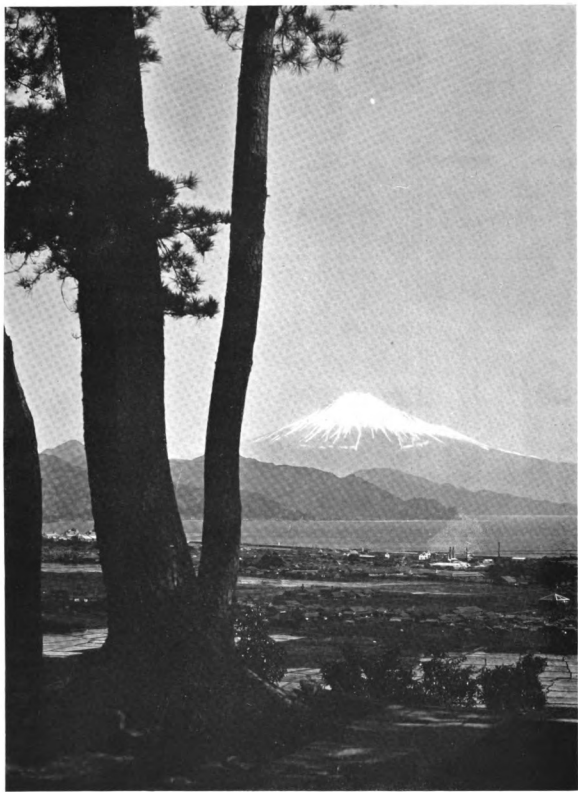
Instead we have our pot of tea with toast and fruit on the veranda at six o'clock, which is all that is good for man in the tropics. We eat no meat and avoid alcoholic drinks—indeed we find it well to live on lines analogous to those of the wise native.

(To be continued)

Imposing government building at Taihoku.

Administration offices are housed in here.





From our point of vantage on Tesshuji or Inspiration Point, we looked across the emerald fields to the village on the shore and across the gulf to the low hills that afforded an interesting foreground to the matchless panorama of Mount Fuji, the peerless one, dominating the landscape beyond, many miles away.



The Shogun Ieyasu, from an old drawing.

AN OUTING TO KUNOZAN

By CLAY MACAULEY



KUNOZAN is but a small promontory projecting into the Pacific Ocean from the coast of Japan near the city of Shizuoka. It may be easily compassed by a jinrikisha ride within a half-day. It lies in the Yokohama sight-seeing circuit. This includes in a radial distance of less than a hundred miles, Tokyo, the imperial capital; Kamakura and its marvelous Buddha statue; Nikko with its gorgeous Shogun mortuary temples, cryptomeria groves and splendid mountain surroundings; Karuizawa, the chief summer resort for foreigners in the Far East, near Asama Yama, a wonder among volcanoes; Miyanoshita, a delightful region of hot spring baths, high up among the Hakone hills, neighboring Mount Fuji, the "Peerless"; and, of course, Mount Fuji itself. All these places are made known to tourists towards the Orient, by ample advertisement and urgent invitations to go to see them. Certainly they are worthy of the emphasis laid upon them and should be part of every sight-seeing traveler's itinerary. But much journeying among Japan's abounding scenic attractiveness impels me to add unnoted Kunozan to the standard pleasure travel list, as a region that will richly repay tourists for the time they might be able to take for its enjoyment. Even from Yokohama one long day's allowance will enable a hurried traveler to make a gratifying Kunozan outing. But if it is possible for him to put into his itinerary a day and a half for the excursion, spending a night at Shizuoka, he will have full leisure to enjoy "Kunozan, the Wonderful," and thereby enrich his memory with some of the best treasures a trip to Japan can gain.

I have named Kunozan wonderful. Why? For one thing because it is the site whence marvelous scenic

loveliness and grandeur, not surpassed anywhere else in Japan—possibly not equalled—is disclosed; also, because, associated with this natural aesthetic culmination, are historic, literary and art events and legends that are of commanding import in the political, social and fine-culture development of the Japanese people.

Leaving Yokohama some afternoon promising good weather for the morrow, we can be at a comfortable foreign-style hotel in Shizuoka for dinner. An evening's walk among the city's bright and clean streets, entertained by the inviting shops there, showing particularly specialized wares in lacquer, basket weaving and delicate porcelains, may be worth while. The next morning early we can make profitable preparation for an important part of the day's experience by a visit to a famous, ancient Buddhist temple in the city's suburbs—the Rinzaiji.

The Aged Shogun Tokugawa's Home

This temple has agreeable surroundings, and it is the treasure house of many art relics, paintings and carved work. But its specific repute comes from the fact that it was the home, in his old age, of Ieyasu Tokugawa, the wise founder and mighty ruler of the last dynasty of the Japanese Shogunate. Under his leadership, at the close of the sixteenth century, the three centuries' long civil wars that had distracted the empire were brought to an end, and the warring provinces were soon given peace with a solidarity and co-operation that endured through the following two hundred and fifty years. This internal peace was not seriously disturbed even in the political revolution, and its consequences, which followed the breaking down, about seventy years ago, of the barriers that had been

erected by the Tokugawas between Japan and the rest of the world. The American commodore, Perry, at that time induced the then reigning Tokugawa Shogun to open the country to international intercourse. The Shogunate then gave way to a restored imperialism. But the Tokugawa established national unity still remained; and the united nation has since grown only the more powerful under the influences thereby entering the Japanese state and society.

Ieyasu was probably the shrewdest, wisest, most powerful and altogether the most helpful of the leaders and rulers Japan has had. At the height of his successful unification of the empire and the establishment of its future government, in 1605, he retired from its direct administration, to Shizuoka, habitually thenceforward using as headquarters this small temple, *Rinzaiji*. There, for the next ten years, until his death he devoted himself, in the main, to the care of a renaissance of Japanese literature, that had just been begun, and to a remarkable political "legacy" embodying the maxims and rules by which his successors in the Shogunate should be guided.

In this temple we are shown, with reverence, a little room only nine feet square, now filled with personal mementoes of the great Shogun. Here was the favored place for the aged ruler's meditation and work.

With this preparation for the day's outing we may leave the beautiful environs of the city; our gently speeding jinrikishas headed for the sea coast about five miles away across highly cultivated, flat lands our road leads, bordered by luxuriant growths of grains and other vegetation; a lofty range of hills, rising nearby eastward, covered almost to their summits with tea plantations, through which Shizuoka has, in late years, reached the leading place in the empire for this industry. Nearing the coast our road curves towards the hills. In a few minutes we are brought to a stop, fronting a towering precipice of ravines and crag. Directly above us rises a mountainous wall—upwards from the narrowed coast for almost a thousand feet. This is Kunozan.

The First Burial Place of Ieyasu

In itself, this rugged wall is a wonder because of its abrupt, lofty front, holding many projecting crags and fissures. But, for a reason of much more importance than this, has our pilgrimage been made. On a plateau on the summit of this precipice is gathered a group of temples and numerous other sacred structures—shrines, altars and treasure shelters—all ranged before a Holy of Holies, which fronts a large monolith; the mark of a tomb. There the Shogun Ieyasu was buried in 1616.

If our journeyings have already taken us to Nikko, we have seen the splendid mortuary temple and mausoleum dedicated on that hill to the memory of Ieyasu; and we have stood before the massive, gold-bronze pagoda that is raised there over "the mortal remains" of the mighty Tokugawa. But well authenticated conviction holds that the body of Ieyasu, almost as a whole, still lies on the crest of the Kunozan cliff, and that but an insignificant portion of it was carried by the imposing procession which, under the direction of the then reigning Shogun and the Mikado's envoy, in the spring of 1617, consecrated the Nikko height to the Shogun's memory. But here, certainly, on Kunozan was Ieyasu's body buried; and here, now most generously cared for, are still the temples and shrines which are the originals from which the splendor at Nikko is but a greatly ornate and spacious elaboration.

The ascent of the Kunozan precipice is not over-difficult. Wrought into the front of the crag rises a zig-zag path of more than a thousand steps. The gradient is easy and resting places are many, from which an ever-expanding scene of exquisite and imposing land- and sea-scape is opened. A genial tea-house host will supply us with a guide for the climb.

The ascent itself is an adventure well worth our excursion. The widening ocean view, the surf-margined beach and many picturesque headlands, far into the distance, make pictures of indescribable charm. Fully nine hundred feet we ascend with but little fatigue, gaining then the temple plateau. A gorgeous panorama is there disclosed. Not many decades ago a pro-Shinto party, then in power in the Government, in an effort to "purify" the religious structures of the country, badly defaced these Buddhist sanctuaries. But, in recent years, they have been munificently restored as, fortunately, their ancient Buddhist symbolism and ornamentation had not been destroyed. This was repaired, recolored and relacquered anew, and state protection given. The elaborate architectural masses and old lavish decorative effects, consequently, are now available again for public devotion and enjoyment.

After a rest in the area fronting the temple office, on a terrace at whose side stands a remarkable centuries old pine tree, and where the panorama of ocean and far away beach and headland is, literally, glorious, we turn to visit the Ieyasu memorial. Our way lies up a generous flight of steps, past the temple's drum tower; then past a stage erected for the sacred dancing that is part of the Shinto ritual; then by a treasure-house, containing the arms and armor of the successive Tokugawa Shoguns, to find ourselves fronting a highly ornamented enclosure-barrier, decorated with beautiful carvings, having gates in it opening toward the central sanctuary—the Oratory. This holy place is a brilliantly colored structure, richly lacquered in red without, and within radiant with black lacquer and gold. Entering, we are in an antechamber surrounded by many pictures celebrating Japan's history and poetic art, hung on a background of carvings of flowers and fabled animals, under a brilliantly decorated and moulded ceiling.

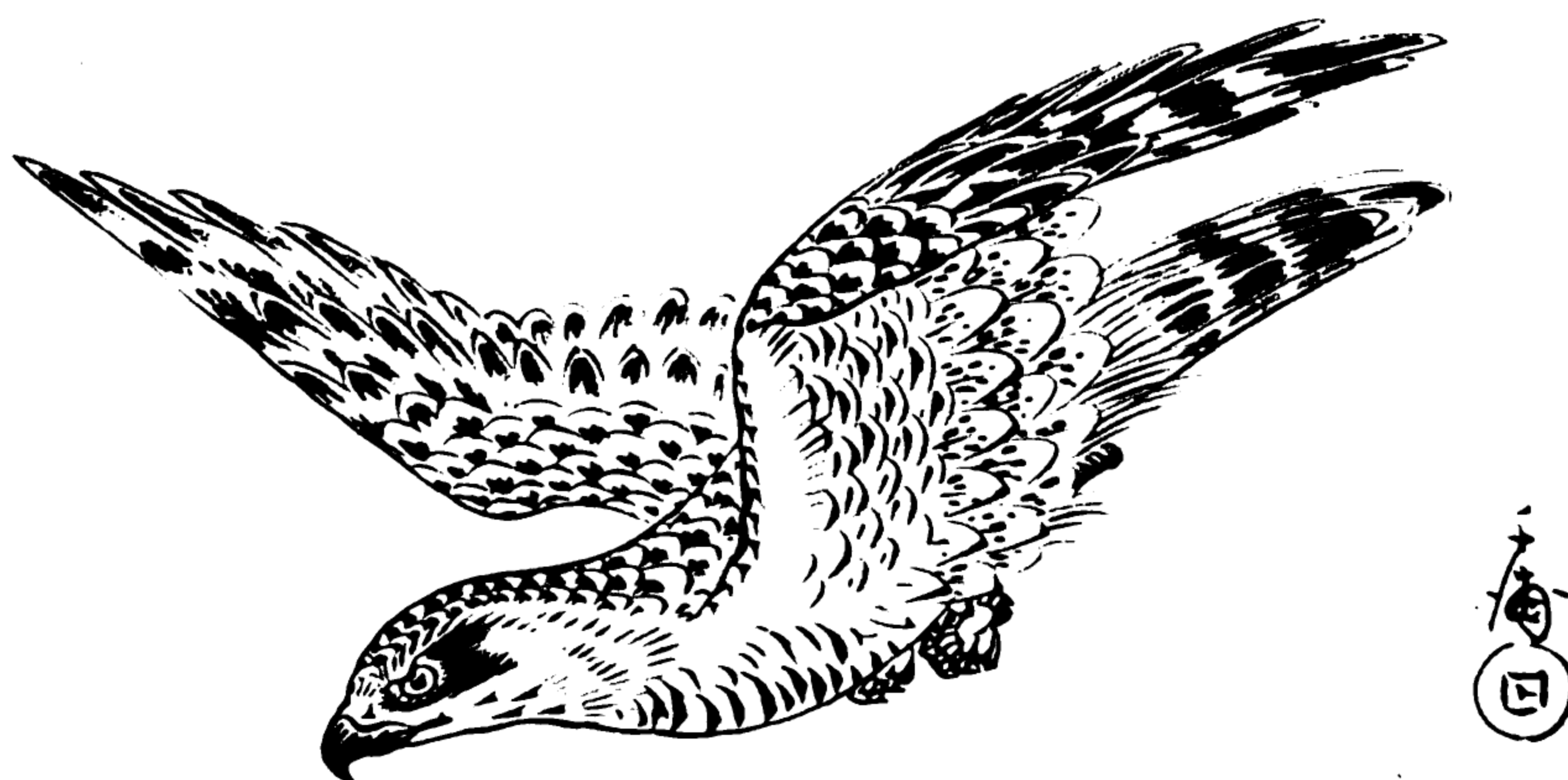
The Sanctum Sanctorum lies beyond. We may not enter it, but we are told that it has its replica in the splendid accessible shrine that makes the Nikko Ieyasu temple one of the most extravagantly rich interiors to be found anywhere. All this lavished richness, however, is but an offering in homage to the memorial which is just beyond it.

Back of the Oratory, up another series of stone steps, in solitude, wrought with extreme simplicity, stands a bare octagonal monolith. Under this stone the master Shogun's body is interred. Here, with others, we may do reverence.

But there is much else to find place in our Kunozan outing. We have so far enjoyed a succession of wonderful revelations of natural beauty; we have quickened our memories and widened our knowledge of important phases of Japanese political history with our climb to this mountain's heights. Yet, the half of Kunozan's wonder has not been told.

By the noon hour we have returned to the base of the great cliff ready for the luncheon awaiting us in the hospitable tea-house there. The afternoon's ride will carry us for a short distance along a widening

(Continued on page 59)



From a painting by Chiura.

DECORATIVE MOTIVES OF ORIENTAL ART

SECOND SERIES, PART XXVIII

BY KATHERINE M. BALL

THE FALCON

*His hunting days now done,
The fierce hawk calmly contemplates
The gently setting sun.*

—Enshi.

The falcon in China, as well as in Japan, has for centuries been a popular theme for sculptors and painters. It has always been regarded as a symbol of courage, power, and heroism, not only on account of its being the possessor of these enviable qualities, but because its name, both in China as *ying* and in Japan as *taka*, is a homophone of the word which signifies "heroic."

The word falcon in correct usage applies only to the female of the species of the hawk family which from time immemorial, particularly with the races of the old world, has not only been a valuable aid to man in supplying him with animal food, but it also has brought him much pleasure in the field of sports.

The ancient records of China give accounts of falconry as early as 2000 B. C., but in Japan it was unknown until A. D. 355 when a falcon was sent as a gift to the Emperor by the King of Korea, in whose country the art had long been practiced, and where still it may be found in its simplified form.

In Europe, it was unknown until introduced into Italy by the Lombards about A. D. 560. Several centuries later it migrated to other countries and was used by all classes of society either for utility or sport. The Crusaders learned about it in the Orient, and brought back with them both falcons and their trainers. In a short time it became the fashion of the courts and was indulged in by kings, nobles, and ladies. Each participant in a tournament carried a falcon on his wrist, a particular species being assigned according to his rank. In England, royalty carried the gerfalcon; an earl, the peregrine; a yeoman, the goshawk; a priest, the sparrow hawk; and a servant the kestrel; while the interest of the war lords in this sport was so great that they took their falconers on every expedition and flew their birds at every chance game.

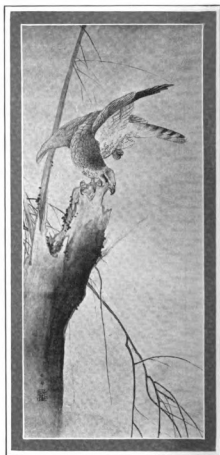
In the seventeenth century the sport declined but was revived in the eighteenth, when the art of shooting birds on the wing became prevalent. In



From a colored woodcut
by Hiroshige.



From a woodcut by
Morikuni.



From a painting by Gaho.



From a colored woodcut
by Hicho.

modern times it has been maintained almost exclusively by sporting clubs, on account of the difficulty of securing trained falconers as well as the expense of keeping the birds.

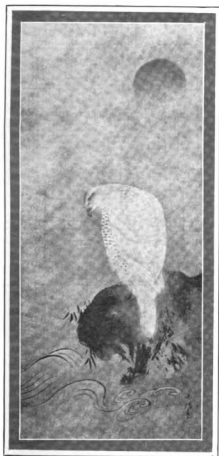
In China falconry—known as *fang ying*—was a popular amusement of the emperors and their courts during successive dynasties. The Mongul monarchs in particular were devoted to it, for according to Marco Polo, Kublai Khan employed for his hawking excursions no less than seventy thousand men, who carried not only falcons, but eagles, kites, and other birds of prey which had been taught to pursue their quarry. Again, it is related that two monarchs, Kang Hsi and Ch'ien Lung, of the Great Ch'ing dynasty—seventeenth and eighteenth centuries—utilized this sport to promote warlike habits among their subjects by making frequent hunting expeditions beyond the Great Wall.

A rather amusing parody on this so-called noble art is the pun which the Chinese make in connection with one of the problems of domestic life. It is said that when a man and his wife have difficulty in making a living, they go a-begging. Then, when an opportunity presents itself, the man sells the wife, claiming her to be his sister. He assumes to be much distressed at being obliged to resort to this act, and the wife in turn also is tearful, but assents. The man then departs with the money and in a few days the wife steals all she can carry from her new master and runs back to her spouse. This, which is not an unusual occurrence, is known as *fang ying*, or falconing with a woman, since as his wife, she was said to be strapped to his wrist, released upon the sight of game, upon the capture of which, she was speedily drawn back by the tresses.

In Japan, hawking is known as *taka-gari* or "falcon party." It was at its height during the Tokugawa era, due to the impetus given it by Ieyasu—the first shogun—and was always guarded as a privilege of rank. As in China, hunting expeditions were made into the wilds to promote a warlike spirit among the people—the boar, bear, deer, and similar animals being hunted in the region surrounding Fujiyama, and the game birds in the mountains and dense forests particularly of the imperial reserves. Tajima, on the south coast of the Inland Sea, was especially noted for the cranes which flocked there in great numbers to nest in the dense forests; and even to-day, although this aerial visitor has almost departed, a few still may be found in this region of their former playground.



From a colored
Hokusai.



From a painting by Hisanobu.



From a woodcut by Morikuni.



From a colored woodcut by Harunobu.

The *takagari* generally occurred during the winter when the ground was covered with snow, for this not only was the season of the crane's migration from the colder north, but the falcons also were in their best condition for the hunt. These excursions were most elaborate and imposing, for accompanying the large number of sportsmen, who travelled in great magnificence, were generally an equal number of falconers each of whom gave his entire time to the care of a single bird.

When the hunt was on, the falcons were carried to the field, hooded, on the wrists of their keepers or their masters, and when the quarry was sighted, they were unhooded and released from the tresses. Each with penetrating eye made a straight and steady swoop to the prey, fastening its cruel talons into the legs of its chosen victim and beating it unmercifully with its formidable wings until the poor creature was borne by its assailant to the ground. Thereupon, the falconer flew to his charge to release it and protect it from any injury that might be inflicted by its unfortunate victim.

When there was a scarcity of wild fowl in the accustomed haunts, cranes, captured in various parts of the country, were carried there in wicker cages, or on poles to which they were tied by their wings. Then at the opportune moment they were liberated to be flown at by the falcons, the sole purpose being to provide amusement for the nobles, a performance hardly consistent with the lofty tenets of Bushido and the native faiths.

Upon these occasions the game thus captured was utilized for feasting, and notwithstanding the high regard in which this lordly creature—*O Tsuru Sama*—was held, it was made into a soup for the enjoyment of these sportsmen, who not only regarded it as a most savory dish but one which was believed to be efficacious in bestowing upon all who partook of it the potentiality of the longevity possessed by the bird.

The hawk used for this sport was the product of the most careful rearing. Taken from the nest of its wild parents, it was practically brought up by hand by a professional trainer who bestowed upon it every attention. Bathed and brushed perpetually, its bill and talons pared and polished, it was preened until its plumage—whether of the rare white variety or the usual speckled brown—glistened in iridescence.

So highly regarded were these beautiful birds that their owners, eager to display them, held falcon shows where they were compared, and their points of excellence



Woodcut by "The O dori."



From a colored woodcut by Hiroshige.

From Binjon's Japanese Art.



From woodcuts by Kyosai taken from a series of drawings.



From a colored woodcut by Harunobu.

examined in competition for prizes.

Falconry passed away with the shogunate, due not only to the advent of the gun, as in Europe, but to the unsettled condition of the country, which made the expense of such a luxury prohibitive. However, there still remain in Tokyo and elsewhere, enclosures laid out for the preservation of wild duck, where the last representation of the famous stock of trained falcons may still be seen.

In art, the falcon shares with the horse and man, the privilege of personal portraiture rarely accorded to other animals, for these birds were regarded much as the West regards a well bred steed which is esteemed for its beauty, intelligence, and powers.

That so small a creature could vanquish another twice its size, or even more, through the keenness of its vision, the swiftness of its flight, the force of its wings, and the sharpness of its beak and talons, as well as respond intelligently to training, naturally commanded the highest of human admiration. It is then not surprising that its owner should wish to perpetuate its memory and preserve its likeness by having its portrait painted. Hence, no collection of paintings in China or Japan is complete without such a representation, and since the greatest of artists of all times were drawn into this service some of these portraits are of rare and exceptional beauty.

The most celebrated Chinese painting of this character now extant, is that of "The White Falcon" owned by the British Museum. It is without seal or signature, but is attributed to the great artist Emperor Hui Tsung of the Sung dynasty, and while its authenticity has been challenged it is unquestionably a beautiful piece of brush work done in a simple and masterly style.

Hui Tsung was not only a clever painter specializing on eagles, hawks, and other birds—of which a famous critic wrote, "What joy to be limned by a divine hand"—but he was a great patron of art, establishing an imperial academy of calligraphy and painting, as well as a great collector of antiquities and art objects. But unfortunately he was made a prisoner by his conquerors and was carried away to Tartary where he was kept until his death in 1135. "The White Falcon" which he painted is well known, for copies of it abound in great numbers, some of which may be found in other countries, even in the United States. Every collector is convinced that his copy is the original, for the modern Chinese are most clever in adding seals



From a colored woodcut by Gekko.



entitled "Ehon Taka Kogami" — "Hunting the Crane."



² From an embroidery for a fukusa.

and signatures where they may enhance the value of a painting.

In Gile's "History of Chinese Pictorial Art" is shown a very beautiful composition of an eagle which the author attributes to Lin Liang, one of the greatest artists of the Ming dynasty. It is quite representative of the simplicity, power, and carrying quality which ever marks the best of Chinese pictorial art.

In Japan, such painting of the falcon was even more popular than in China, as a study of the great collections would undoubtedly reveal; for every celebrated artist tried his brush at it, while some, especially those of the Soga and Toki schools, were noted for their delineations of this favored bird.

In the Japanese publication, *Kokka*, a number are shown among which is one by Sesshu in the best style of this prince among painters, and another by Okyo, the founder of the Maruyama school.

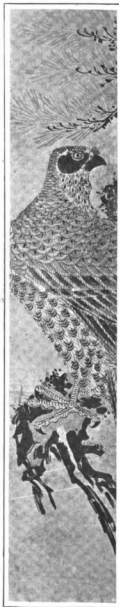
The British Museum lists three in its catalogue, one of which, by Hisanobu—an artist of the eighteenth century—entitled "A White Falcon" is herewith shown.

The Boston Museum of Fine Arts owns one of the Ashikaga period—1337–1582—entitled "A Falcon on a Rock," which is very beautiful.

In "Epochs of Chinese and Japanese Art" by Fenelosa, two interesting examples by Soga Jasoku are shown; and another by Kano Utanosuke—a brother of Kano Motonobu, of the sixteenth century—entitled "The Painting of an Eagle." This, the author says, is not only the greatest work of this artist but the most powerful bird painting in the world. To quote him further "It most fully exemplifies the Zen ideal of a bird whose majesty makes us think instinctively of great human qualities. It would hardly be too much to say that it seems to be a Buddha among birds." In the study of this painting the words of Margaret Coulson Walker's "Bird Life" are called to mind. For this is indeed "The king of birds which is exalted above all the feathered tribes," who "unflinchingly gazes into the lurid sun, or from a solitary bough defies the warring elements of the storm." He indeed, "with utmost ease can mount the heights beyond mortal vision until lost in the azure depths."

Another of the accompanying illustrations gives a representation of a falcon by Gaho Hashimoto who died as recently as 1907, and of whom the poet and art critic, Yone Noguchi, says "He was the sum total of the best of Japan's art."

Again, the fourth and fifth of the line drawings by Kyosai herewith shown are reproductions



From a colored wood-cut by Kiyomasa.

³ From Anderson's *Pictorial Arts of Japan*.



From a triptych by Utamaro. "The New Year's Outing."



From an Okiyoshi.
"Fuji Musume."

claws the entire night, but always frees it in the morning unhurt. The illustration shows the little bird winging a safe retreat.

Unhappy subjects, however, are never painted by the members of the regular schools, for the more tutored artists hold that the only function of art is the expression of ideas of the poetical, the picturesque, and the beautiful, or in the words of the proverb:

Shi wa yusei no, gwa wa musei no shi, "A poem is a picture with a voice and a picture is a voiceless poem."

of screen paintings by Sanraku, another of Japan's great artists.

Among the designers for woodblock printing many tried their skill on this subject, examples of which are given in the illustration by Kiyomasu, Harunobu, Hokusai, Hiroshige, and Hicho. These artists combine the falcon with the pine and the sun, investing the three elements of the composition with important significance; for while the pine and the sun are closely related to the life and habitat of the bird, the association is in reality based upon the symbology of each—the sun being regarded as the source from which the falcon ever renews its youth and perpetuates its longevity, and the pine as an emblem of evergreen existence. Sometimes the pine is displaced by the plum as on the illustration by Hicho, while again the *Ukiyoe* designers, like the painters of the regular schools, represent the eagle and hawk on a mountain crag or in front of a waterfall.

Scenes connected with the natural hunt of the falcon, as well as with the sport, also find favor with the *Nishike* designers, such as the capture of a mother monkey, like the illustration by Harunobu; or the attack of the wild goose by a falcon as depicted in the *fukusa*; or the bringing down of the crane by the hawk as shown in the illustration by Gekko; and the line drawings by Kyosai. The latter are taken from a series of drawings entitled "*Ehon Taka Kagami*" which includes every incident connected with the sport. They range from scenes of 'sighting the quarry,' through 'the flight toward it,' 'the attack,' 'the struggle,' and 'the final tragedy'—or better 'the escape' of the poor crane. The third drawing of this group, represents the subject of *Nukume Dori* or "The Warning Bird," which is designed to convey the idea of generosity and gratitude on the part of this bird of prey, for there is a tradition that after the falcon has spent the day hunting, in order to keep its feet warm, it captures a small bird and holds it in its



From a colored woodcut by Harunobu.
"The Young Samurais."



From a woodcut by Hokusai.
"Lucky."



From a colored woodcut by Koriisai
"A New Year's Sportsman."



From a triptych by Kuniyoshi. "Matabei Painting *Otsuge*."

A favorite subject of the *Ukiyoe* school associated with the hawk is "The New Year's Party" as shown by Utamaro, in an accompanying illustration. This is generally represented by an outdoor scene—with the sacred mountain in the background—in which a family of young people are enjoying a holiday. A young *samurai* is always shown holding the *taka* on his wrist, and a servant conspicuously offers a basket of eggplants for sale. This picture is intended to represent what is known as the *San Puku* or "Three Lucky Things" namely: *Ich* *Fuji*, *Ni* *Taka*, *San* *Nasubi* or "First, Fujiyama; second, the falcon; third, the eggplants; "a combination of considerable significance, and a creation of Iyeyasu, before referred to, the great founder of the Tokugawa line of shoguns—1543-1616—who is still held in reverence as a profound statesman and a temperate ruler. He lived in the province of Sugura where he constantly saw Fujiyama and loved it sincerely. He also was very fond of the chase and popularized hunting and falconry. The eggplant he regarded with deep feeling because it was the means of saving him from starvation for, in the early part of his career, being obliged to flee after a defeat in battle he took refuge in the cottage of a poor farmer whose only food consisted of a single eggplant which he gave to the hungry warrior.

In the *San Puku*—which is shown in the beautiful illustration by Hokusai—the mountain symbolizes the beauty of nature, the falcon the delights of the chase, and the eggplant, the wisdom of economy and frugality, and the simplicity of life. These three things are closely associated with the New Year in this way: On the eve of this great annual festival, a small print of the *Shichifukujin* or "Seven Gods of Happiness" is placed in the drawer of the little wooden pillow which supports the head while sleeping, and a wish is made by its owner, that he may enjoy the *Yume no Fuji* or "Dream of Fujiyama" which is to include the falcon and the eggplant. If the wish is granted, the recipient will be most prosperous and happy during the ensuing year.

Another subject of the popular school quite commonly found is The *Takajo*, or keeper of the hawk, who always is shown holding the falcon on his wrist. Again, the owner of the bird is similarly depicted as in the accompanying illustrations by Harunobu and Koriisai. Both of these young sportsmen are represented in the medieval garb. Their skirts, and long hair done up in coiffures, have frequently caused them to be mistaken for women by students



From an *Otsuge*.
"The *Takajo*."



"*San Puku*—the Three Things."

unfamiliar with the ancient customs of the East.

The *Takajo* is one of the *Otsuye* subjects which appeared in the early part of the eighteenth century. They were the work of an artist named Matabei—who lived in the village of Otsu on Lake Biwa, near Kyoto—and consisted of rough colored caricatures of well known traditional subjects which he sold to the traveling public for a mere pittance. These sketches are now regarded as the precursors of the colored prints. The Matabei, here referred to, must not be confused with Iwasa Matabei who was the founder of the *Ukiyoye* school and died in 1650. In the accompanying illustration of a triptych by Kuniyoshi, the artist—who was frequently spoken of as Otsuye Matabei—is shown in the center of the picture tossing his finished sketches into air; and so realistic are they that they come to life, leave the paper, and form a *mandala* around him.

Among the figures he has portrayed, in addition to the *Takajo* is the *Fuji Musume* or "Wisteria Girl"—both of which are also shown in separate illustrations—are a number of familiar characters which include Raiden, Hyotan Namazu, Yakko, Daikoku, Ushiwaka, Oni no Nenbutsu, Amma, and Benkei.

The illustration by Hokusai entitled "The *O dori*" represents a mysterious, benevolent, wonder-working, spectral bird, resembling a hawk, which is believed to fly all over the world carrying messages and serving mankind. Therefore, for the fulfilment of a wish it is said "Ask it of the *O dori*," or if anyone has a great inspiration it is said, "It came on the wing of the *Taibo* or *O dori*." Again, it is quite usual to hear the remark: "I sent my thought by the *O dori* and I am waiting for my answer."

The *taka* of old has gone from the Land of the Rising Sun, but its spirit still lingers not only in

the arts but in the hearts of the people. It always has been and will be a symbol of victory. This was demonstrated by an incident which occurred during the war between Japan and China—1894-1896. It happened that as the battleship which, by mere chance, bore the name of *Taka Chiho*, or "Falcon Cruiser" was passing the Island of Formosa, a wild hawk suddenly appeared and flew upon the ship's mast. This being regarded as a most auspicious omen, it was captured and kept on board the vessel during the entire war. Then when the troops returned to their own country, it was carried to the Emperor as one of the most important trophies of their victory.

Another evidence of the significance of this undaunted bird is to be found in the Medal of Victory which the government confers upon distinguished warriors. It is known as the *Kinshi Kunsho* and has emblazoned upon it a golden falcon. The *taka* is used for this purpose in commemoration of the coming to Japan of its mythical ancestor, Jimmu Tenno; for it is related that as he set foot up on the Island's shores, a falcon flew toward him and lit on his bow, an incident which has ever been regarded as prophetic of the success of his undertaking.

The hawk and its kin, the eagle and the vulture, appear in the mythology of India, the hawk as the Garuda—the *vahan* of Vishnu—the second person of the Hindu Triad; the eagle as the vehicle of Krishna—one of Vishnu's incarnations; and the vulture—of which it is said "its face combines the age of China, the sorcery of Egypt, and the cunning of Arabia—as the steed of the dark and malignant Sani or Saturn; but as they so rarely are represented they are not of much importance in the consideration of art motives."

THE WOUNDED FALCON

*Within a ditch beyond my wall
I saw a falcon headlong fall;
Bedaubed with mud and racked with pain
It beat its wings to rise, in vain;
While little boys threw tiles and stones
Eager to break the wretch's bones.*

*O bird, methinks thy life of hate
Hath amply justified thy fate!
Thy sole delight to kill and steal,
And then exultingly to wheel—
Now sailing in the clear blue sky,
Now in the wild gale sweeping by;
Scorning thy kind of less degree
As all unfit to mate with thee.*

*But mark, how fortune's wheel goes round!
A pellet lays thee on the ground
Sore stricken at some vital part,—
And where is then thy pride of heart?*

*What's this to me?—I could not bear
To see it fallen, lying there.*

*I begged it life, and from the brook
Water to wash its wounds, I took;
Fed it with bits of fish by day,
At night from foxes kept away.
My care, I knew would not avail
For gratitude, that empty tale.
And so the bird would crouch and hide
Till want its stimulus applied;
And I with no reward to hope,
Allowed its callousness full scope.*

*Last night the bird showed signs of rage
With health renewed, and beat its cage;
To-day it forced a passage through
And took its leave without adieu.*

*Good luck hath saved thee, not desert;
Beware, O bird, of further hurt;
Beware the archer's deadly tools;
'Tis hard to dodge the shafts of fools—
Nor e'er forget the chastening ditch,
That found thee poor, and left thee rich.*

Han Yu A. D. 768-824.

—Giles translation.

"WE KNOW YOU, AL"

How one of the world's most efficient stewards, by prompt action in time of need, prevented delay in sailing his ship and won more friends for his company and himself.

By JAREZ K. STONE

"WHO is this Evans person that you are always talking about?" asked the dignified and austere friend who had come across the continent with us. "You speak of him as if everyone knew him but, as yet, I am unable to associate him with any of my acquaintance." "How many times have you crossed the Pacific?" we countered. "Twice," he answered, to which we came back, "Well, if you crossed from San Francisco twice and do not know who Al Evans is, then you must have been seasick all the way or something worse. For no one can travel on this route without hearing some tale about this same Evans."

"He must be a remarkable fellow," he commented. "But pray enlighten my ignorance and tell me who he is, for now I confess I am a bit curious."

"Evans," we proclaimed proudly—for had we not traveled with him on many occasions?—Evans is at present chief steward of the Taiyo Maru. He is the dean of all chief stewards on the Pacific, in point of service, and the chief of them all in point of originality. To have traveled on his ship is an education in what a good service should be and a gastronomic treat for an entire voyage."

"Is he an American?" he asked.

"Certainly he is," was our answer—"a 100 percent American in every one of his two hundred and thirty pounds. Why did you ask that?"

"Well, you see," he replied, "some of the steamship people with whom I was talking before purchasing my ticket on the Toyo Kisen Kaisha steamers, told me that there were no American or European officers or men on any of the steamers of this line; that the entire personnel was Japanese and that I would have trouble making myself understood. Some of them even went so far as to intimate that only Japanese was spoken on these ships, but I could not believe that under any circumstances as I felt it was putting it on a little too thick. That is why

I wanted to be sure what nationality he was."

"What is that?" we expostulated in unison—"surely you are spoofing us. No sane transportation agent, even of the most jealous competitor could circulate or countenance such an unmitigated lie as that. Are you serious in this?" It is incredible!

"Fellows, I am serious and mean every word I say. These things have been told to me and I believe they are

being told to others. I, personally, know nothing about this company whose ship we are going to sail on, but getting business by misrepresentation never did appeal to me under any conditions."

"Make your mind easy on this score," I said. "I have traveled on the Toyo Kisen Kaisha steamers for years and have seen this company grow from a single ship concern to the largest operators and owners out of San Francisco, having a fleet of twenty-two steamers. In the early days of the concern, some twenty-five years ago, the steamers were officered by Europeans entirely, for at that time there were few Japanese capable of handling a large steamer. But men were selected and trained for these responsibilities and within a few years it was found that there were efficient and able officers, who could be relied on in any emergency and as fast as possible these were given positions of authority. A few years ago the Japanese Government, feeling that from its training schools, naval and mercantile, there had been turned out men of such ability as to fit them to command even the largest liners, ordered all ships under the Japanese flag to be officered by Japanese. It was Government order, and so soon

as practical, the foreign captains, pursers and officers were replaced by Japanese. This was not done in any spirit of criticism of these men, all of whom were among the finest sailormen of the world, but simply because the Japanese felt that their ships should be commanded and operated by their own nationals, just the same as those of



His full name is Albert E. Evans, but he is better known to thousands of travelers as "Al." And to be able to say "you know me, Al" is a highly prized and valuable asset. He is the chief steward on the Taiyo Maru.

other nations—just as the La Follette seaman's law is doing with our American ships. And mind you, the Japanese authorities did not do this in a hurry. It was only after years of schooling and training had shown them that their men were capable of doing the work that they were willing to make the change. As it is, the education of a mercantile marine officer is a long and hard one, involving many years' actual sea experience and schooling. In fact, I am told, and think it is true, that almost as long a term of sea service and actual navigation study and experience is required of a captain in the merchant marine of Japan as of one of her naval officers of similar rank.

"In the affairs of the Toyo Kisen Kaisha, and that is one with which I am most familiar, through personal experience and contact, I feel safe in saying that the Japanese officers have proved themselves superior navigators and natural sailormen, who know their ship and are always on the job, with the result that there have been comparatively few if any catastrophes or accidents under their régime.

"So much for the chief officers and commanders. Now to come to the stewards and other departments. When the order to change from foreign to national personnel came to the officers of Toyo Kisen Kaisha, they naturally had to obey its mandates. But like far-seeing business people they realized that perhaps some unfriendly and unjust criticism might come from those who did not understand, so they obtained permission to retain on their steamers, the chief stewards and they created a new post on each ship—that of traveling or assistant purser, whose duties in connection with the executive purser—a Japanese—to look after their welfare and entertainment. There is no other line in the world that goes this far in providing for the comfort and pleasure of their passengers.

"Now about the stewards. Every steamer carries in addition to the assistant purser, who is European or American, an American or European chief steward, who is in complete charge of the dining service, kitchens and galleys. For years it has been the boast of this line that its table was not excelled by any American-plan hotel ashore and this has been due to the conscientious efforts of these men and the whole-hearted backing given them by the head office in supplying them with everything they called for to make their departments a success. This is the inflexible rule laid down by the company and the stewards know that it is up to them to make good with the materials ordered, as they have no comeback on anyone.

"And that brings us, after long digression, to Al Evans. Evans has for years been traveling across the Pacific making people happy by feeding them well under all circumstances—even in the strenuous days of the Spanish-American war, when he scored new records for efficiency on the troopships to which he was attached. He has been with the Toyo Kisen Kaisha for many years and has made an enviable reputation for his ability and a world-wide popularity for his unfailing good-nature, his cheery good-humor and his abundant good sense. He is a natural musician, being able to play on any instrument, and many are the jolly evenings we have spent listening to him, first on the little organ that he always carries with him—then on the banjo—then on the flute—or the saxophone or the violin. He is also the star mixologist of any ocean, his cocktails being famous wherever good liquor is discussed.

"But these things are side issues with Evans.

"The first and most important thing with him is his work, which entails the preparation and serving of appetizing food for hundreds of passengers three times a day on the voyage between San Francisco and Hongkong and back. Hotel chefs, who have the telephone on the desk and the markets of the city at their call, cannot appreciate the

difficulties a chief steward on one of the trans-Pacific liners has to overcome—difficulties that are increased by the length of the voyage and the varying climatic conditions.

"But Evans through long experience has mastered the situation and his ship has come to be regarded as the one that experienced travelers wait for. I say 'mastered the situation' advisedly, for Al has ever shown himself equal to every emergency.

"An example of this occurred during the stay of the Taiyo Maru in Hongkong on its last trip.

"There had been a considerable trouble brewing among the Chinese members of the ship's crew operating out of the colony. It affected all lines and culminated shortly after the Taiyo had arrived at that port. There were steamers of the competing trans-Pacific lines tied up—there were European liners and even the river boats were unable to move except under the Government direction and protection. The strike extended until it took in all kinds of labor and the Chinese cooks and boys on the Taiyo Maru were called out and, though satisfied with their individual lots, were afraid to stay on the jobs for fear of bodily injury.

"Fortunately for the Toyo Kisen Kaisha, only a certain number of the dining room boys and cooks were Chinese, the others being Japanese, but even the taking of these badly crippled the service. On other ships, the tie-up was complete, as they had relied solely on the heretofore always reliable Chinese and were unable to secure other help to take their places.

"As the sailing day approached it became a question of whether the Taiyo Maru would be able to sail with her short-handed crew service. A conference of the management, the ship's officers and the chief steward was called and the situation canvassed thoroughly. The majority were for postponing the sailing in the hope that some immediate settlement of the strike would enable them to sail under normal conditions.

"Evans was against this.

"'Sail the ship on time,' said he. 'We have a reputation here in Hongkong to maintain and no striking Chinese cooks or waiter boys are going to hold us up if I have anything to say about it. Sail the ship on time and I will see that every one is fed and satisfied.'

"So the order was given and the Taiyo Maru was despatched only one day later than the original sailing date.

"There was some anxiety on the part of the management at that port as to how the passengers would fare, but none among those who had traveled with Evans on previous voyages and normal conditions. They knew that, in some way or other, he would meet the situation.

"How he was doing it was discovered when some of his old cronies strolled down to his cabin to have the usual before-dinner cocktail and found he was not there. Yow, Evans' Chinese boy, who had been with him on various ships for the past ten years was gone, as he had been ordered off the steamer by the strikers, much to his disgust and sorrow, and the new boy did not know anything about the 'master.'

"They found him a bit later in the kitchen. Gone was the immaculate blue uniform—gone was the jaunty cap and the polished shoes. In place of the uniform, a cook's apron and jacket—instead of the smart cap, a cook's cap perched saucily over his smiling though perspiring face—a towel girded him about the stomach—a napkin served as a neckpiece and he was busy—busy as only a cook—chef—steward, could be busy with green crew and two hundred passengers to please.

"Passengers did not see much of Al that trip between Hongkong and Yokohama. They missed his smiling pres-

(Continued on page 42)

Distinguished Japanese Tell Conference Result

First formal public utterances since conclave tell of Japan's aspirations and necessities—Japan Society of America host at brilliant dinner to Admiral Baron Kato and Honorable M. Hanihara, Vice-Minister of Foreign Affairs at San Francisco.

OF the many handsome affairs given in San Francisco by the Japan Society of America under the direction of Francis B. Loomis, its president, none deserved greater praise than the formal dinner held in honor of Admiral Baron Kato and M. Hanihara, Vice-Minister of Foreign Affairs, on the evening before their departure on the Taiyo Maru. The lovely ball room of the Fairmont Hotel, scene of a thousand and more elaborate and impressive functions, was never more beautiful than on this occasion in its dignified and glowing decoration. Japanese cypress and pine masked the walls and surrounded the entrances, with the tables a riot of artistically grouped tulips, narcissus, hyacinths and other colorful spring flowers.

The speakers' table, presided over by the President of the Society, Mr. Loomis, was occupied by men prominent in the professional, political, industrial, financial and social world of California. On the right of the toastmaster was Admiral Baron Kato and at the left was Honorable M. Hanihara, with the other speakers of the evening on either side. These were: Vice-Admiral W. R. Shoemaker, U. S. N.; Peter F. Dunne, one of San Francisco's leading lawyers; John Hays Hammond, internationally celebrated engineer and student of economics, and Captain Paul Perigard, now a resident of California and apostle of international friendship. Others at this table included Alfred Holman, well-known editorial writer; R. B. Hale, merchant; S. Yada, Consul-General of Japan at San Francisco, and Doctor Y. Ichihashi of Stanford University.

A telegram from Julius Kahn, senior member of the California representatives in Washington and chairman of the Military Affairs Committee, was read, as follows:

"Regret exceedingly my presence here prevents being with you to meet Admiral Baron Kato and M. Hanihara. The result of the Disarmament Conference will establish a friendly relationship between Japan and our country for many years. Greetings to all.
JULIUS KAHN."

The banquet was attended by over three hundred representative men and women, who applauded heartily the sentiments expressed by the various speakers, who emphasized the renewed co-operation and spirit of friendliness that had come out of the meeting about the Conference board.

Due to the high rank of the guest of the evening in naval circles, the dinner had an added color and attraction by the presence in full-dress uniform of several United States navy officers of high rank from the Pacific battle fleet anchored in the bay, and representatives of the Army in California. These included the following Admirals and their staffs: Vice-Admiral W. R. Shoemaker, Rear Admirals Alexander S. Halstead, R. H. Jackson, J. S. McKean, W. S. Gove; Captains Hinds, Leigh, Williams; Commander Walter Vernou, U. S. N.; General George Barnett, U. S. M. C., commanding U. S. Marine Corps; Major-General Morton, commanding 9th Army Corps; Brigadier-General Thornwell Mullaly; Colonel Daniel C. Jackling, Captain J. R. Pringle. The Consular Corps of the city was represented by H. B. Livingston, British Consul-General; S. Yada, Consul-General of Japan; Van Coenen Torchiana, Consul-General of Netherlands; Georges Romanofsky, Consul of Russia.

Naturally, all of the guests were anxious to hear from the lips of those who had been so directly in contact with the negotiations at Washington, something authoritative on the subjects discussed and the results achieved, so it was with intense interest that they listened to Admiral Baron Kato, chief speaker of the evening. He spoke in Japanese, but with such fire and emphasis that his auditors were impressed by his eloquence even though his language was not their own. His speech was interpreted by Dr. Y. I. Ichihashi, who transmitted the message without any loss in feeling or expression. Following Admiral Baron Kato's speech came Mr. Hanihara, who also was enthusiastically received. He spoke in faultless English and his remarks made a deep impression on his hearers. Peter F. Dunne responded to Mr. Hanihara

and his superb appeal to the common-sense and reason of the American people in considering the questions of the Pacific was a masterly presentation of irrefutable facts.

These three speeches were so interesting that they are reproduced in full as follows:

Agreements of the Conference will obliterate suspicion and bring spirit of permanent and genuine fraternity among nations. Vexatious questions of long standing between Japan and China now definitely removed.

Admiral Baron Kato

Mr. Chairman, Ladies and Gentlemen:

In accepting your hospitality this evening I find it my first duty to thank you for a reception which is very gratifying to me, both as the representative of my Government and as a private individual. I am happy to find myself in the great city of San Francisco, and to realize that I am guest of a community which has shown so many evidences of friendship for Japan and has manifested so deep an interest in all matters which concern the mutual relationships of our countries.

Although it has not, heretofore, been my privilege to know many of you personally, the cordiality of your action tonight convinces me that I am among friends, and that you are deeply interested in the work which has been carried on during the past few months in Washington.

I realize that you expect me to say something of the results achieved at that remarkable international conclave, and I am satisfied that you will agree with me when I say that great progress was made in clearing away many of the international problems which have hitherto threatened the peace of the world.

It is proper for me to add, in this connection, that the action of your great President in convening the Disarmament Conference has fully justified the faith of the world in his wisdom and far-reaching statesmanship. It is but just to say, moreover, that the successful accomplishment of the work has been due, in no small measure, to your Secretary of State, Mr. Hughes, to whose earnest and wise leadership the nations are largely in-

debt for such success as has been achieved.

Two great problems were before the Conference: that of limiting of naval armament and questions affecting the peace of the Pacific region. As a naval man, it may be proper for me to state that my activities were largely directed to the question of naval limitations, more particularly in their bearings on the navies of the interested powers.

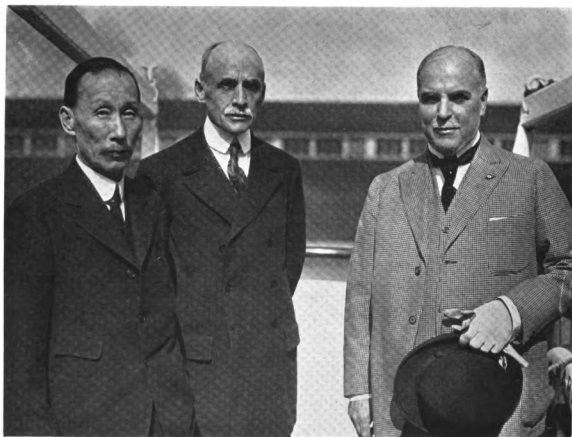
From the beginning of the Conference, I may say, that Japan did not hesitate to accept the spirit of the remarkable American proposal as advanced by Mr. Hughes. The Japa-

unprecedented nature of the proposals made and their sweeping character. The nations represented gave careful consideration to the whole plan and strove in good faith to reconcile their differences, as is shown by the fair measure of success which has been achieved.

When the naval agreements reached are put into force they will tend to minimize, if not totally obliterate, mutual suspicions. They will tend further to bring about a spirit of permanent and genuine fraternity among the nations. The work accomplished may, therefore, be rightly considered as of an epoch-making character,

There was an agreement upon effective methods for scrapping ships and provision for a naval holiday. We have agreed upon the total tonnage of airplane carriers and upon the maximum size of the various auxiliary vessels; also upon the maximum calibre of guns to be carried and upon the *status quo* as regards the more important fortifications and naval bases in the region of the Pacific. These agreements will relieve the people of wasteful expenditures in the construction of naval weapons and will inspire mutual confidence and goodwill among the nations.

With regard to the limitation of the



On the bridge of the Taiyo Maru before sailing from San Francisco. At the left is Admiral Baron Kato, center Francis B. Loomis, President of the Japan Society of America, and James Ralph, Jr., Mayor of San Francisco.

nese delegation firmly believed that an agreement on the subject of the limitation of naval armaments would not only relieve the people of heavy financial burdens, but would also remove occasions for war, thus measurably promoting the happiness of all mankind. So believing, they invariably approached the subject in a spirit of conciliation—with harmony as their main objective. Differences of opinion naturally presented themselves as the negotiations proceeded; but these were to be expected because of the

marking the dawn of a new era in the progress of the world and the civilization of mankind.

The present is probably not an opportune time for the recitation of details—all of which are familiar to you through the press—but I may be excused for briefly alluding to them as follows:

In the first place there was an agreement to place a limitation upon the total tonnage of capital ships, with an appropriate ratio as to strength between the contracting powers.

total tonnage of submarines and light cruisers, the Japanese delegation hoped for an agreement in accordance with the original American plans. We greatly regret our failure to achieve these ends but are gratified with our success in limiting the size of auxiliary craft, as well as the size of guns.

In our opinion, submarines, if legitimately used, do not differ from destroyers and torpedo boats. Because of the insular character of Japan and the extensive line of her

coasts, and because of the location of our harbors, we feel that we must have a certain number of submarines, which, properly distributed, may be depended upon for adequate defense and national security. It goes without saying that we are in perfect accord with the sentiment which condemns the abusive and inhuman employment of submarines, as illustrated in the late war. Hence our agreement here as to the future use of submarines will, I am sure, be accredited as a noble piece of work. By this agreement we prohibit the illegitimate use of under-sea craft. It is our belief that no nation will venture to violate the spirit of the solemn pledges which have been laid down.

In recounting the general achievements of the Conference, it seems fitting that I should advert here to the happy solution of the long-standing Shantung question and other problems of the Far East. For the results in the Shantung matter both Japan and China are indebted to the good offices of Secretary Hughes and of Mr. Balfour of the British delegation, for valuable services in paving the way for direct conversations between China and Japan. The adjustments reached, however just and honorable to the parties immediately concerned, could hardly be expected, in the very nature of things, to satisfy every faction of every country. What is of supreme importance, from the broadest point of view, is that the long-standing and vexatious question between China and Japan has been definitely removed. That desirable end has been achieved fully and completely. Both governments encountered certain obstacles, in the course of the negotiations, but it may be stated that both put forward their best efforts to secure an amicable adjustment, and they have succeeded. The settlement reached proves the earnest desire on both sides to maintain friendly relations, thus contributing not only to their own national happiness but to the well-being of the world.

Further action of the delegates in their efforts to adjust Far Eastern problems, more particularly those relating to China, will be found in the official records of the Conference. I can only say in conclusion, that the conviction now generally entertained is that the moral and educational value which attaches to the work of the Conference exceeds the value of the specific agreements which have been reduced to treaty form. It has demonstrated the possibility of the peaceful and honorable adjustment of international problems of great moment.

Whatever its failure may have been it cannot be denied that advances have been made which will add to the security and hope of the world. I cannot refrain, in this connection, from expressing the extreme gratification which I feel and which I know you share with me, that the relationships of America and Japan have been greatly clarified and improved by the work which has just been completed in Washington.

I shall have the pleasure of reporting to my Government and people that America and Japan understand each other better than they have for a quarter of a century. Never have their aims and aspirations been more sympathetically understood than at the present time. Much of the distrust and suspicion of other years has been swept away and fear has given place to mutual trust and confidence. America and Japan have always been sincerely pacific at heart, but the work of the Washington Conference has given to each nation the long-desired opportunity to appear before the world in its true colors. In the eyes of the people of Japan, this attainment alone has made the Conference worth while. I sincerely believe that through the influence of the Washington Conference suggestions have been made for peace and prosperity from which the whole world will derive lasting benefits.

I thank you once more, ladies and gentlemen, for your kindly courtesy.

Japan seeks no territory—asks no special privileges—but stands for equal opportunity of trade and commerce for all. Only asks recognition of natural geographic advantages.—

M. Hanihara, Vice Minister of Foreign Affairs.

Mr. Chairman, Ladies and Gentlemen:

The cordiality of your reception this evening is a very grateful reminder to me of California hospitality, and I cannot sufficiently thank you for it. I beg, however, that you will understand how deeply I appreciate your kindness—a sentiment in which I am joined by all of my colleagues of the Japanese Delegation.

In coming back to you at this time, I find that San Francisco is in possession of her old-time charm. She has forgotten nothing of her ability to make the stranger within her gates feel that he is a welcome and an honored guest. Speaking for myself personally, I venture to believe that you do not regard me as being altogether a stranger, for you will be kind enough to remember that I was once a resident of your beautiful city and that all my memories of San Francisco are associated with recollections of your courtesy and good-will. Re-

membering this, I prefer to regard myself as a wanderer come home—rather than as a mere stranger passing through.

The circumstances under which we are met tonight are of peculiar interest to all of us, and I do not doubt that you expect me to make some allusions to the important work which has recently been accomplished at the Washington Conference. While you will hardly expect an extended review on an occasion of this kind, it is a matter of particular gratification to me to be able to report, in a general way, that the results achieved succeeded beyond the hopes of those who ardently prayed for the success of the Conference. Those results have justified the wisdom and the statesmanship of your great President, who had the wisdom to foresee and the faith to believe that great results might be achieved by a gathering of this kind. Many questions of peculiar interest to America and Japan were happily adjusted and evil influences which have stood in the way of the peaceful relations of our respective countries were relegated to their proper quarters, if not swept away entirely. We rejoice with you that satisfactory understandings have been reached upon numerous grave questions which have, heretofore, tended to drive our countries apart. As a result of the new relationships established at Washington we have ceased to talk of conflicting interests and are congratulating ourselves upon having reached a basis of co-operation and friendly understanding. The records of the Conference proceedings, familiar to you all, will show this. From the standpoint of America and Japan the crowning achievement of the Washington Conference consists in its moral and educational value. It has acted as a great light to illuminate the dark places of the world. It has revealed aims and aspirations hitherto unknown and has removed much of ignorance and distrust. To you and me it is gratifying to know that America and Japan have come out of the Conference better friends than they were three months ago and that the people of both countries are facing a future of renewed hopes. The frank discussion and publicity which distinguished the Washington exchanges have brought the assurance that the interests of America and Japan do not clash and that the people of both countries are actuated by the same desire for peace and friendship. I think that you will agree with me that these results alone have made the Washington Conference worth while and let us hope that no backward step may ever be taken



Above is pictured a portion of the ballroom during the banquet given by the Japan Society of America in honor of the distinguished Japanese guests representing the professional, social, financial and business circles of San Francisco. The guests of honor are shown

in the new road upon which we have entered.

Now, ladies and gentlemen, I would much rather stop here, were it not for the suggestion that I might avail myself of this opportunity to tell you something about Japan's problems as I see them.

I realize how difficult it is for Americans to look at our problems from our point of view. Here you have a magnificent empire, self-sufficient and self-supporting, endowed with inexhaustible resources, affording golden opportunities to all honest workers, containing room for a population many times as large as your present one.

In contrast with this great empire of yours, ours is but a speck of territory. On an area less than that of the single State of California, Japan supports more than one-half of the entire population of America.

Our country produces today only

four-fifths of food actually consumed by our population. Our population problem, aggravated by the shortage of land and food production, is becoming more and more serious.

The average density of population of Japan proper is 396.2 per square mile. If we leave out of consideration Hokkaido, the northern island, the density increases to 486.2. But these figures do not reveal the real nature of our population problem. Because of the peculiar topography of our country, consisting of volcanic ranges and cut by chains of high mountains, our agricultural land amounts to only 14 per cent of the total area. Because of this condition the actual density of population is much greater than the average density. As a consequence, our agriculture is of the most intensive nature, overtaxing the fertility of the soil and putting the law of diminishing return in operation. However elaborate and

painstaking our process of cultivation may be, that iron law cannot be overcome. Today our soil no longer produces enough food to feed our population.

When the population of Europe was increasing at the highest rate, it overflooded its territorial confines and migrated to the new world by the hundreds of thousands. Even today this migration continues.

Japan, on the other hand, is asked to solve her population problem without resorting to emigration, without sending emigrants into any of the countries which seem to offer opportunity to all who would improve their lot by the honest work of the brow.

The world has plenty of lands available for settlement. Some of the richest territories have only a few inhabitants to the square mile. Yet none of these countries is open to our people.

It was our misfortune to enter into



se statesmen, who were in San Francisco enroute home from the Disarmament Conference at Washington. It was attended by over three the panels at each side. To the left is Admiral Baron Kato and at the right is M. Hanibara, vice minister of foreign affairs at Tokyo.

the comity of nations after all the available territories had been preempted by other nations, who were fortunate enough to embark upon carvers of expansion while we were just emerging from a seclusion of centuries.

With these fortunate nations Japan has no quarrel whatever. It was their good luck to be on the alert while we were slumbering. It was just our misfortune to be asleep while they were awake. We have accepted our misfortune without murmur, and have never entertained ill-feeling towards those fortunate nations.

And yet we think we may be permitted to ask of you just one consideration, without offending any nation, and without violating the common dictates of propriety. We ask you to realize our difficulties and sympathize with us in the herculean task which has been imposed upon us. That is all we ask.

Japan hopes to solve the population problem, partly at least, by becoming a great trading and manufacturing nation. But here again we are confronted by a great difficulty in the lack of essential materials of modern industry. Our country is the poorest in the supply of cotton, wool, coal, iron, and petroleum. We have but scant supply of raw materials to feed our mills and factories. Unless we succeed in securing an unobstructed access to the sources of such supplies without going too far afield from our home territory, we shall never be able to cope with the difficult task that has been imposed upon us. Our success or failure in this respect is not a matter of profit or loss, but a matter of life or death.

Our economic relations with Manchuria, China, or Siberia are not the same as the economic relations between the United States and Mexico, for example. The great United States

of America has everything within its own vast territory. It is self-supporting. I hope I am not mistaken when I say that the Americans could comfortably stay at home if they would. The Japanese could not even if they would. If they do not go out to China or Siberia and obtain the necessary materials of industry and food, the only alternative will be their gradual decline and ultimate suicide.

I trust you will not misunderstand me. What I have said must not be misconstrued for territorial expansion.

We seek for no territory. We seek not even for special privileges. We believe in the open door principle. We have always endeavored to practice that principle. In Manchuria and in Shantung we have opened the doors that were formerly closed respectively by Russia and Germany. We stand for equal opportunity in trade and commerce, and we hope that the time

will come when this principle will be recognized not only in the Far East but in all parts of the world.

Again we say we ask for no preferential rights. We are asking you only to recognize the natural advantage we are bound to enjoy in the regions of Eastern Asia because of our geographical position.

Japan stands at the threshold of the Asian continent. We are bound to take advantage of this natural position. Spurred by the sheer necessity of meeting the population problem, and urged by the lack of raw material, the Japanese must perforce seek fields of economic activities in those countries close to their own island, not to the detriment of their neighbors but for the mutual benefit of all concerned.

Because of their natural geographical advantage, and because of the earnestness of purpose inspired by the necessity of meeting a problem of life or death, the Japanese will undoubtedly be more active, and let us hope more successful, in Eastern Asia than those coming from more distant countries.

All this is simple enough, but we feel that this simple fact has not been fully recognized in the past. We hope that in the future our natural economic advance will not be misconstrued as a result of some secret machination or unfair competition.

That is all we ask. It implies no special privilege, no exclusive rights. We are ready to meet any nation in the arena of free economic competition in Far Eastern Asia, or for that matter in any other part of the world. We rely upon our natural advantage, and upon the natural impetus supplied by the lack of land and raw material at home. In thus relying upon our natural position we mean nothing but peaceful economic activities dissociated from any desire for territorial acquisition. In other words, what Japan wants are reasonably safe, orderly, prosperous and contented neighbors so that she can count on an uninterrupted normal intercourse with them. Without the smallest pretension to interfere in the politics, domestic affairs or administration of either China or Siberia—which would be rightly regarded as an unpardonable intervention in the concerns of a free and independent people, Japan, nevertheless, feels that it cannot fairly be denied that she and her myriads of peoples have an interest in the peace and welfare of her great neighbors, which is far transcendent of that which can be ascribed to any other of the remoter and less deeply concerned

nations. To them, the orderly development of China or Siberia means much or means little. To Japan it means everything.

She seeks no exclusive privileges in China or Siberia; still less any political privileges. But she regards it as a matter of self-preservation that these countries shall continually in truth and in fact be independent, orderly and responsible.

I have already taken too much of your time. I thank you for the patience and graciousness with which you have listened to me.

AMERICA AND JAPAN

An Address by Mr. Peter F. Dunne

Mr. Chairman, Ladies and Gentlemen:

I join with Admiral Shoemaker—it is gratifying, here in California, to greet these distinguished representatives of Japan. The war is over, but we are not to forget that their country ranged itself with the Allies, associated itself with us, in the war for civilization and the rights of humanity. More than that, they come here the exponents and signatories of the great covenant for peace and good-will among the nations. President Harding sensed the situation. He called the Conference, Japan responded promptly, and co-operated cordially. The vague yearnings for peace of a war-weary world were translated into a concrete program. The mad, competitive building of warships was halted. A definite limitation was put upon armaments. But the warship was a symptom, only, and an indication. Behind and deeper lay the problems of the Far East, and they circled round the vast empire and people of China. The Conference stood for the integrity and independence of China and for the policy of the "Open Door"—the principle of equal and impartial trade for the world with all parts of the Chinese Empire. And to this Japan subscribed freely and unreservedly.

Live and let live—that is the aspiration that has filled the hearts of perplexed men and women, longing for a place in the sun. Nations, too, have longed for a place in the sun, none more than Japan. She has her own problems in the Pacific. They are not the problems of the pirate or the conqueror. They are economic, and touch her self-preservation and national life. Her population is the densest in the world. She has 400 people to the square mile. Our continental United States has 35. With our hundred and ten millions of people today, if we were to expand and measure up to the density of Japan's

population, there would be more than a billion of people in continental United States. When you think of what a problem that would be, you begin to realize the problem that Japan is facing today.

Eighty per cent of the coal of Asia is in China, perhaps one per cent is in Japan. And so it goes with iron; and with oil, too; and with raw material generally. Agriculture will not suffice. Japan is mountainous; only 15 per cent of her land is arable. Hence the intensive cultivation of the land in Japan, which has moved the wonder of the tourist. These people must go to manufactures, if they would not perish. But where to get raw material, to be worked up and traded with as finished products? Nature gave Japan geographical advantage of proximity to the Asiatic mainland of China. To the less densely populated and neighboring parts of that vast region Japan looked for an abiding place to receive her surplus and overflowing population. She looked to the same place and the same neighborhood for the raw materials of her industries. Who can say that by the law of necessity and self-preservation and by the fact and advantage of neighborhood, Japan has not a natural and legitimate interest in a China of the Open Door.

Seventy years ago Perry called Japan out of her isolation and brought her in contact with the larger world. Our own interests in the Pacific and in the Far East have grown apace since Perry's advent. We are in mid-ocean at the Hawaiian Islands. We are in the South Pacific at Samoa. We are in the Far East at the Philippines. We are marketing our products and commodities in China. Our business men have set up factories in China. They saw the advantage of nearness to abundant supplies of raw materials, of nearness to cheap and very efficient labor, and of relatively cheap freight rates to the export markets. We seek no territorial aggrandizement in China. We do seek to do business there. We ask a fair field and no favor. We want the Open Door. The Conference assures this for us, for Japan, for all the world, and Japan has set her seal upon the Conference.

For seventy years Japan has been appropriating the lessons of Occidental civilization with an alertness and capacity that has astounded the world. She has shown courage and strength in battle. She has advanced by leaps and bounds to be a world power, ranking with any. The days

(Continued on page 50)

Rodier's
printed crepe
finds straight
lines favored.

Hand-drawn
georgette and
crepe de chine
combine in
two-toned
charm.

A three-
piece
costume
of the
vogue-
ish tweed.

A pure silk sweat-
er is worn with a
fringed cashmere
skirt.

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Crepe Roma ex-
presses distinc-
tion by graceful
draping.

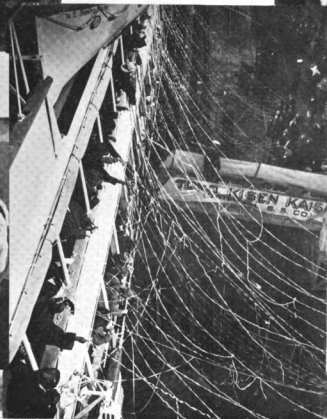
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Canton
crepe is em-
broidered
with white
beads and
rose sea
shells.



With the Travelers

To the left is Mrs. W. M. Bidwell, wife of a British army officer who recently returned from Siberia. On the right is Miss Marie Adrienne Leschamps (Mrs. Lange), noted dancer, who will tour America. In the panel to the left of center is Mrs. M. B. Oaks of New York, who sailed for Japan and China.



Above is a view from the bridge of the Shinyo Maru on sailing day. Serpentine and streamers from passengers on ship to the dock give a carnival atmosphere to such events. In the center panel to the right is Mrs. C. H. Robinson, passenger on the Taiyo Maru. In the lower left is H. V. McKeon, Peking manager for Thos. Cook & Sons, and at the right is H. Kawasaki, a amateur golf champion of Japan.



APRIL, 1922—ISSUED MARCH 1ST
"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL
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OBJECT OF INCREASING TRAVEL ACROSS THE PACIFIC.

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JAMES KING STEELE, Publisher and Editor

E. C. HUNKEN, Associate Editor

SPEAKING FOR OURSELVES

- *A National Poetry Contest.
- **Getting a Lot for the Money.
- ***Going Ahead.
- ****Passing of Marquis Okuma.
- *****Value of Acquaintance.
- *****Japanese Hospitality.

From the bustling modernity of Japan of today, with airplanes, motor cars, rapid transportation, wireless and all the other manifestations of western civilization, to the Japan of a hundred years ago when Emperors assembled their retainers, daimyos, lords, princes and friends to engage in the gentle art of viewing the cherry blossoms and of brushing a line of poetry in honor of the occasion, is a far cry, but some of the customs established in those early days still obtain, binding the new with the traditions of the old. One of these customs, of a particularly pleasing character is the poetry contest which has for a hundred years been held under the auspices of the Imperial household, early in January of each year. In the competition which was held this year there were more than 25,000 verses submitted from people of every class and rank and occupation. Such popular enthusiasm for an exceedingly gentle art like versifying, in these days of bustle and hustle is a most refreshing sign and that causes one to pause and wonder.

One of the poems selected by the judges in the Imperial New Year's poetry contest as being of the first rank was written by Viscountess Makino, wife of the Chamberlain to the Prince Regent, who choose for her theme "The sunrise on the waves as seen from a seaside home."

*STANDING ON THE SEASIDE
I SEE THE PLAYING OF GOLDEN WAVES
AND THE SUN RISING
FROM FAR BEYOND THE HORIZON.*

Passenger fares across the Pacific at the present time offer the greatest inducements to the prospective traveler. Compared to fares on other routes, distance traveled, time consumed and accommodations offered, they are perhaps the lowest in the world. The first class fare from San Francisco to Hongkong, at this time, for example, is \$375 for one person. The time is 28 days and the distance traveled approximately 6000 miles. Figured out on a daily basis, this amounts to \$13.40 per day, covering transportation, food and lodging, and entertainment. This is as little or less than is asked for similar board and room accommodations alone in the ordinary first-class resort hotel ashore, omitting any question of transportation or entertainment or the pleasures obtained from seeing new sights and scenes and experiences, amid strange people and

customs. Truly travel to the Far East is the great education and under present conditions it does not cost much more than staying at home.

Before another issue of JAPAN is off the press, Toyo Kisen Kaisha will be occupying its new quarters in a building erected especially for its use. With a Market street frontage of thirty-five feet and ground floor area extending 155 feet to Stevenson street, it will have the largest street-level area devoted exclusively to the sale of trans-Pacific transportation of passengers and freight of any steamship concern in the world. In point of equipment, convenience and comfort for the traveling public and the staff of the Company no detail has been overlooked and San Francisco will have a passenger and freight office that will set a new standard in these lines. In itself this announcement is not important, but in view of shipping conditions, it shows that this particular concern by tending strictly to its business of transporting passengers and freight is forging ahead even in these times of depression that have marked shipping for the past half year or more. Success is for those who earn it.

In the passing of Marquis Okuma at the age of 84 years lacking but one month, Japan has lost more than one of her foremost statesmen. She has lost one of the few human links that joined the virile modern nation of today—the fourth power in the family of nations—to the period of the Shoguns before the restoration to the throne of the present family of Meiji. Okuma was an adventurous, progressive, insistent patriot. Whether holding office or out of it, he never ceased to think first of his country and of his people. He was one of the first to realize that a government by a majority duly elected by the governed was the goal toward which the nation must strive and it was his daring to force the hand of the ruling house into granting a parliament that led to his own resignation from his high office. But though the plan failed of immediate action it was successful in bringing the Imperial rescript that did ordain a parliament. The late Marquis held many important offices during his stormy, exciting life. He was twice foreign minister and twice premier. He escaped an assassin's bomb but lost his leg in so doing. He negotiated the treaties with foreign powers that led to better relationships among the powers. He believed in education and founded Waseda University in 1882 and continued to assist and direct it to the day of his death. He was a journalist and author who in all his busy life still found time to enjoy his hobby—the cultivation of fruits and flowers.

He was keen of wit and ready of repartee, as may be seen in this instance. A number of his political friends once asked him in a conversation who, in his opinion, was the most dreadful man in the world? To which he responded: "Usually one who has done you a favor," which completely nonplussed his hearers.

During his long life there were times when he seemed forced into seclusion by the trick of shady politics, but so great was his influence and so numerous his followers that he was always a force to be reckoned with.

In office and out, his voice was always raised for liberalism and education and for the benefit of the people. A great, good and powerful man has passed on and there is none at present to take his place.

Elsewhere in these columns Poultney Bigelow, in his breezy manner, advocates the creation of a chair of travel

J
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The San Francisco shop will give
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to patrons in and out of town.

by the great universities as a means of spreading the gospel of friendliness by becoming better acquainted.

The idea is a good one and deserves attention. There are few misunderstandings among men or nations that can not be quickly settled if the parties interested will but come together and get acquainted. When such men as Admiral Baron Kato and M. Hanihara come to America and meet men of affairs in this country, both sides find an accord impossible to strangers.

Adequate transportation is a powerful influence in promoting friendliness because it brings people of all classes and races together, gets them acquainted and lets each one find out that there is good, and plenty of it, in the others.

When a tremendously busy man like Lord Northcliffe, publisher of the *London Times*, and perhaps the greatest newspaper publisher in the world, takes the time to go traveling around the world, the results of his observations are well worth considering. The following is taken from a personal contribution to the *Times*, made up of reminiscences of his tour of Japan:

"To all who yearn for variety and violent contrast," Lord Northcliffe writes, "let me recommend what I have just done—travel in all the luxury and comfort that official hospitality can afford through Japan, and thence go straight to Korea and China. I went to Japan the outspoken opponent of her war party, yet in spite of my oft declared conviction that that party is a danger to the world we were freely offered the best that was Japan's to give from the moment of our arrival in Tokyo on the first day of our visit to the last day we spent in that enchanting land, when we sailed from Shimonoseki for Korea.

"The comforts of travel, the beauties of town and country, the interest held out for us by the people and the other things that we encountered were increased by the care and attentions of the Government. Steadily and as if by magic the Japanese show their best to strangers in their land, and they are both hospitable and right in so doing."

"YOU KNOW ME, AL"

(Continued from page 32)

ence—his music and his jokes. But they knew he was on the job, for the dining bugle sounded with unfailing regularity and the food was served in the same—even better, some said—way, with equal variety and a new and delightful savor.

"They caught glimpses of Al as he moved about his work, first in one place and then in the other—indefatigable in his effort to get the ship through and the passengers pleased.

"He lost weight, too—ten days in the super-heat of the galley after you have been out of it for years—after you have graduated from the school of chefs and taken on the other work—will take the weight off of any one, and Al was fifteen pounds lighter when he came to Japan than when he left it.

"But he saw it through all right and the passengers said that except for the strain on Al and the hardship entailed upon him, they wished he could continue with them all the way across, for never did they enjoy such meals as under his cook servitude.

"Nor did they content themselves with talking about it one with the other. They wrote a memorial to the president of the steamship company telling him and his directors of the yeoman service that Al had done in the galley as a token of their appreciation of his efficiency. And this Al prizes among his choicest possessions."

HANA-MI

(Continued from page 12)

has several of these, of which the best known is the *baka-sakura*, beside the gate leading into the stately Chion-in temple grounds. The priests call it the "winter cherry" and botanists call it the "October cherry," but the people call it the "fool cherry" because it blooms out of season, its small white stars of petals shivering in the raw winds of early winter and falling with the first flakes of the snow.

This species is said to have originated in a tree prevented from blooming at its proper time in the spring by biting frosts, which set back its growth but did not kill it. During the warm days of the summer it recovered its strength and picked up its duties where the frost had stopped it, blooming out, in spite of the season. Then having lost count and fallen out of step with the season, so to speak, it and its descendants have gone on blooming regularly every fall.

The "sixteenth day sakura" of Iyo Province, which Lafcadio Hearn immortalized in his "*Kwaiden*" blooms on the sixteenth day after the New Year of the old Chinese calendar, which is early in March of the present reckoning, practically the dead of winter in that region, before even the plum blossoms begin to show signs of life.

There are also other "freaks" such as the "four season cherries," which bloom four times each year and the "all the year cherries" which blossom like a monthly rose.

The evolution of the cherry blossom from a simple petalled wild mountain flower, to the great wide-spreading two-inch blossom as big as a rose, and to the great rosettes of many-fold, hundred-petal and thousand-petal varieties is one of the amazing things of Japanese garden wizardry. Under the patronage of the court and the nobles, during the past centuries, the Nippon gardeners have studied, humored, cultivated, coaxed and forced the *sakura* until over one hundred and thirty varieties are now recognized. Beginning with the stock of the wild mountain trees found in the Yoshino mountains, they have performed miracles. The shoots of flowering varieties were grafted close to the ground, then the petals were enlarged, stamens were changed to petals and then the number of petals was multiplied. Encouraged by this success, the petals were curled into cuplike forms, and deep notches were developed in the edges where before but a single indentation had been. Other sorts were given serrated edges, making them look like little chrysanthemums, which they were sometimes called. All kinds of liberties were taken with the makeup of the flower—stamens were curled and broadened, and pistils were made to take positions never seen before. Not content with doubling and redoubling the petals, with practically making over the whole nature of the cherry flower, until each floweret looked like a miniature rose, the gardeners went on to develop new colors and color combinations, carrying it from the first simple white and faint pink, through the gamut of shades to rose and cerise, and on to ruby and deep crimson and even to yellow, emerald green and pale blue. These latter colors first appeared on the famous "*Ukon*" trees in the Imperial gardens and for a long time were never allowed outside the palace walls in Kyoto. Later on they were made an Imperial gift to the people and now these varieties in their lovely colorings can be had at any of the first-class nurseries.

If one's travel plans lead to Nippon during these enchanting months, the visitor may be sure that he will have seen at its best the most fascinating vacation land in all the world—a place, as Burton Holmes, the great travel authority, has said, where "the delightful deceptions of travel still prevail—where prices are still reasonable, and where courtesy and service still mean something."

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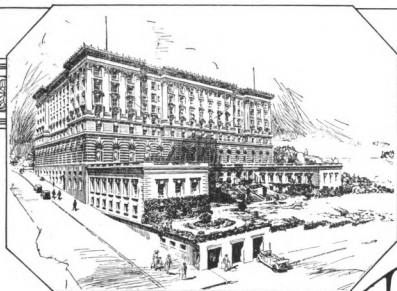
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桑港の大ホテル天下の喧騒を越えて

NOB HILL
D.M. LINNARD Lessee

SAN FRANCISCO
LeROY LINNARD Mgr.

Below are Mr. and Mrs. G. A. Wahlgren, well known San Franciscans, who were caught by the camera on the Taiyo Maru.

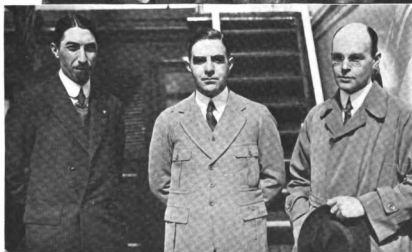


Miss Frances Visc (seated) and Miss Caroline Visc (standing) of Chicago, who sailed on the Shinyo Maru for an extended tour of Japan and China.



To the left are Mr. and Mrs. Zenzo Shimizu, who arrived on the Taiyo Maru on a honeymoon tour. He is one of the world's best tennis players.

Below are Miss Dorothy Gerdts (seated) and Mrs. John Gerdts (standing) of San Francisco, who sailed on the Shinyo Maru for the Philippines. The smiling escort is Ernest Rizon.



"Tommy" Atkins, local manager of Java-Pacific Line, at the left; center is Mr. J. H. Van Hengel, managing director of same company, who sailed for Hongkong on Taiyo Maru; right is C. van Hoboken, Chancellor of The Netherlands Consulate.



PROMINENT ON THE PASSENGER LISTS

Home From a World Tour

A TALL, well-groomed, gray-haired, ruddy-faced man stood aft on the little launch as it bobbed about in the stream at the San Francisco quarantine station off Alcatraz island, waiting for the yellow quarantine flag to come down, indicating that the doctors' work of examination was finished and that all was well on board the Toyo Kisen Kaisha steamer Taiyo Maru. He said little nor did his manner indicate that he was more than usually interesting in getting on the ship at the very earliest moment. There was, however, something in his eyes as he searched the rail that let one into the secret of his heart. When the gangway was let down and the launch bumped alongside, he was among the first to go "topside," taking the steps two at a time and hurrying like a boy of twenty from deck to deck until the boat deck was reached. As he came up the companionway a lovely lady, whose eyes were shining with the same deep light as his, came speeding toward him with outstretched arms.

The man was Delos W. Cooke, associate director and manager for America of the great Cunard line, who had come across the continent in his private car to welcome home his wife and son, who came from Japan on the Taiyo Maru. Mrs. Cooke had been visiting their son, C. B. Cooke, at his home in India and returned to America via the Pacific, thus completing the circle of the world. After spending a few days in San Francisco they departed for the East by way of southern California.

Escapes Siberian Terrorists

THREATENED with death because he had secured judgment against agents of the Seminoff government's commission for \$134,000 and escorted by an armed guard, while would-be assassins followed for more than a hundred miles, was the experience of M. W. Bidwell and his wife, who arrived from Russia on the steamer Taiyo Maru.

Bidwell, acting for British merchants, went to Siberia to secure payment of goods sent into the country at the instigation of the Seminoff government. The goods were never paid for.

Warned of Plotters

Following the award of the judgment Bidwell was warned by his

agents that plans were made to kidnap him for the purpose of getting back the money secured in the judgment. Upon failure of this plot, orders were given not to allow Bidwell to get out of Harbin alive.

Chinese Aid Escape

Under convoy of armed Chinese soldiers Mr. and Mrs. Bidwell traveled out of the threatened district from Harbin to Chang Chun. The



No wonder that Mrs. Cooke was smiling for she had just caught sight of her husband, Delos W. Cooke, who was awaiting to welcome her home again on the arrival of the Taiyo Maru, after a tour around the world with their son, Mr. C. B. Cooke.

couple were constantly trailed during the journey by would-be assassins, but the strong watch maintained by the Chinese guard averted any danger until they crossed into Japanese territory.

Bidwell served with the rank of major in the British forces during the World War in Egypt. He had been in Siberia for two years.

Tennis Star Brings Bride

ON a honeymoon journey, en route to New York where he is connected with one of the great Japanese business houses, Zenzo Shimizu and his bride were passengers on the Taiyo Maru. He is one of the greatest tennis players of the world and with Komagae, his fellow countryman, fought their way into the finals of the international Davis Cup tournament, defeating every one except Johnston and Tilden, the American title holders. He returned to Japan after the memorable contest, where he was married on January 12th to Miss Setsuko Fukushima with great ceremony at the temple at Hibiya Park, Tokyo. The bride is the daughter of Y. Fukushima, influential banker and vice-president of the Sendai Chamber of Commerce. Since her graduation from the Girls' school at Sendai, she has spent most of her time in Tokyo, where she has been studying in the higher university. Modest and unassuming, and like a true sportsman and gentleman, always willing to admit the ability of his opponents, Shimizu, when asked by the representative of the *Japan Advertiser* just before leaving Japan, as to what he thought about the coming international tennis contest, said:

"Some of the countries who will compete in the international tournament this year will certainly send stronger teams into the field than they did last year," Mr. Shimizu said yesterday. "This is particularly true of Australasia. Their team last year was green, Mr. Anderson was the only experienced player. I am confident that the older players, like Mr. Brookes and Mr. Patterson, still the best Australasia could enter, will be sent into the tournament this year."

"It is not a sure thing that I will play. My business may prevent me from it and Mr. Kumagae may not return to the United States in time for the preliminary matches at least. However, should Japan enter the two of us, I believe that we will be able to win through to the challenge round again this year."

"And there the rub will come. It is one of my greatest hopes to be able



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to help defeat the American team and win the Davis Cup for Japan, but I believe that is impossible. Mr. Tilden and Mr. Johnston. I think will win the cup again this year.

"I have been greatly pleased during my visit to my home country with the great increase in interest in tennis. Some day I hope that Japan can send a team abroad that will win the cup for my country, but don't think Mr. Kumagae and I will ever be able to do it."

Mr. Shimizu is going to New York for the Mitsui firm. Throughout his conversation yesterday he expressed doubt as to whether he would be able to take time away from his work to compete in the Davis Cup tournament. He also expressed doubt as to whether he would be selected for the Japanese team. Both, however, are regarded by others, at least, as certainties. In fact the transfer of Mr. Shimizu to the New York office of the Mitsui Company is accepted as a means of helping keep the name of Japan in the front ranks of the tennis world.

The first task that will face the newlyweds when they arrive in New York will be to find a home. It will be an entirely new and strange experience to Mrs. Shimizu. They hope to secure a flat some place near enough to permit Mr. Shimizu to join the West Side Tennis Club and take regular workouts on the courts there.

Walter Fovargue Designs Golf Course
for Japanese Club

WALTER FOVARGUE, well known in golfing circles of America, who helped to design the famous Lakeside course at San Francisco, and who laid out many other links on the Pacific Coast, during his recent visit to Japan was asked by the members of the exclusive Tokyo Golf Club to help them lay out a new eighteen-hole course which, he says, will be one of the best in the Far East. It is situated between Yokohama and Tokyo and is easily accessible from both places. The nature of the ground is such that it offers wonderful possibilities in natural hazards and when completed, under the careful treatment given by the Japanese landscape gardeners, will give all the variety needed in a good eighteen-hole course. With Mrs. Fovargue he returned on the Taiyo Maru. "We went out on the Persia Maru, the smallest of the Toyo Kisen Kaisha fleet and had a pleasant trip despite some bad weather. We came back on the Taiyo Maru, the finest



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To Give Hungarian Dances in America
ASSUMING the role of a Hungarian dancer, Mrs. Adrienne Lange, declared by fellow passengers to be the wife of a prominent New Yorker, now in Budapest as an official of the Hoover food relief commission, arrived here on the big Japanese liner Taiyo Maru from the Orient.

Charming in personality, Mrs. Lange won her way into the hearts of her fellow tourists from the moment she boarded the craft at Yokohama.

During the long voyage across the Pacific she presented a number of entertainments for the passengers and gave them much pleasure in viewing the specialty dances which she says she will present to the American public.

It was a long journey from Budapest, Hungary, to the Oriental seacoast, but the little woman, after departing the Central Empire, was determined, she says, to get to America, and as she explains, knew she would have no difficulty in effecting entry here, due to her American citizenship, which, she asserted, she acquired through marriage to Lange.

Under the management of C. H. Robinson of Shanghai, who, with Mrs. Robinson, was also a passenger on the Taiyo Maru, Mrs. Lange said she planned to give a number of dances in America.

Plucky Woman Braves Disease to Nurse Sick Husband

BLACK smallpox did not daunt pretty Mrs. Frederick Tillson when her husband was stricken with the dread disease on the high seas and had to be taken from the vessel and placed in quarantine at Nagasaki. The couple arrived in San Francisco on the Japanese liner Taiyo Maru, en route to Chicago, after two years in the Orient, where Tillson had been acting as Far Eastern manager for Montgomery Ward Company of Chicago.

When Tillson was stricken with smallpox he was removed from the vessel at Nagasaki by orders of the Japanese quarantine officials, who tried to persuade Mrs. Tillson to continue on the voyage.

This she refused to do, stating that her husband's condition demanded that she remain.

According to Mrs. Tillson, she went ashore bitterly prejudiced against the Japanese whom she knew only through reading the newspapers, but she came away filled with admiration for them and the thorough and efficient way in which they handled the hospitals and the courtesy and service accorded to her in her distress over the sickness of her husband. "I shall never say or believe a word against the Japanese," she said. "They did everything for us that could be done and deserve greatest credit for the way they are handling their medical work."

Camera Men Bring Interesting Films From China

RIDING in unheated coaches on government railroads, with the thermometer around 40, taking chances with a smallpox epidemic in Shanghai that recently carried off forty Americans, and narrowly escaping getting caught in a new revolution that they declare is imminent, were among the experiences in north China of William H. Bradshaw and C. Blackstone, movie-camera men, who returned from the Orient on the Taiyo Maru. The two men were sent to China by the Lasky, Willat and Metro studios to take the pictures for a screen travelogue on the Far East, particularly of China. "The public is now demanding pictures featuring Chinese scenes and characters," said Blackstone, "and we brought back four reels on this first trip."

Buyers Arrive

COMING home from annual visits to the tea-producing districts, as passengers on the Taiyo Maru, were E. C. Hogg, tea buyer for Tait and Co., with headquarters in Formosa; D. H. Read, tea buyer from Hankow, China; Miss J. H. Dowd, H. Goldberg and C. Heyman, buyers for large stores in New York, and W. C. Young of the British-American Tobacco Co. of Shanghai.

Interesting Tourist Party on Taiyo Maru

Dr. W. E. Daniels, Mr. E. H. Daniels, Miss M. A. Daniels, Mrs. C. P. Bartlett, Mrs. E. A. Jackson and Mr. and Mrs. A. L. Daus, all American tourists who went to the Orient from the United States about a couple of months ago, returned on the Taiyo Maru.

(Continued on page 51)

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JAPAN AND AMERICA
(Continued from page 38)

of feudalism and the shogun have passed. She has entered upon an era of constitutional government. No taxation may be imposed on her people which does not originate, as is the case with us, in the popular and elective branch of her legislature. She has an intellectual history behind her, adorned with literature and a wonderful art. Her people are amiable and well-mannered, by consent of the world. Is the thought to be endured that between such a people and our people questions in the Far East, if any, pending or to come, can not be settled as two mutually respecting and honorable gentlemen would settle differences—not by violence and bloodshed and destruction, but by the methods of conference and the arguments and amenities of peace?

A word as to the attitude of California: No man or woman worth while but has achieved something of a personal equation. And the nations have their equations. They have their own cultural ideals and traditions, the outcome of long heredity and distinctive environment. Those are the ideals and traditions which make the country, in contrast with mere political jurisdiction, the home-land, and assimilate it to the household; and they are reflected, in association with economic factors, in questions like immigration and ownership of the soil. The point of view, the orientation as well of Japan as of our own country and our State, towards these questions, has much in common, as exhibited in their policies and legislation. For the resolution of such questions an authority is provided, the supreme national authority of both governments, working through the treaty-making power. Whatever propagandists and opportunists may say, questions like these can be adjusted and will be adjusted by the two governments, holding much the same point of view, without friction or resentment or violence. The thoughtful citizenship of California is for peace. It is for friendship, not for irritation and ill-will. When the distinguished guests of the evening take ship tomorrow, to report to their government and people, they will bear with them from our people a message of peace and good-will to Japan.

Persia Maru Notes

C. W. Harbottle of Seoul, Korea, where he is connected with one of the big American mining companies, was a passenger on the Persia Maru. According to him, conditions there, while not prosperous, are improving under Japanese régime.

NEWS OF JAPAN SOCIETIES IN AMERICA

BULLETIN OF JAPAN SOCIETY OF BOSTON

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THE OLD TIME FRIENDLY RELATIONSHIP

By DOREMUS SCUDDER

Executive Secretary, Greater Boston Federation of Churches



MORE than thirty years ago, when I first went to Japan to learn the language, and came into close association with the Japanese people, especially those living in the cities and villages of the interior far from foreign travel, I found everywhere evidences of affection for America. Our Government, by the return of its share of the Shimonoseki indemnity, by its readiness to agree to the abolishment of extra territoriality, by the just terms of its treaties, by the lofty character of its diplomatic representatives, and by its dispatch to Japan of many unselfish teachers and missionaries, had for years been telling a story of international brotherhood, new to the Japanese, and in sharp contrast with the overbearing attitude of other foreign nations. This feeling was reciprocated at home by Americans generally, who took pride in the rapid development of the Japanese people, and in their assimilation of the spirit of Occidental civilization. Up to 1905 the relationship between the two nations was quite ideal.

Then came the reaction. In the United States it took the form of a subtle race antagonism, which had many reasons for existence. One of these was a developing prejudice in regard to color; a second reason, differences in customs and mental habits; another, the essential provincialism in the average American; a fourth, the churlishness of many naturalized citizens, especially noticeable in the children of the first native born generation, who, forgetful of the hospitality which admitted them to American life, opposed immigration and attempted to shut the door of entrance to all newcomers. The lack of training in these Americans of foreign parentage made them hostile to cultural differences. Their experience of the molding influences of the American spirit had been too meagre to enable them to develop faith in the supreme power of democratic environment. Keen-eyed politicians recognized in

these conditions an opportunity to use Asiatics as make-weights. By securing the denial of the privilege of naturalization, these politicians were able to create a semi-outlawed class, useful to the unscrupulous demagogue as well as menacing to the larger values of our national life. The situation was further complicated by the semi-warfare prevailing in the industrial world. The Asiatic served as a pawn in the hands of the skilled players in the game between labor and capital. The Japanese became *persona non grata* in the United States.

Americans, when they do not like anything, have a decided way of showing their feelings. That is essentially what the Californians have been doing progressively since 1905. It took Japan some time to awaken to this newly exhibited dislike in her traditional best friend. For years she did not believe it existed: she looked upon the attitude of California as sporadic. In time, however, the consciousness that America, or at least parts of America, disliked her found its way to her realm of conviction, and there is wrought a sinister effect. It helped to make her more militaristic and finally issued in a belief that the United States had become hostile and was determined to overthrow Japan's power and influence throughout the Orient.

In its history of one hundred and forty-five years, our Government never took a wiser step, perhaps, than when, under the leadership of President Harding, it summoned the Washington conference and set that conference to the task of getting to the bottom of the Far Eastern question. Its proposals for the limitation of naval armaments, its support of Britain's desire to scrap submarines, and its propositions in regard to China's demands are evidences of enlightened statecraft. They halt in effectiveness because the Far Eastern world now awaits action by our Government of a kind to demonstrate its own good faith.



Here is a group of interesting passengers who arrived on the Taiyo Maru. From left to right they are Mrs. C. H. P. Hay, Mr. C. H. P. Hay of Hongkong, Mrs. E. D. Mackintosh of Nagasaki, Mrs. Wm. Harris, Mr. Wm. Harris, and Dr. N. P. Crooks of the Taiyo Maru.

To Spend "Leave" in England

PROMINENT among the passengers on the Taiyo Maru were Mr. and Mrs. C. H. P. Hay of Hongkong, where Mr. Hay is the head of one of the largest insurance companies of the Far East. He is also rated as one of the best amateur actors in the colony, and his services are always in demand in the performances which the Hongkong Dramatic club gives at frequent intervals. The

Hays have been continuously in the Orient for the past three years and were en route to "home" in Sussex, England, to spend their holidays.

Mrs. A. G. Miller, who has been

teacher of Kobe College for the last several months, and her son, Master W. E. Miller, were passengers on the Taiyo Maru from Hongkong to San Francisco. Mrs. Miller is a writer for American magazines.

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Taiyo Maru Carries Herald of Portland 1925 Fair



AILING on the Taiyo Maru, on a four months' tour of the Orient and returning by way of Europe, was Julius Meier of Portland, Oregon. He is the minister plenipotentiary and ambassador extraordinary to the capitals of Japan, Asia and Europe on a mission of arousing enthusiasm and co-operation in the coming exposition to be held in the Rose City in 1925. This is the first of such exhibitions in the United States and it is fitting that the Pacific coast, which has come into a dominating position in the last few years, should have it. In speaking of his proposed journey before sailing, Meier, who was accompanied to the steamer by Mayor James Rolph of San Francisco, said:

"My reason for making this trip is that it is necessary that foreign countries be informed concerning our exposition at the earliest possible moment, that they may hold themselves in readiness to participate therein when formally invited. Congress by joint resolution has authorized President Harding to extend an invitation to European nations to join with Oregon in 1925 and it remains for Oregon to interest the people of those countries in the exposition.

Time Is Propitious

"Economic conditions abroad are not so inviting now as they will be

later," said Meier, "and a great improvement in exchange rates will follow the rehabilitation of European industry, during the intervening years before the 1925 exposition. Trade expositions are being held in all leading commercial countries. England is preparing to hold an international exposition next year. France is adopting similar methods with an exposition of international importance at Marseilles and in each instance American participation is invited."

The disarmament conference at Washington had opened the way for closer trade relations between the larger nations of the earth, Meier stated, and the time is opportune for Oregon to direct the interest of the rest of the world to the Pacific Northwest. Meier will be accompanied on his trip abroad by Ben Hur Lampman, who will keep the Portland press informed as to the success of his mission.

"During my absence for the next four months the preparatory work surrounding the administration of the exposition can go on unabated," said Meier.

George Powell, president of the Oregon Pacific Company, agents in

Portland for Toyo Kisen Kaisha, was a passenger on the Taiyo Maru, enroute to Kobe. He stated that he was traveling for pleasure and would return in about three months.

Japanese Golf Champion Comes to America

AMONG the passengers on the Taiyo Maru was H. Kawasaki, prominent in banking and insurance circles in Japan. He is also a golfer of marked ability among the players of his country, having won the amateur championship of all Japan last year and is enthusiastic over the development of the game among his countrymen. He combines pleasure with business and will play on the courses of the Pacific Coast before going on to New York.

Among the well known San Francisco men about town who were passengers on the Taiyo Maru, enroute to Japan and China on a holiday, were Francis Carolan and Gordan Arnushy, prominent in social, club and sporting circles. They took the steamer at Honolulu, where they had spent a fortnight and plan an extended tour to Hongkong and return, taking in the principal places of interest including Peking and the cities of North China.

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SAN FRANCISCO, CALIFORNIA

Glenn Babb in America

AERICAN newspaper readers are familiar with the name of Glenn Babb, at the head of leading articles on Far Eastern questions, for, during the past year, he has been sending splendid stories from Tokyo, where he has been on the staff of the *Japan Advertiser*. He arrived in San Francisco recently on his way to New York to spend a few weeks renewing his acquaintances and contacts with the situation in the country. He will return to Japan in the summer. While in California he was the guest of his friends—also old-time Tokyo residents—Mr. and Mrs. Schenck of Berkeley.

From Nagasaki

Mrs. E. D. Mackintosh, wife of Mr. Mackintosh, acting agent of the Hongkong and Shanghai Bank in Nagasaki, was a passenger on the Taiyo Maru, en route to visit her relatives in California.

H. V. McKoen, who is known to hundreds of travelers who have visited the offices of Thos. Cook and Sons at Manila, where he is stationed, was a passenger on the Taiyo Maru, coming to America for a well deserved furlough. During his stay in San Francisco he was the guest of the local office and a number of the "old China hands," who are in San Francisco.

American Entertainers for Toyko Peace Exposition

ARRIVING on the Persia Maru (Captain Nagata) was K. Namba of Tokyo, who is associated with K. Kushibiki, prominent promoter of sports and amusement concessions in Japan. He came to secure a number of dancers, artists and vaudeville performers for the enterprises at the Tokyo Peace Exposition, which opens March 10th. He stated that the buildings were nearing completion and that the show would open as scheduled. By using the cable and wireless before arrival and the assistance of Ernest Rixon, local manager of Thos. Cook and Sons, Namba was able to assemble an organization of performers whom he took back with him on the eastward voyage of the Persia, one week after arrival in San Francisco. These included H. H. Abbott, Mr. and Mrs. C. S. Brady and Miss Brady, W. de Verinne, Miss M. C. Foster, A. Knight, E. Krueger, S. Markarian, Miss C. Mason, F. T. Waller, W. M. Wills.



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Tokyo Peace Exposition Attracts Much Attention

Big Industries Show to Be Opened on Schedule March 10th. Will Be Continued Until July 31st. Elaborate Opening Ceremonies Planned. Unusual Facilities to Be Provided to Visitors.

INTEREST in the coming Peace Exposition of Japan's industries, which has been somewhat lukewarm, is now increasing and inquiries about it are being received from all parts of the country. It is scheduled to open on March 10th and continue until July 31st and from all indications it appears that everything will go through on time. This is the first national or international exhibition of this kind since the beginning of the war, and it will give visitors a wonderful opportunity to see for themselves under most pleasant conditions the giant strides that have been made along all lines of industry in Japan. It will also afford business houses from other lands a chance to exhibit their wares and to get acquainted with the buyers and the business houses and methods of the Far East, for not only Japan is interested in the coming show, but China, Korea, and Siberia as well.

All the space allotted for both Japanese and foreign exhibitors has

been taken up and the manufacturers are preparing to make displays that insure the success of the undertaking. Not content with the small space available to foreign firms under the original plan, which included only Japanese exhibits, the Federation of British Industries, a strong trade organization for the development of business in the Far East, has built a special building to house the displays of its members—a picture of which is shown herewith.

Great Britain Exhibits

The pavilion is being erected to the left of and in front of the main foreign building. It is being constructed by Messrs. Osawa Shoten, the well-known Japanese firm of builders to the Imperial Household who supplied most of the furniture for the coronation and who are now doing work for the Household in preparation for the visit of the Prince of Wales. It will be decorated so as to give it as British an appearance as possible; the Union Jack will be flown above the dome,

and the setting of shrubs and flowers will aim at reproducing English effects. The pavilion commands a good view and will be conspicuous from various viewpoints. It covers a total area of 150 tsubo and has a frontage of 72 feet.

Three Exhibition Halls

There will be three exhibition halls with a central enquiry office facing the entrance vestibule. Combined with this office a catalogue and literature reference room will be arranged, furnished with tables and comfortable chairs for the convenience of visitors. The collection of this display has been compiled by the Federation of British Industries and should prove of much interest to visitors as an introduction for the Japanese public to the wide field of British science, art, industry and commerce.

The service to be given to the exhibitors, which will be mainly carried out from the central office, will consist of (a) Providing special attendants to look after each stall; (b) Distribution of literature to visitors to the stalls, who show interest in the class of goods it contains; (c) Whenever possible, the taking and forwarding to firms concerned of specific details of the visitors' re-

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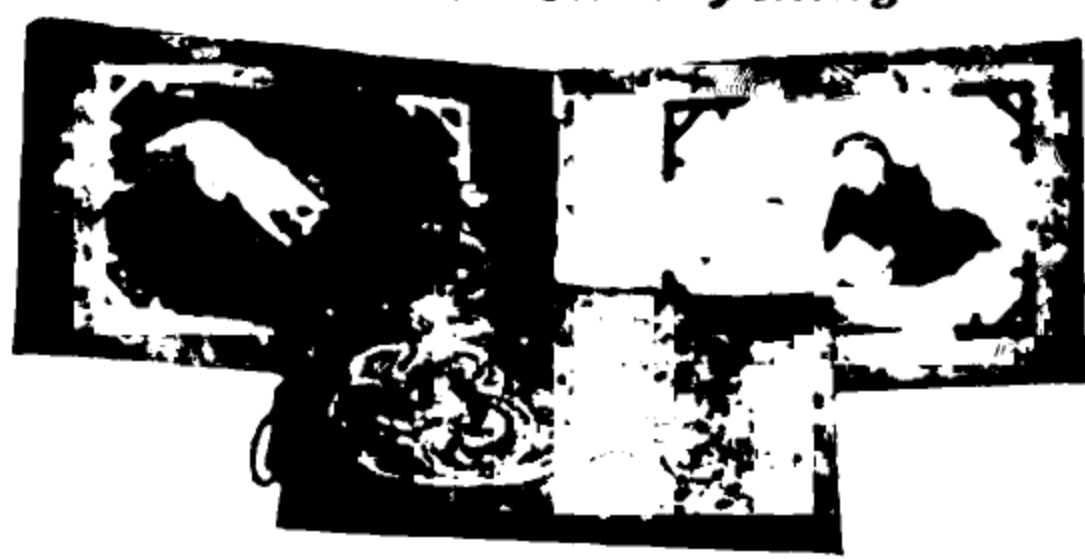
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quirements; (d) The demonstration
of any small working exhibits, (e)
The showing of industrial films,
when it is possible for making ar-
rangements for so doing.

Apart from the central office a
special reception room has been pro-
vided for the benefit of exhibitors,
thus creating the possibility for
business discussions to be arranged
and carried on with prospective cli-
ents on the spot. The reception room
will be surrounded by a spacious
balcony from which a good view
over the lake will be obtained.

Many Trades Represented

Amongst the exhibitors are lead-
ing firms representing practically all
branches of British industry. Ow-
ing to transport difficulties and
heavy expenses involved, heavy ma-
chinery and plant will be repre-
sented in the main by photographs,
which will illustrate such enterprises
as are carried out in gas engineer-
ing, electrical, hydraulic and civil
engineering. A good display of gas,
oil, steam, electrical and hydraulic
as well as other machinery will be
exhibited. The chemical industry
will also be adequately represented:
optical and medical instruments, tex-
tiles, yarns, motor cars, bicycles,
tools, paints and varnishes, etc., etc.,
will also be shown to the visitors.

Guides To Be Provided Foreign Visitors



ACCORDING to the *Japan
Advertiser*, plans are now
being worked out by the
Auxiliary Association, an
organization of Tokyo busi-
ness men to support the
Tokyo Peace Exposition, for the en-
tertainment of foreign visitors. An
endeavor will be made to have all
foreigners visiting the country,
either purposely to attend the fair
or for other reasons, see the exhibi-
tion of the products of Japan in or-
der that they may become thorough-
ly acquainted with what this country
is doing in the various lines of in-
dustry while they are here.

Every effort will be made to ac-
quaint visitors to the country with
the exhibitions displayed because it
is held that the exposition offers the
best chance available to show for-
eigners in the short time that they
are here just what the country has
done and is able to do. English
speaking guides will also convey
foreigners who are unable to speak
and read Japanese through the ex-
hibits buildings.

AN OUTING TO KUNOZAN

(Continued from page 22)

beach road, gradually rounding the mountain's head-land and turning northward along the coast of the Suruga gulf. Here, at the front, gradually disclosing a superb picture, Mount Fuji appears. Soon, fully in view in the near distance as almost a perfect cone, the mountain rises directly from the curving shore of the gulf, easily commanding the whole landscape. With this magnificent spectacle meeting us, we enter the scenic wonders supreme value to the Kunozaan outing.

Tesshuji—"Inspiration Point"

Our chief objective now is a small temple lying on a low hill of the long eastern slope of Kunozaan—*Tesshuji* by name, and dedicated to the Goddess of Mercy. The gulf's shore is not a mile away. If our outing is in the springtime the expanse of field between us and the beach is golden with the bloom of rape, or vividly green with the rice newly planted, becoming an exquisite foreground to the wonder-picture displayed beyond. The temple's court is a vantage point of view for the spectacle, not to be surpassed.

Many years ago, when I saw for the first time this marvelous picture, I attempted to give it a word portrayal. I made but a poor realization of the inspiring beauty there, merging into sublime grandeur and compelling admiring homage; but I wrote:

"I have stood upon the promontory of Taormina in Sicily and have long gazed at the scene which has been called, in an artistic sense, the finest and the most beautiful in Europe. But beautiful as is the Taormina panorama it does not surpass—in some respects, indeed, it does not equal, under like weather conditions—its counterpart in the scenery of Japan.

I speak of the panorama disclosed from above the temple of *Tesshuji*, a short distance off the road to the first burial place of Ieyasu, at Kunozaan. There, as at Taormina, one stands upon a height, and east and south stretches a wide expanse of water, not so rich in its color as the Mediterranean, but, under a fair sky, indescribably exquisite from the greens and azures covering its depths. Between the spectator and the sea, however, a wide expanse of rice fields, alight with the vivid emerald of the growing plants, fills the scene. At the seashore, instead of the little archipelago of black islets and rocks which cluster near the base of the Taormina promontory, there stretches out into the Suruga bay the curving, trident-like pink-clad bank of sand, *Mio-no-Matsubara*, famed in song and art, bent around a bay within the bay, displaying line and color of the utmost grace and purity. Eastward, across the sail-dotted blue of the green bay, instead of such a boundary as the barren, gray Salabrian hills, sweep far southward, densely covered with overgrowing trees, the mighty, yet quietly undulating, mountain-masses of the Izu peninsula. To the north lies the low angle of the valley of the Fujikawa, bordered on the east by softly-flowing mountain ranges, while northeastward are spread out the virescent shallows of the surf-edged bay from which rises up, with far more beautiful outline than that of Etna, the great cone of the 'Peerless Mountain.' Fuji, to a height of more than twelve thousand feet.

The 'divine mountain,' as I saw it one spring day, was enameled with spotless snow half-down its curving slopes. It stood, a clear-cut, white-peaked and

(Continued on page 61)

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AN OUTING TO KUNOZAN

(Continued from page 36)

black-based cone, bared, without trace of cloud, under the infinite depths of the bright blue heavens. Around the globe, I do not think a scene more excellent than this, in grace of line or exquisiteness of color, could be found."

Should we be favored in our excursion, as I was in mine of long ago, we should gain the best in landscape wonder that Japan can give. Mount Fuji has been dominant in the Japanese love of nature from time immemorial, and has long been leader in its literature and art. An ancient ode voices the national homage to this sublime nature-marvel in this rhapsody:

"What name might fitly tell,

What accents sing,

Thine awful, godlike grandeur?

'Tis thy breast

That holdeth Narusawa's flood at rest;

Thy side whence Fujikawa's waters spring.

Great Fuji-yama, towering to the sky!

A treasure art thou given to mortal man,

A god-protector watching o'er Japan:—

On thee forever let me feast mine eye."

Mio-no-Matsubara

But even this glorious mountain does not fulfill the wonders that have part in the Kunoizan outing. Yet another marvel is brought to us to give consummate value to our excursion. We have already noted *Mio-no-Matsubara*, the triple-branched pine strand, that penetrates the larger Suruga bay. That exquisite oddity of nature is associated with one of the daintiest and best beloved legends that are cherished in Japanese art; in her poetry, her painting and the drama—*Ha-*



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goromo, "The Robe of Feathers." In the ancient past, so the story runs, a moon-fairy had come to the earth, here. Seeking diversion she had gone away, leaving her robe hanging upon a pine tree. A fisherman happening to come to the strand found the strangely beautiful garment. He made it a treasure-trove. But before he had carried it away the fairy returned from her wanderings. The legend tells that the celestial visitor

had been enraptured by the beauty of this earthly Paradise. In her novel happiness she had become for the time indifferent to her home in the sky. She had sung:

"Heaven hath its joys, but there is beauty here.
Blow, blow, ye winds! that the white cloud belts driven
Around my path may bar my homeward way;
Not yet would I return to heaven
But here on Mio's pine-clad shore I'd stay."

This mood, however, suddenly was changed when she saw her precious robe in a mortal's possession. That robe was a badge of her heavenly birth, and was necessary to her as a denizen of the sky. Without it there never could be for her a homeward flight. The lure of even Mio's charm then vanished. Her heedless song became a passionate pleading with the fisherman for the return of her heavenly robe. But the fisherman was obdurate. For a while he refused to give heed to her entreaty. At last, however, he pitied the desolate moon-sprite. But he still refused to comfort her unless she would dance for him one of the dances known only in the court of the monarchs of the

moon. The fairy gladly gave consent to this demand. Casting the celestial robe about her, she fascinated this mortal with one of the celestial dances, itself made even more enrapturing by the magic beauty of Mio's pine-clad strand, while music from the skies was her accompaniment, and fragrance, far beyond the sweetness of earth, filled the air. At length a divine breeze filled the fairy's feathered robe and she was borne away over Fuji's crest, disappearing at last into the clear azure depths of the sky.

Here, overlooking Mio's strand, our Kunoan outing may be brought to an end. If the skies have been at all generous, I am confident that there, on Teshuji's favored slope we have brought to the full one of the most memorable of available days of scenic enjoyment, and of historic and aesthetic association. In all Japan, so far as I know, there is not a more satisfying single excursion than this.

From Teshuji our way to Japan's main line of railway travel is less than five miles. Shimizu, now one of Japan's leading marts for her tea trade, is soon passed through; and Okitsu lies just beyond, where we can get a train back to Yokohama.

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S. S. "TENYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,398 tons.

S. S. "SIBERIA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,795 tons.

S. S. "KOREA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,810 tons.

S. S. "PERSIA MARU"—Single screw, 15 knots speed, displacement, 9000 tons, gross 4681 tons.

S. S. TAIYO MARU

This steamer was formerly the German liner "Cap Finisterre," built for service between Hamburg and Buenos Aires. It was allocated to Japan, by the Reparations Commission in Paris and by that government allotted to the Toyo Kisen Kaisha for operation under the new name of Taiyo Maru. It has accommodations for the largest number of passengers of all classes of any steamer, in the San Francisco-Orient trade. Being designed especially for service in the tropics, Taiyo Maru is unusually well equipped for the pleasure of passengers, with wide, cool and comfortable decks, numerous large public rooms, elevator and other features including a tilted open air Roman plunge, on the top deck.

S. S. Tenyo Maru—Shinyo Maru

The Tenyo and Shinyo Maru are sister ships of 22,000 tons displacement. They are driven by triple screw turbine engines which account for an utter absence of vibration and can attain a speed of twenty-one knots per hour. These ships are as finely equipped in every detail as the best first-class hotels on shore, and leave nothing to be desired in service or table. Eight turns around the promenade deck measures a mile, giving ample opportunity for exercise and promenade. The table is unsurpassed.

S. S. Korea Maru—Siberia Maru

The Korea Maru and Siberia Maru are somewhat smaller than the above mentioned, being of 20,000 tons displacement and

(Continued on page 64)



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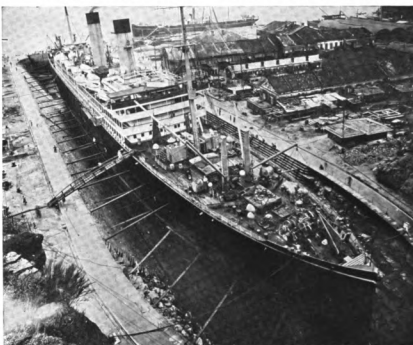
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ACROSS THE PACIFIC

(Continued from page 61)

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		(1922)	(1922)			(1922)				
Tenyo Maru	Arrive Leave	Jan. 3 p.m.	Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	Jan. 26 p.m. 7 p.m.	Jan. 29 a.m. 29 p.m.	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 p.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.
Taiyo Maru	Arrive Leave	Feb. 21 p.m.	Feb. 27 a.m. 27 p.m.	Mar. 10 a.m. 13 a.m.	Mar. 14 a.m. 15 p.m.	Mar. 16 p.m. 17 p.m.	.....	Mar. 19 a.m. 19 p.m.	.....	Mar. 22 a.m.
Siberia Maru	Arrive Leave	Mar. 10 p.m.	Mar. 16 a.m. 16 p.m.	Mar. 27 a.m. 30 a.m.	Mar. 31 a.m. Apr. 1 p.m.	.....	Apr. 4 a.m. 5 p.m.	Apr. 7 a.m. 7 p.m.	.....	Apr. 10 a.m.
Tenyo Maru	Arrive Leave	Mar. 18 p.m.	Mar. 24 a.m. 24 p.m.	Apr. 4 a.m. 7 a.m.	Apr. 8 a.m. 9 p.m.	Apr. 10 p.m. 11 p.m.	.....	Apr. 13 a.m. 13 p.m.	Apr. 17 a.m. 18 p.m.	Apr. 20 a.m.
Korea Maru	Arrive Leave	Apr. 1 p.m.	Apr. 7 a.m. 7 p.m.	Apr. 18 a.m. 21 a.m.	Apr. 22 a.m. 23 p.m.	Apr. 24 p.m. 25 p.m.	.....	Apr. 27 a.m. 27 p.m.	.....	Apr. 30 a.m.
Shinyo Maru	Arrive Leave	Apr. 13 p.m.	Apr. 19 a.m. 19 p.m.	Apr. 30 a.m. May 3 a.m.	May 4 a.m. 5 p.m.	May 6 p.m. 7 p.m.	.....	May 9 a.m. 9 p.m.	May 13 a.m. 14 p.m.	May 16 a.m.
Persia Maru	Arrive Leave	May 5 p.m.	May 12 a.m. 12 p.m.	May 25 a.m. 27 a.m.	May 28 p.m. 29 p.m.	.....	June 1 p.m. 2 a.m.	.....	.....	June 6 a.m.
Taiyo Maru	Arrive Leave	May 11 p.m.	Mar. 17 a.m. 17 p.m.	May 28 a.m. 31 a.m.	June 1 a.m. 2 p.m.	June 3 p.m. 4 p.m.	.....	June 6 a.m. 6 p.m.	June 10 a.m. 11 p.m.	June 13 a.m.
Siberia Maru	Arrive Leave	May 28 p.m.	June 3 a.m. 3 p.m.	June 14 a.m. 17 a.m.	June 18 a.m. 19 p.m.	.....	June 22 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 28 a.m.
Tenyo Maru	Arrive Leave	June 7 p.m.	June 13 a.m. 13 p.m.	June 24 a.m. 27 a.m.	June 28 a.m. 29 p.m.	June 30 p.m. July 1 p.m.	.....	July 3 a.m. 3 p.m.	July 7 a.m. 8 p.m.	July 10 a.m.
Korea Maru	Arrive Leave	June 20 p.m.	June 26 a.m. 26 p.m.	July 7 a.m. 10 a.m.	July 11 a.m. 12 p.m.	July 13 p.m. 14 p.m.	.....	July 16 a.m. 16 p.m.	July 20 a.m. 21 p.m.	July 23 a.m.
Shinyo Maru	Arrive Leave	July 5 p.m.	July 11 a.m. 11 p.m.	July 22 a.m. 25 a.m.	July 26 a.m. 27 p.m.	July 28 p.m. 29 p.m.	.....	July 31 a.m. 31 p.m.	Aug. 4 a.m. 5 p.m.	Aug. 7 a.m.
Persia Maru	Arrive Leave	July 21 p.m.	July 28 a.m. 28 p.m.	Aug. 10 a.m. 13 a.m.	Aug. 14 p.m. 15 p.m.	.....	Aug. 18 p.m. 19 a.m.	.....	.....	Aug. 23 a.m.
Taiyo Maru	Arrive Leave	July 29 p.m.	Aug. 4 a.m. 4 p.m.	Aug. 15 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 p.m. 22 p.m.	.....	Aug. 24 a.m. 24 p.m.	Aug. 28 a.m. 29 p.m.	Aug. 31 a.m.
Siberia Maru	Arrive Leave	Aug. 15 p.m.	Aug. 21 a.m. 21 p.m.	Sept. 1 a.m. 4 a.m.	Sept. 5 a.m. 6 p.m.	.....	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m. 12 p.m.	.....	Sept. 15 a.m.
Tenyo Maru	Arrive Leave	Aug. 26 p.m.	Sept. 1 a.m. 1 p.m.	Sept. 12 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 p.m. 19 p.m.	.....	.....	Sept. 23 p.m. 24 p.m.	Sept. 26 a.m.
Korea Maru	Arrive Leave	Sept. 6 p.m.	Sept. 12 a.m. 12 p.m.	Sept. 23 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	Sept. 29 p.m. 30 p.m.	.....	Oct. 2 a.m. 2 p.m.	Oct. 6 a.m. 7 p.m.	Oct. 9 a.m.
Shinyo Maru	Arrive Leave	Sept. 21 p.m.	Sept. 27 a.m. 29 p.m.	Oct. 8 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	Oct. 14 p.m. 15 p.m.	.....	Oct. 17 a.m. 17 p.m.	Oct. 21 a.m. 22 p.m.	Oct. 24 a.m.
Persia Maru	Arrive Leave	Oct. 6 p.m.	Oct. 13 a.m. 13 p.m.	Oct. 26 a.m. 29 a.m.	Oct. 30 p.m. 31 p.m.	.....	Nov. 3 p.m. 4 a.m.	.....	.....	Nov. 8 a.m.
Taiyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Siberia Maru	Arrive Leave	Oct. 31 p.m.	Nov. 6 a.m. 6 p.m.	Nov. 17 a.m. 20 a.m.	Nov. 21 a.m. 22 p.m.	.....	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m. 28 p.m.	.....	Dec. 1 a.m.
Tenyo Maru	Arrive Leave	Nov. 10 p.m.	Nov. 16 a.m. 16 p.m.	Nov. 27 a.m. 30 a.m.	Dec. 1 a.m. 2 p.m.	Dec. 3 p.m. 4 p.m.	.....	Dec. 6 a.m. 6 p.m.	.....	Dec. 9 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

KAISHA—NORTH AMERICAN LINE

(Subject to Change Without Notice)

FOR THE YEAR 1922

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru
Survey Docking 13	Apr. 4 p.m.	Apr. 6 a.m. 6 p.m.	Apr. 8 a.m. 8 p.m.	.....	Apr. 10 a.m. 11 a.m.	Apr. 12 a.m. 13 p.m.	.....	Apr. 14 p.m. 16 p.m.	Apr. 25 p.m. 26 a.m.	May 2 p.m.	Taiyo Maru
Survey Docking 11	Apr. 21 p.m.	.....	Apr. 24 a.m. 24 p.m.	Apr. 26 a.m. 27 p.m.	.....	Apr. 30 a.m. May 1 p.m.	.....	May 2 p.m. 4 p.m.	May 13 p.m. 14 a.m.	May 20 p.m.	Siberia Maru
Survey 11	May 1 p.m.	May 3 a.m. 3 p.m.	May 5 a.m. 5 p.m.	.....	May 7 a.m. 8 a.m.	May 9 a.m. 10 p.m.	.....	May 11 p.m. 13 p.m.	May 22 p.m. 23 a.m.	May 29 p.m.	Tenyo Maru
Survey Docking 13	May 13 p.m.	May 15 a.m. 15 p.m.	May 17 a.m. 17 p.m.	.....	May 19 a.m. 20 a.m.	May 21 a.m. 22 p.m.	.....	May 23 p.m. 25 p.m.	June 3 p.m. 4 a.m.	June 10 p.m.	Korea Maru
Survey Docking 13	May 29 p.m.	May 31 a.m. 31 p.m.	June 2 a.m. 2 p.m.	.....	June 4 a.m. 5 a.m.	June 6 a.m. 7 p.m.	.....	June 8 p.m. 10 p.m.	June 14 p.m. 20 a.m.	June 26 p.m.	Shinyo Maru
Docking 7	June 13 p.m.	.....	.....	June 17 p.m. 18 a.m.	.....	June 21 a.m. 22 a.m.	.....	June 23 p.m. 25 p.m.	July 6 p.m. 7 a.m.	July 14 p.m.	Persia Maru
8	June 21 p.m.	June 23 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 27 a.m. 28 a.m.	June 29 a.m. 30 p.m.	July 1 a.m. 1 p.m.	July 2 a.m. 4 p.m.	July 13 p.m. 14 a.m.	July 20 p.m.	Taiyo Maru
9	July 7 p.m.	.....	July 10 a.m. 10 p.m.	July 12 a.m. 13 p.m.	.....	July 16 a.m. 17 p.m.	July 18 a.m. 18 p.m.	July 19 a.m. 21 p.m.	July 30 p.m. 31 a.m.	Aug. 6 p.m.	Siberia Maru
Docking 9	July 19 p.m.	July 21 a.m. 21 p.m.	July 23 a.m. 23 p.m.	.....	July 25 a.m. 26 a.m.	July 27 a.m. 28 p.m.	July 29 a.m. 29 p.m.	July 30 a.m. Aug. 1 p.m.	Aug. 10 p.m. 11 a.m.	Aug. 17 p.m.	Tenyo Maru
7	July 30 p.m.	Aug. 1 a.m. 1 p.m.	Aug. 3 a.m. 3 p.m.	.....	Aug. 5 a.m. 6 a.m.	Aug. 7 a.m. 8 p.m.	Aug. 9 a.m. 9 p.m.	Aug. 10 a.m. 12 p.m.	Aug. 21 p.m. 22 a.m.	Aug. 28 p.m.	Korea Maru
7	Aug. 14 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 18 a.m. 18 p.m.	.....	Aug. 20 a.m. 21 a.m.	Aug. 22 a.m. 23 p.m.	Aug. 24 a.m. 24 p.m.	Aug. 25 a.m. 27 p.m.	Sept. 5 p.m. 6 a.m.	Sept. 12 p.m.	Shinyo Maru
6	Aug. 29 p.m.	.....	.....	Sept. 2 p.m. 3 a.m.	.....	Sept. 6 a.m. 7 a.m.	.....	Sept. 8 p.m. 10 p.m.	Sept. 21 p.m. 22 a.m.	Sept. 29 p.m.	Persia Maru
Docking 9	Sept. 9 p.m.	Sept. 11 a.m. 11 p.m.	Sept. 13 a.m. 13 p.m.	.....	Sept. 15 a.m. 16 a.m.	Sept. 17 a.m. 18 p.m.	Sept. 19 a.m. 19 p.m.	Sept. 20 p.m. 22 p.m.	Oct. 1 p.m. 2 a.m.	Oct. 8 p.m.	Taiyo Maru
Docking 8	Sept. 23 p.m.	.....	Sept. 26 a.m. 26 p.m.	Sept. 28 a.m. 29 p.m.	.....	Oct. 2 a.m. 3 p.m.	.....	Oct. 4 p.m. 6 p.m.	Oct. 15 p.m. 16 a.m.	Oct. 22 p.m.	Siberia Maru
8	Oct. 4 p.m.	Oct. 6 a.m. 6 p.m.	Oct. 8 a.m. 8 p.m.	.....	Oct. 10 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	.....	Oct. 14 p.m. 16 p.m.	Oct. 25 p.m. 26 a.m.	Nov. 1 p.m.	Tenyo Maru
Docking 9	Oct. 18 p.m.	Oct. 20 a.m. 20 p.m.	Oct. 22 a.m. 22 p.m.	.....	Oct. 24 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 28 p.m. 30 p.m.	Nov. 8 p.m. 9 a.m.	Nov. 15 p.m.	Korea Maru
Docking 9	Nov. 2 p.m.	.....	Nov. 5 a.m. 5 p.m.	.....	Nov. 7 a.m. 8 a.m.	Nov. 9 a.m. 10 p.m.	.....	Nov. 11 p.m. 13 p.m.	Nov. 22 p.m. 23 a.m.	Nov. 29 p.m.	Shinyo Maru
Docking 7	Nov. 15 p.m.	.....	.....	Nov. 19 p.m. 20 a.m.	.....	Nov. 23 a.m. 24 a.m.	.....	Nov. 25 p.m. 27 p.m.	Dec. 8 p.m. 9 a.m.	Dec. 16 p.m.	Persia Maru
7	Nov. 26 p.m.	Nov. 28 a.m. 28 p.m.	Nov. 30 a.m. 30 p.m.	.....	Dec. 2 a.m. 3 a.m.	Dec. 4 a.m. 5 p.m.	.....	Dec. 6 p.m. 8 p.m.	Dec. 17 p.m. 18 a.m.	Dec. 24 p.m.	Taiyo Maru
7	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	Dec. 13 a.m. 14 p.m.	.....	Dec. 17 a.m. 18 p.m.	.....	Dec. 19 p.m. 21 p.m.	Dec. 30 p.m. 31 a.m.	(1923) Jan. 6 p.m.	Siberia Maru
9	Dec. 18 p.m.	Dec. 20 a.m. 20 p.m.	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1923) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Tenyo Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Manila 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.



ORIENTAL HOTEL—KOBE

FINEST IN THE FAR EAST

Cable Address: "Oriental" KOBE

American Plan—Rates on Application

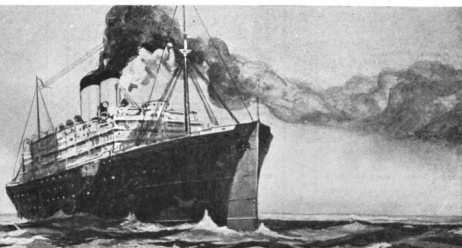
Located on the Bund and in the Center of the Business Section of the City. Five minutes' walk from Sannomiya Station and the American Hatoba. Roof Garden Commanding Unobstructed view of Harbor and City with Hills in the Background. Fireproof, Steel, Stone and Brick Building. Hot and Cold Running Water, Steam Heat and Telephones in Every Room. Electric Elevator Service. Large and Handsome Foyer. Best Orchestra

in Japan. European Steward. Completely Equipped Garage. New Banquet Ballroom and Theatre recently completed and now open for Private Dances, Receptions, Theatricals, Dinners, Lectures, Concerts, Motion Pictures, and meetings of all kinds. Banquet capacity, 350 persons; concert capacity, 700 persons. Completely equipped stage with scenery, lights and dressing rooms. European steward in charge.

Under the Personal Direction of KENT W. CLARK



View of the New Ball Room, Oriental Hotel, Kobe, showing hardwood dance floor and stage at far end.



A LIST OF AGENTS AND REPRESENTATIVES OF

TOYO KISEN KAISHA

(ORIENTAL STEAMSHIP CO.)
IMPERIAL JAPANESE AND UNITED STATES MAIL LINE

"THE PATHWAY OF THE SUN"

From San Francisco and Portland, Ore., to Japan, China, Philippines and the Far East

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ress St.
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Marster's Tours, 248 Washington St.
Am. Express Co., 48 Franklin St.
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12 Mill St.
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E. C. Fale, G. A., Western Pacific, 450 Old South
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16th and Vine Sts.
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704 Union Central Bldg.
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Thomas Cook & Son, 203 South Dearborn St.
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Am. Express Co., 72 North Dearborn St.
Universal Marine Agency 142 So. Clark
C. L. Keith, 179 W. Jackson Boulevard.
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35 W. Jackson Blvd.
Geo. Bierman, G. A. P. D., Union Pacific Co.,
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land Trust Bldg.
Akron, Folkmann & Lawrence, 733 Euclid Ave.
Am. Express Co., 2048 E. 9th St.
P. Palmer, D. P. A., Santa Fe, 405 Bangor Bldg.
J. H. Harper, G. A., West'n Pacific, 303 Bangor Bldg.

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E. D. Whitley, Denver R. S. and Tourist Agency,
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11-17 Lafayette Blvd.
F. T. Hendry, Gen. Agent, Santa Fe, Free Press Bldg.
H. I. Scofield, G. A., Western Pacific, Detroit Sav-
ings Bldg.
M. S. Murphy Co., 200 Murphy Bldg.

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Southwestern S. S. Agency, 1st Nat. Bank Bldg.

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S. J. Anderson, 311 W. T. Waggoner Bldg.

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Highland Park State Bank.

Hot Springs, Ark.
Leon Numainville, Mo. Pac. Ticket Office.

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Violetta Travel Bureau, Hotel Meublebach.

American Express Co., 1123 McGee St.

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American Express Co., 752 S. Broadway.

Thomas Cook & Son, Hotel Alexandria.

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Memphis, Tenn.

H. D. Wilson, 58 North Main St.

L. C. Rouchard, Gen. Agent, Southern Pacific Co.,

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E. G. Clay, Gen. Agent, Union Pacific Co., 221

Grand Ave.

American Express Co., 356 Broadway.

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G. F. McNeil, G. P. A. N. P. Ry. Co.,

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J. F. Gaffney, Jr., Union Station.

Newark, N. J.

American Express Co., 876 Broad St.

(Continued on page 68)

T. K. K. Agents (Continued from page 67)
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Toyo Kisen Kaisha, 165 Broadway.
The Cunard Line, 25 Broadway.
Thomas Cook & Son, 561 5th Ave. & 245 Broadway.
Raymond & Whitcomb, 225 Fifth Ave.
McCann's Tours, Marbridge Bldg., B'rdw'y at 34th.
Frank Tourist Co., 489 5th Ave.
Marster's Tours, 1123 Broadway.
Gillespie, Kinports and Beard, 59 W. 37th St.
Frank C. Clark, Times Building.
Miller Tourist Co., 5 Columbus Circle.
Edwin H. Low's Steamship Agency, 1123 Broadway
Am. Express Co., 65 Broadway and 118 W. 39th.
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Bennett's Travel Bureau, 506 5th Ave.
J. E. Courtney, G. A., Room 604, No. 305 Broadway

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American Express Co., St. Charles Hotel Bldg.
Cunard S. S. Co., 205 St. Charles St.
J. E. Lambert, St. Charles and Gravier Sts.

Nogales, Ariz.

T. G. Wright, care of Southern Pacific Co.

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Ogden, Utah

W. B. Kenney, G. A., 318 Eccles Bldg.
Goodman, Thomas Tours Co., 2379 Hudson Ave.
Tamaki & Co., 2456 Wall St.
E. Nentebloom, 2370 Washington Ave.

Omaha, Neb.—Peters Trust Co.

H. G. Bock, G. A., W. P. R. R. 806 W. O. W. Bldg.
W. E. Bock, C. M. & St. P. Ry. Co., 407 S. 15th St.

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Thomas Cook & Son, 225 South Broad St.
Raymond & Whitcomb, 1338 Walnut St.
Am. Express Co., 143 So. Broad St.
Bartlett Tours Company, 200 So. 13th St.
F. T. Brooks, 1602 Chestnut St.
F. L. Feakins, 536 Commercial Trust Bldg.
G. C. Dillard, D. P. A., Santa Fe, 602 Finance Bldg.

Pocatello, Idaho.

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Portland, Me.—Robt. W. Reford Co., Inc., 198 Middle St.

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Richmond, Va.—C. C. Alley, 830 E. Main St.

Riverside, Cal.—First National Bank.

San Francisco, Cal.

Toyo Kisen Kaisha, 625 Market St.

Seattle, Wash.

Cunard Line, 621-2nd Ave.
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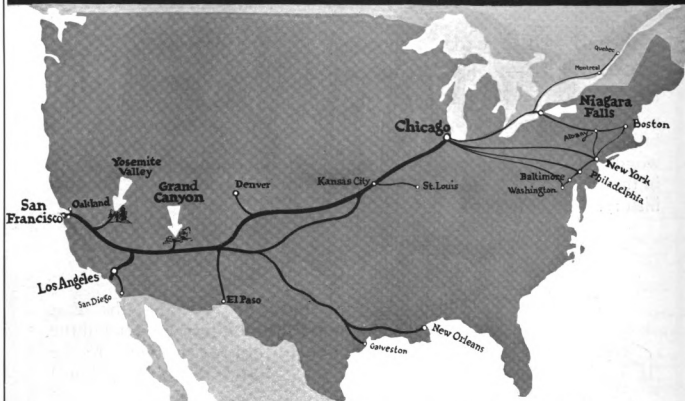
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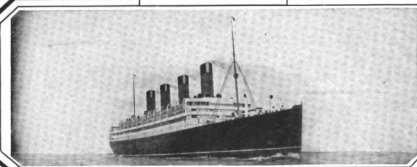
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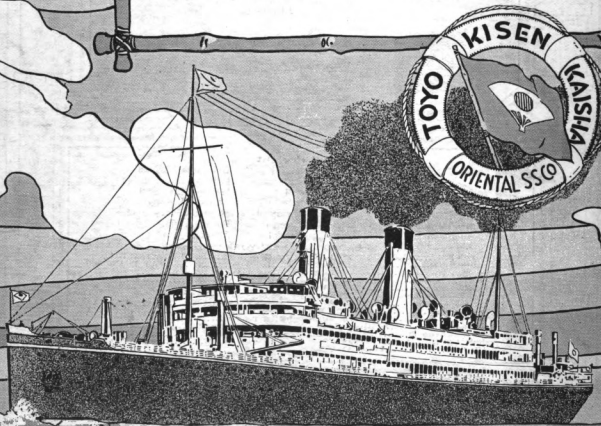
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**The Anglo & London Paris National Bank
OF SAN FRANCISCO**

Classified Directory of Leading Business Firms

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Japanese School Boys at Play

Volume XI

Number 8

MAY - - 1922

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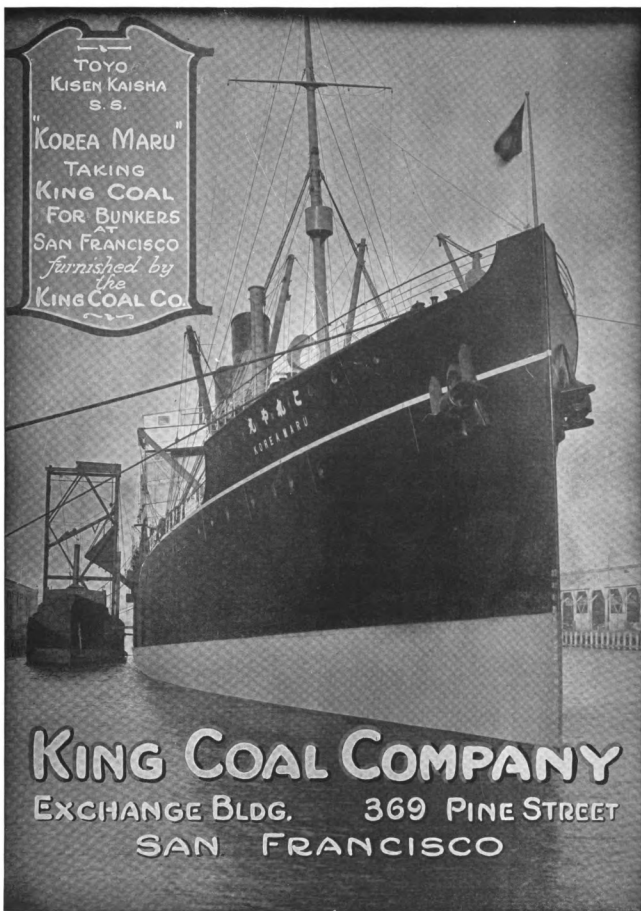
This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. lines, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedules and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureaus, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

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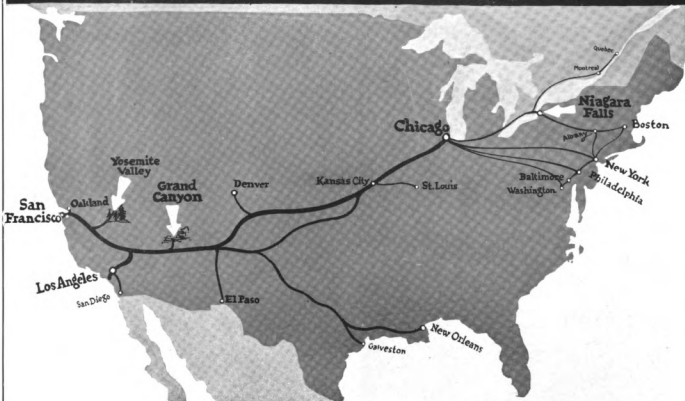


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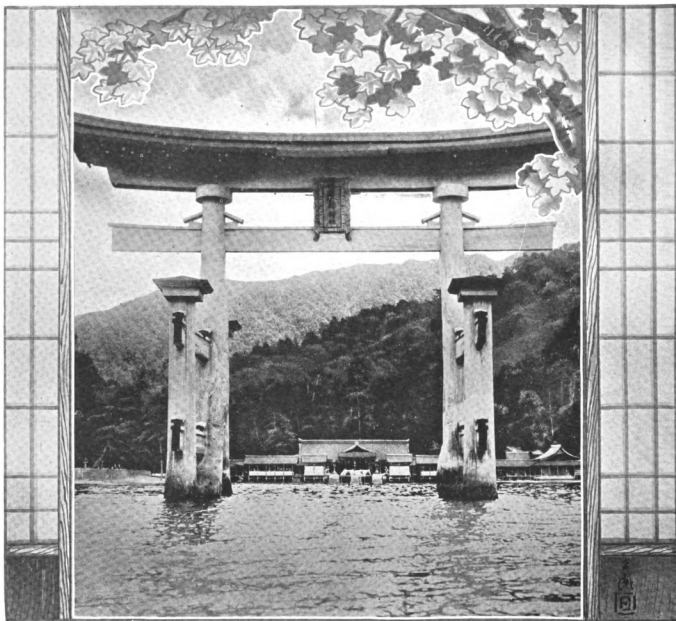
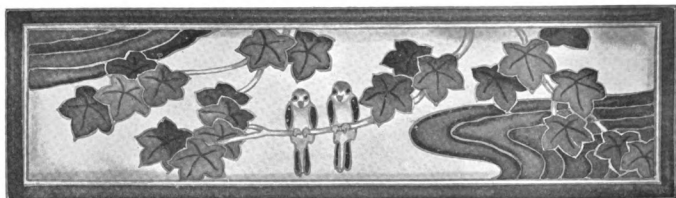
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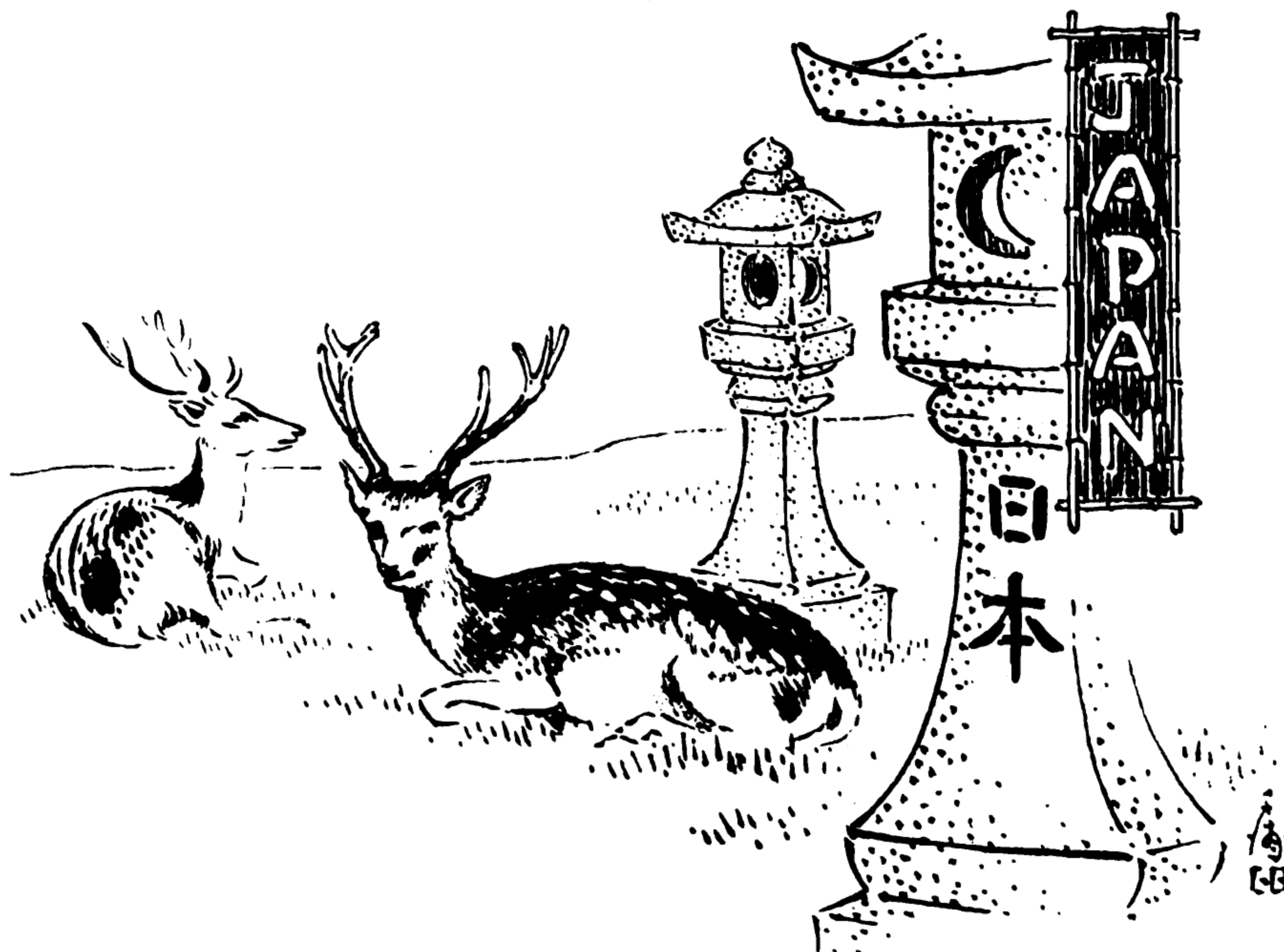
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Santa Fe representatives meet all Toyo Kisen Kaisha steamers at quarantine for convenience of passengers.



Miyajima is the name of an island in the Inland sea and of a village on it. It is a sacred isle, on which no animals are allowed and where no death is permitted if it is possible to hurry the sick on across the narrow strait to the mainland. Built on piles along the shore is a famous temple and shrine whose long galleries seem to float—fairlylike—on the waves when the tide is at flood. Guarding the shrine is a giant torii, standing some five hundred feet from the beach and towering nearly a hundred feet above the waves. This is rated as one of the three most beautiful sights in Japan, and the engraving gives some idea of it.



IN THE SHADOW OF THE SHRINE

By JABEZ K. STONE

“WHERE do your travel plans lead you from here?” I asked Raindale as the steamer moved up the bay on the way from quarantine to the dock. I had gone aboard with the immigration officers to greet him on his return from an extended tour of the Orient and as he is one of those fellows who are continually on the move, my query as to his next movement seemed to be perfectly in order.

One of the loquacious members of the Club once described Raindale: “You know him—tall, distinguished looking—been everywhere—speaks a dozen languages and all of them well. Is equally at home in London, Paris, Petrograd, Cairo, Sourabaya, Hokkaido, or any place, as much as he is here in San Francisco, which he always calls home. He is a crank on ships and a connoisseur on Japanese prints—has bales of them stored away. Travels about nearly all the time—just for the love of it. When he is here, he walks—has tramped it all over the Coast. He is a walking encyclopedia of travel information. I send my friends to talk to him when they bring up such topics—they always bore me somehow—Raindale likes it though—he never gets fed up on travel talk. Good chap, too—interesting if you like that sort of thing—”

This was a good description of him—it fitted like his coat, and it was further emphasized by his answer to my question.

“I am going to spend a few days here,” he said quietly, “for no matter where I have been, I am always glad to loiter for a little while in this dear San Francisco of ours. Then I am off for New York, where I will join some friends and return by way of the Canal on one of the special steamers that are coming around that way for the Shriners’ Conclave here in June. After that is over, we are going on to Honolulu and from there I expect to go on with a half-dozen or so good fellows and spend the early fall in Japan and China. Returning to California for the winter, I expect that I will be conducting a sort of personal excursion after we leave Honolulu, for I have talked so much about this trip and what it offers that I

will have to rather take charge in order to see that no one is disappointed.

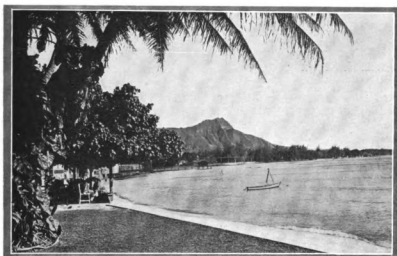
“It is funny how this thing has come about. Last year when I was in Japan I went the rounds of the eighty-eight shrines of Skikoku, following the footsteps of our mutual friend, Professor Frederick Starr, of the University of Chicago, who made the pilgrimage a year before. This pilgrimage was laid out over eleven hundred years ago by the great sage and teacher Kobo Daishi and is intimately connected with his life on the island where he was born and lived and in which his memory is especially cherished. It involved a journey of over a month and covered about a thousand miles, which was done on foot, on horseback, and by other conveyances. The trip is not an easy one, as many of the temples and shrines are situated on the high sides and summits and not easy of access. The priests everywhere were most cordial and friendly to me, ‘a foreigner,’ and the pilgrimage made a deep impression on me. When I was in New York soon after my return, I made a talk one evening before the members of one of the Temples of the Mystic Shrine, of which I am a member, that made such an impression I was asked to give it again on several occasions. As a result of these, a number of my friends who are also members of the Order became interested in this fascinating land of shrines and cherry blossoms—of colorful maples and storied temples—and asked me to arrange some sort of a tour for them after the San Francisco meeting. This I have done and if all goes well we will be on our way from Honolulu the early part of August or September.”

“You don’t mean that these Shriner friends of yours expect to find other members of their Order in Japan, do you?” I asked incredulously. “I did not know there were any temples of that sort over there.”

“They are not going over for that purpose at all,” he answered, “although there are many Japanese who are members of the Ancient Order of the Nobles of the Mystic Shrine. We are going for the joy of the journey and because many of these men who live on the Atlantic Coast



One of the things that always fascinate the visitor to Honolulu is the spectacular diving and swimming feats performed by the native boys who swim about the ship.



Every one has heard of Waikiki Beach, with its combination of soft air and warm sea water, which make it hard to beat. Surfboard riding is a fine sport.



Sailing from Honolulu in the early evening one sees Diamond Head, one of the world's famous landmarks, against a flaming sky—a haunting farcical picture.

feel that while they are out in California attending the June meeting they may as well continue on to Honolulu and the Far East. This is a logical thing to do, for many of them, being busy men, do not have the opportunity to get away from their affairs every year, for a long time. In every heart, however, there is the yearning and the desire to visit the Orient and our group of fellows are going to take advantage of the visit to California to go on out and make the trip they have all longed for."

Interesting, quite interesting, and like nearly everything that Raindale said, is perfectly logical. I wondered in my own mind if there were many who were considering this trip, so I said, "How many do you think there will be who can afford the time and the expense of such a journey? I have found that with many men it is not so much the money expense that bothers them as the getting away from their business affairs for a period of three or four months or even more. That is why there are so many women traveling about in parties in the Orient. The men want to go but they can't get away, so the women go it alone."

"That is true. It has been true in the past, more than it is today, for more and more business men are finding out that it pays them to go on a so-called pleasure tour into new lands, because they come back with a new conception of what is being done and what can be done in those places, which is far different from anything they could possibly obtain at second-hand, no matter how capable and efficient their messenger. And most of these men, who belong to the Order we are discussing, are men of means and they usually take the opportunity to have a good time when it offers."

"Why," he continued, "do you know that the members of this organization have chartered five or perhaps six entire steamers to bring them through the Canal from the Atlantic Coast to San Francisco and then take them on to Honolulu? That, in itself, is the greatest ocean excursion of history and shows how they do things."

"Your excursion idea sounds intriguing," I told him before we parted, he to hasten on his peripatetic way and I to go on in the usual routine. "Let me know how it is progressing and perhaps I will be able to join it. And keep me posted on when you will be back here again, for I want to have a yarn with you about this."

It was two months later, as I sat in the Club one evening discussing the approaching convention of the Shriners and the excursions to Honolulu that were to follow it, when an extremely fat and heavy envelop was handed to me. Opening it, I recognized the familiar rugged handwriting of Raindale and said, "Here is word from Raindale about the party that is going to the Orient this summer,—just what we were talking about."

"Let's hear what he says," said Heuter, one of the regulars and high in the councils of

the Shrine, "maybe we can get an idea from them."

"Here goes, then," I replied, and read:

"The excursion is working out far better than I expected. If I do not watch out I will find myself tied up with a party on my hands and doing all the work of a first-class conductor. It seems like every other man here wants to go and is trying to find some way to arrange his affairs to make the trip. All I have to do, to start a riot, is to stroll up to a group and merely mention the hundred and twenty foot bar of the Shanghai Club or the luxury of sitting on the piazzas of Repulse Bay Hotel looking out over the water with a bottle of Scotch and seltzer on the table and a boy standing by to instantly carry out your slightest wish.

"You asked me to tell you of our plans and here they are, in as much detail as I can give at the present time. Do try and arrange so that you will be along with us, for we are going to have the best time ever. You know some of the fellows and when I tell you that this is a select, hand-picked crowd of regular fellows, you can imagine what sort of a trip it will be."

Enclosed with this letter were several closely typed sheets of matter, made out by those arranging the excursion, for the information and pleasure of any who were contemplating the tour.

"The Shrine Conclave," we read, "will be held in San Francisco on June 13th, 14th and 15th. After it, many will continue the festivities at Honolulu, which is six days' distant. Allowing time for recovery from the double celebration under the lovely Hawaiian skies, our crowd plan to sail from Honolulu on either the S. S. Shinyo Maru, leaving on July 11th (from San Francisco on the 5th) or on the S. S. Taiyo Maru on August 4th (leaving San Francisco July 29th). We are inclined to the latter, for many of us want to travel on this magnificent steamer, the largest on the Pacific out of San Francisco. We have heard about its out-of-doors tiled Roman plunge on the sun deck, and its dining room, that looks like a hotel café—its winter garden—and spacious promenades, and it is generally conceded that this is the ship to go on. It is the plan of this party to follow practically the same route and itinerary as Captain Raindale, one of our fellow-members, did last year.

"At our request he has written out an account of the journey which corresponds so nearly with our proposed dates that it may well be taken as a program for us. It was in part as follows:

"We left Honolulu in the early evening on one of the Toyo Kisen Kaisha liners which ply like gigantic shuttles between Asia and America, touching Honolulu on each forward and return swing. It was early evening, with Diamond Head's black silhouette against an orange sky. The ship's band played on deck; our flower-bedecked friends on the dock cheered us as we moved into the stream—the leis, with which they had covered us, hung



Here is a view in the library and lounge of the Tenyo Maru, one of the large, comfortable steamers of Toyo Kisen Kaisha between San Francisco, Japan and Hongkong.



Japanese cities, with their crowded streets, parks, pleasure grounds and amusement centers, present fascinating studies of new customs and national characteristics.



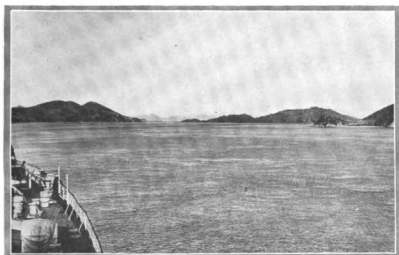
The day ashore, when the ship stopped at Nagasaki, gave us a pleasant impression of the quaint city with its tea houses, bazaars and tortoise shell factories.



Kyoto was the ancient capital of Japan and is today the center of its arts and crafts. It has a thousand temples and shrines to interest and surprise the visitor.



Shanghai is the metropolis of North China and prides itself on its modernity. The foreign city is surrounded by a Chinese city of nearly a million inhabitants.



During the voyage from Nagasaki to Manila the long green coast of Formosa is visible for nearly the whole day. Steamers of Togo Kisen Kaisha stop here when eastbound.

heavy and stifling—for the number, size and quality of leis, of real flowers, seems to be the measure of popularity in that place—until we passed outside the breakwater and felt the breeze and lift of the open sea. Soon the city was lost in the shadows—the green mountains turned black against the glory of the evening—slipping down and down until they became first saw-tooth shadows and then mere dots—then a faint blur and then ‘pau’—as the Hawaiians say—all finished.

“Then the dressing call sounded and we hustled to our state rooms to change and dress for dinner.

“Ten days at sea between Honolulu and Yokohama.

“Were there ever any days in the world like them! Lazy days for those who wanted to be at rest and be lazy; strenuous days for those who liked to be up and doing all the time. Cleanliness, comfort, attention everywhere—such a wonderful relief after the servant problem at home. Coffee or chocolate, fruit, rolls or toast in your cabin at the same regular hour each morning—bath boys’ gentle knock and announcement that your bath is ready—at just the temperature and at the same time every day—shoes put in the gangway at night, back before the door every morning shining like the morning sun. Leisurely dressing, the meeting with friends and companions of the night before, on deck—perhaps a brisk tramp around before breakfast, for eight or ten times around these spacious decks made a mile walk. Then the ‘real breakfast call,’ a regular man-sized meal, for somehow the sea air makes you ravenous! Then the hours whiled gently by—visiting—reading—writing letters—studying, for there are some people who have the mental stamina to resist the allurements of this life and do real work. About eleven o’clock the deck stewards bring more food—soup and crackers—tea and toast—while in the smoking room adjoining the bar there were pans of smoking brown baked beans and crackers and cheese—to go along with the liquid refreshments that the bar boys are so dexterous in serving.

“This held us until the luncheon bugle sounded, which was about one o’clock, when we trooped to the salon again, always ready to eat—it was astonishing how great our appetites grew. In the afternoons we generally played about, for the sports committee of the passengers took you in hand and made you participate in some one or other of the sports of the tourney. There were continued series of contests—real tournament style—with scratch players—runners up—eliminations and all that in deck golf, shuffle board, deck tennis, ring tennis and a lot of other games, to say nothing of the interminable bridge tables that went day and night. Tea was served from four to five o’clock and about six those of us who had not been swimming in the morning and many who had went into the open-air salt water bathing tank for a dive and dip before dinner. Dinner about seven-thirty—a smart affair—the small party tables

on these ships add much to the jollity of the trip. You get your own crowd and have a lot of fun—evening gowns and dinner coats—or business dress or flannels—it depends on the company you are with and the mood of the table. Many people dressed to the nines—diamonds and furs, lace scarfs, creamy shoulders and lovely arms—for all the world like a summer resort hotel ashore—some of the ladies appeared in a different gown every night, while others had just as good a time in sports clothes with a couple of changes to dinner or semi-dress wear. Good-fellowship everywhere—orchestra going all the time, inviting to dance upon the deck afterwards. Fine music, too; stringed orchestra of Filipino boys, all natural-born musicians from the best school of music in Manila. Corks popping—glasses tinkling—good food, for Toyo Kisen Kaisha pride themselves on the table and carry the most talented European chief stewards that can be had, to insure that nothing but the best shall be served.

"It usually was well after nine when we left the table to go on deck and either watch or join in the dancing. Built especially for these serene and sunlit seas, the steamers of this line have very spacious decks, particularly adapted to dancing and out-door life. In the evening, curtains of heavy canvas were strung along the sides, making a perfect ballroom and here they danced or had the moving picture shows, every evening.

"Tiring of dancing, we used to go to the lounge, where we would sing or tell stories, play cards or celebrate about the flowing bowl as suited our individual fancy, until it was time to turn in.

"Such a life—so luxurious—so comfortable—so easy and restful—no wonder those who have once journeyed thus along the pathway of the sun—always want to go again and again—there is fascination about it that one can never entirely forget, no matter how long the lapse of time.

"Came, then, the sudden transition with the announcement that land would soon be seen. We were on deck at dawn, looking across a sapphire sea that looked the same as it had looked this fortnight back. Clouds piled mountain high on the horizon—not storm clouds but soft gray that soon turned to white, in many fantastic shapes. Then a shout and much pointing. We looked and for a while saw nothing. Then our eyes, becoming accustomed to the gray wall, caught sight of something—a whiter cloud that stood above all the rest—a sharp-pointed cloud, that gave the lie to the thought it was only a cloud by its very shape and fixity. Then the morning light, stealing softly from behind the cloud-bank tipped the cone with a faint rosy light that deepened from flesh to flame as we watched it. Fujiyama—the glorious mountain—the peerless one—the capricious one, too, for scarcely had we time to run below to summon others to enjoy the lovely spectacle, than it was gone—hidden its face, perhaps not to be seen again for days—for Fuji is a most



Hongkong, premier British crown colony of the Far East, is an island just off the main shore of China. It has many imposing buildings, beautiful residences and hotels.



Macao, the earliest Portuguese settlement in the Orient, at one time was rich and powerful. Fallen into decay it is picturesque and interesting to today's travelers.



Canton, the largest city in South China, is ninety miles from Hongkong. Here you catch a glimpse of the real China, in its narrow streets and teeming population.



Imperial Potentate Cuts, head of the A. A. O. N. M. S. in America, and the baby Chinese camel.

fickle and tantalizing mountain that does not show its face all the time—only on certain occasions, and then with so majestic and splendid a presentation that you ache to see it once more.

“Searching the sky for another view, we lost sight of the low bank, like a dark cloud on ahead of us—‘Land—Land,’ and soon we came in sight of Yokohama and nosed our way through a thousand craft of every sort alongside the massive granite pier of the municipal docks.

“Quarantine examinations and customs inspections in Japan are easy and comparatively expeditious. As I was standing in the customs shed awaiting the passage of my baggage I heard a Japanese, dressed in our clothes and unusually well groomed say something to another about a ‘foreigner.’ The word sounded strange to me, so I looked about to see to whom he referred. The one addressed came forward to assist me and then I realized for the first time that here, on these shores—we travelers were the foreigners and the others were the nationals—the Japanese. It was the first time that I had ever considered myself in the light of a foreigner and it made a deep impression on me. Since that time I have often thought of this and to me it is one of the things that gives a peculiar charm to the Orient as a travel vacation place—one of greater lure than any other land. When you visit any of the countries of Europe—France, Germany, Italy, Russia or even Turkey—if you cross the Mediterranean to Egypt or Algiers or even go down into Africa, or on to India, you will find that, in principle, the people live along the same lines as do we of the Anglo-Saxon race. They wear similar clothes—eat at the table and enjoy similar fare, using the same utensils. But when you land in the Orient, in either Japan or China, you realize for the first time that here you are a foreigner—that you are face to face with a civilization that stretches back thousands of years and that in it there is little in common with the customs which we have come to believe are essential to our happiness. Take the houses, for example; there are neither chairs or other articles of furniture which we are accustomed to consider necessities. A single pair of immaculate chop sticks—done in airtight oil paper to insure their sanitary condition, is given to each one, used once and then thrown away, instead of the numerous knives, forks, spoons and other articles that we have, which must, perforce, be used over and over by many, although washed and cleaned after each service. Clothing, shoes and every form of attire are different from ours—adapted to the conditions of life there—the result of thousands of years’ experience.

“This is one of the pleasures of travel in the Far East—there you are a ‘foreigner’ in a totally different and strange land and it is this difference in people and customs, as well as in language, that makes it so fascinating. So when we stepped off the ship in Yokohama and passed through the bustling throng of Japanese, it came to me with a startling abruptness to hear myself referred to as a ‘foreigner’ and to realize such, in truth, was the case.

“The three days that the steamer stopped at Yokohama were filled with activity. As it was mid-summer, we planned to stay with the ship and go on to Hongkong, returning by way of Shanghai and the China Overland tour, and thus see Japan thoroughly on the return. For this reason we rather glimpsed Yokohama, making the run down to Kamakura and having tea at the Kaihin Hotel—going by electric car up to Tokyo and doing as much of the capital as we could in the limited time. It was jolly at the Grand Hotel, for Manager Bennett makes a pleasing practice of having some special dance or celebration when the steamers are in port, and we had a continued round of festivity every evening. As the

steamship company furnished us with railroad tickets across Japan to Kobe without any extra charge, we decided that we would take the day trip and see as much as we could between these two cities, joining our steamer again at Kobe. This we did and it proved a delightful experience, as it gave a better insight into the life of rural Japan than could be gained in any other way. It also gave us a panorama of the Fuji for several hours, as the train twisted and curved about, now on this side and now on that, but never out of its sight. We were fortunate, for the day was one of those flawless kind that seldom come during the summer time—when the air has a peculiar lively quality that brings everything apparently to close range.

“The train was comfortable—we sat in an observation car, furnished and finished like those to which we have always been used, except that it was a trifle narrower than on our standard gauge rails. Luncheon and dinner were served in the dining car, which was patterned along the same lines—the cooking was European in style and excellent in quality—the menu printed in English and the waiters understood the same perfectly. Meals were a table d’hôte and consisted of several courses, ending with choice of pie or ice cream and fruit, just as at home, and the check amounted to about a dollar.

“It was early morning when we came to Kobe, and took our rickshas for the Oriental Hotel. Some of our friends were more stylish and went in the big touring car that Kent Clark, the manager, now sends to meet all trains, but we preferred to go along in the slower but more picturesque ricksha.

“After a good nights’ rest at the Oriental, we ‘ran around’ Kobe until mid-day, enjoyed the superlative tiffin provided by the hotel, which at the noon hour is the center of the city’s life and color, where all the business men as well as the tourists and passers-through congregate. We went on board the ship in the mid-afternoon and steamed out of the harbor into the glory of a sunset such as is seen only on the Inland Sea of Japan.

“The next morning found us at Nagasaki, where we spent the day ashore, visiting the many places of interest, including tortoise shell shops where this delicate and beautiful ware is made into a hundred or more different articles for various uses. Returning to the steamer in time for dinner, we steamed out in the gathering dusk enroute for Shanghai, which is a day and a half distant. A day ashore, again, at this port, lent a pleasing variety to our excursion, as it gave us time to see some of the sights—to visit the Shanghai Club, with its one hundred and twenty foot bar—the pleasing American Club, and to make a circuit of the city in a motor before catching the launch back to the steamer. From Shanghai, the track of Toyo Kisen Kaisha steamers leads down the China Sea, skirting for nearly a full day the verdure covered mountains of Formosa, the ‘beautiful tropic isle,’ until, after a four-day voyage Manila was reached. Our steamer stayed here for two days—sometimes they remain longer and sometimes shorter periods, depending on the cargo to be handled—and then we proceeded to Hongkong, which is the terminus of the line in the Far East. All steamers lay over here for a week or ten days for overhauling, cleaning and renovating, preparatory to making the return voyage.

“We stayed at the charming hotel that overlooks the romantic Repulse Bay on the other side of the Island from the city itself,—played golf at Deep Water Bay Course and also at Happy Valley, and one day drove twenty miles down the China mainland to Fanling, where the magnificent 18-hole links of the Royal Hongkong Golf Club are located and had a day of golf that can never be

forgotten. We went by boat to Canton and spent a day there, returning by train in the late afternoon and thus gaining a very different impression of the countryside of South China, from that obtained when going up the river.

"The days in and about the busy colony of Hongkong passed all too quickly and we were sorry when the steamer was ready to sail. But in our stay we had seen and done a great deal—had taken in most of the interesting places and had seen much of the place—had motored around the island, a 24-mile trip that is fascinating in its variety and scenery—had made many trips to the Peak—had even gone to the top of the mountain on the aerial railway at Quarry Bay—had golfed on three or four courses—had sailed and boated—had bathed at the numerous beaches, and had enjoyed ourselves generally. Best of all, we had lived most comfortably at the luxurious hotels and had made many friends at the Hongkong Club, where we were put up while there. It was, therefore, with real regret that we departed—now on our way back home.

"Our first stop after Hongkong was at Keelung, the port of the capital of Taiwan, or Formosa, as it is more generally known. Toyo Kisen Kaisha steamers now make this a regular port of call on the eastward voyages, giving passengers practically a full day's layover, which enables them to go by rail to Taikoku, the capital, situated a short distance from the coast. Here we felt that we were in the jungle on the very outpost of civilization, although

under the wise administration of the Japanese this island has been transformed from a rendezvous of pirates and robbers to a busy, peaceful agricultural principality whose products are used all over the civilized world. After the day here we went on again and proceeded to Shanghai, where we left the steamer to proceed by rail through North

China, Manchuria and Korea to Japan.

"Our first visit to Shanghai had been so brief that we were glad to be able to spend a few days there and really see the city and its back country. This is the metropolis of North China and prides itself on being the most cosmopolitan and bohemian city of the Far East. It is a place of gayety—of life and feverish activity—which has a rare fascination for the visitor, who once more feels that he is back among his own people—doing the things to which he is accustomed—dancing, theatres, good restaurants—excellent hotels and clubs of many sorts—motor cars and all the rest.

"After a week in Shanghai, we went on by rail to Nanking—Tientsin, Peking, Mukden—Seoul, and back to Japan via the Korean peninsula, crossing from Korea at Fusan. This is known as the Japan-China overland tour,

and is one that every visitor to the Orient should take, even though his time be limited. Passengers on Toyo Kisen Kaisha steamers are given special rates for the tour in conjunction with their through steamer tickets, which makes it one of the most delightful in the world. We called at the steamship company office, and, upon



At Kamakura, a few miles from Yokohama, is the largest colossal and most impressive statue of Buddha in Japan. It is made of bronze plates and has been there for hundreds of years—serene, immutable.

payment of \$75.00 gold, were given through railroad transportation from Shanghai to Tokyo, and bookings and reservations on sleeping cars made for us through the courtesy with the assistance of the office staff there.

"Peking is twenty-four hours from Shanghai, a ride that presented a peaceful panorama of intensive industry in every line of rural activity—and also included a ferry across the great Yangste river and some views of the Grand Canal, of ancient waterways of this section of North China.

"We spent a week in Peking—and could have stayed there a month or more without beginning to exhaust its treasures of art, crafts history and pleasure. The Grand Hotel, which was our home there, offers the attractions of the best metropolitan hotels, and with its tea dances, concerts, promenades and dinner dances, is always entertaining. We arrived there in the early fall—one of the most pleasant seasons of the year, and came away before the cold weather began, so our impressions of Peking are most satisfying. Then we went on, stopping briefly at Tientsin, thence to Mukden, the heart of Manchuria, and on to Seoul, capital of Korea, where we spent two days at the Chosen Hotel, one of the best hotels in the Far East; thence on to Fusan, where we took the steamer to cross the straits to Shimonoseki, in Japan proper. From Mukden to Fusan our journey was over the lines of the South Manchuria Railway and the Chosen Railways—both built and operated by the Japanese, constructed on standard American gauge, and with well graded and ballasted road-bed and heavy rails. The rolling stock is made on American patterns—Pullman sleeping cars, dining cars, compartment and parlor cars, with the usual standard chair cars slightly changed to fit the conditions of the territory. Much of this equipment was made at the railroad shops at Dairen, Manchuria, but in appearance and comfort it is almost identical with that of American roads.

"We took the day train from Seoul—leaving there about eight in the morning—and spent the day on it, gliding along through the fat valleys, climbing range after range of rolling hills, to drop down again into another succession of grain and rice lands. In the late afternoon we ran for miles along the bank of a broad and placid river that finally reached the sea not far from our destination, at Fusan. Here we had dinner at the hotel in the station—under the management of the railroad dining car department—and went aboard the steamer about eight o'clock. Next morning found us at Shimonoseki, where the steamer docks alongside of the railroad depot, which also has a hotel in connection.

"Here we were back in Japan again, with two or three weeks at our disposal before the steamers for San Francisco sailed from Yokohama. Three magic weeks that sped with incredible swiftness—weeks during the most beautiful and delightful time of all the year, when the chrysanthemums are in evidence everywhere as the result of man's careful propagation and cultivation, and the maples flame on the hills and river banks—in secluded groves and picturesque spots along the highways—nature's answer to the challenge of the dainty Kiku. This was the time, too, when before every house the persimmon trees were loaded with golden fruit—when the rice was being dried out preparatory to threshing, on long, tall racks along the roadsides—and the mountain sides were masses of color in the autumnal glory.

"Stopping for a day or two at Miyajima, about four hours from our port of landing, we rested from our continuous travel of the past fortnight at the delightful Miyajima Hotel—climbed to the top of Mount Misen, up the thousand and ten stone steps that make the ascent easy for all, visited the maple groves and the curio shops, and made the evening boat excursion out on the placid water

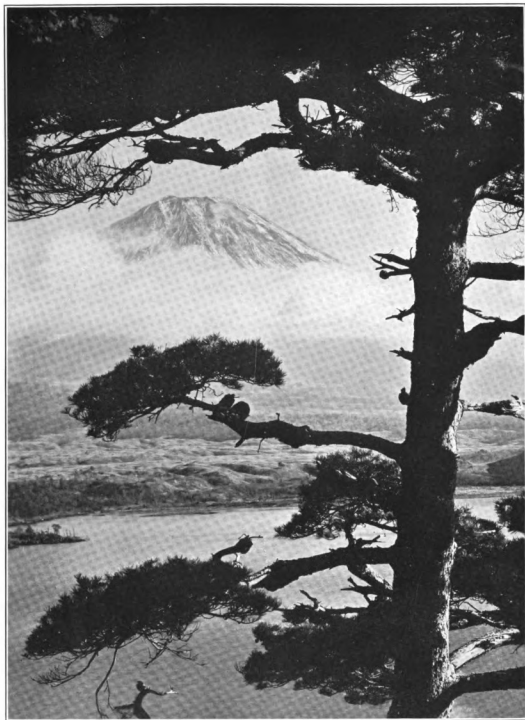
shimmering in the moonlight. Of the many bizarre and picturesque experiences we had met, this was by far the loveliest. We left the wharf in a small sign sampan in preference to the more modern and vastly swifter motor launch provided by the hotel. Out over the silver mirror of the sea—with the island looming black, ominous and mysterious against a sapphire sky, in which the full orb of the moon was sailing in proud majesty. Creak of the oar as the boatman swung back and forth with machine-like regularity was the only sound to break the stillness. Turning sharply, we drifted under the giant torii or squared gateway some five hundred feet in the sea, and looked, between its portals, to the temple on the shore that at this time and tide seemed to float on the waves like an eerie house of the gods. The torii is found everywhere in Japan marking the approach to a shrine—sometimes small, sometimes towering and massive, but ever indicating the presence of a shrine—a reverent warning to pilgrims that they are approaching holy ground. This torii is the largest of its kind in the Empire and towers more than seventy feet above the water which bathes its base. The temple is built directly on the shore, its long galleries supported by rows of piles. When the tide comes creeping in the whole edifice seems to float on the waves, and when seen through the frame of the torii on such a night as that when we saw it—with its lights gleaming along its far-flung, sprawling front, its bells sounding, it seemed more than a temple built with hands of man, but a fitting habitation of the gods.

"Cherishing the impression of the night picture as one of the precious jewels of memory, we did not go near the place in the morning, contenting ourselves with the distant view of the torii—its dull lacquer-red glowing in the afternoon sun as our launch bore us across the channel to the train that was to carry us on to Kobe and Kyoto.

"A few days at Kobe and then we went to Kyoto—ancient capital of Japan and now center of its arts and crafts—with a world of things to do and to see every minute of our stay. We were at the Mikado Hotel, with our old Hamaguchi, and under his attentive and capable direction saw everything that was worth while, including the superb motor trip from Kyoto to Amano-Hashidate—one of the three scenic beauty spots of Japan. This was a two days' trip, going up one day over a military motor road that was excellent throughout its hundred-mile length, and staying overnight at one of the fascinating Japanese inns, and returning the next afternoon.

"One of the things that most impressed us in Japan were the shrines—the omnipresent shrines. No matter where we went in city or country—on steep mountain fastnesses or smiling, densely settled plains—in thriving cities or rudely, closely clustered huts along the highway, we were never outside the shadow of the shrines—nor out of hearing of the temple bells. Along the roads where pilgrims tramp are hundreds of the hallowed objects—small in many cases, but expressive of a reverence and a belief in the eternity of the departed. Shrines in the temple courts—in the holy of holies—shrines that present the highest achievement of Japanese art in painting and sculpture—insignificant shrines, pitiful in their trappings—sometimes with baby's bib or some article of clothing to call attention of the good Jizo to the prayers of the mothers—everywhere the shrines. Japan is a land of lovely landscapes and also a land of shrines—the two inseparably associated with each other—the shrines ever and always adding to the picturesqueness of the picture.

"Another place that appealed to us immensely was at Miyanoshita, about four hours from Tokyo, where we stopped at the Fujiya Hotel, rated as the best in service in the Far East if not in the world; for where else can you



The never to be forgotten memory of Japan, the peerless mountain "Fuji," swathed in soft clouds, its cone radiant in the light.

find a hotel where every guest has an individual attendant to wait on him during his stay—affording courteous, willing and prompt attention from which it is terribly hard to tear yourself away.

"Then we had a week at Tokyo, guests of the philosophic but practical Hayashi, who was just completing the new Imperial Hotel that is to be all its name implies—a week-end jaunt to Nikko—and back again to Yokohama, in time to catch the dear Taiyo Maru once more and to be greeted by the genial steward, Al Evans, at the gangway.

"The homeward journey was but a pleasant repetition of the outbound—more pleasant, perhaps, because we were now experienced travelers who could appreciate by comparison what excellent service we really were being given

on these Toyo Kisen Kaisha steamers. We arrived in San Francisco the forepart of December, and were able to get home to our homes in the East before Christmas."

I stopped reading and looked at the group, who had listened with rapt attention.

"I must be going," said one of the men, "but I will tell you one thing. I am not going back from Honolulu as I had planned. If Raindale could plan such a wonderful trip for those chaps from the Atlantic side, I am going down tomorrow to see if I can arrange a passage and follow on about the same route. It sounds good to me."

"And me," "And me," "And me," came the answers. "We'll make up a crowd from this Temple and take in this Land of the Shrines that we have just heard about."



*Ten thousand years before the Christ Child came,
Consecrating the manger as a sacred shrine,
Rough shepherds, first among the sons of men, piled high an altar,
To an unknown God, whose power they saw in Nature's wrath.
So too, on Japan's lonely coast, at Izumo facing Asia's shore,
When from her cave, her pique all gone, Amat'rasu came smiling forth—
The fair and lovely daughter of the Sun, and brought back hope and cheer,
To all the world, that languished in the dark her absence caused,—
Men laughed again, and built a shrine—hallowing her promise of the day,
To all who came, that nevermore would she bring sorrow to her sons.*

*Since those far days, as told in Holy Writ,
When, in high majesty, the all-powerful One
Poured vials of wrath and nigh destroyed, his own fair earth,
He set a signal in the sky—the rainbow glowing in transcendent hues,
A symbol of his colorful might, and future mercy to the world,—
Down all the ages, the minds of men up-reaching, yearning for the truth,
Following those leaders whose clear visioned souls, beheld the way
That winding leads, from present turmoil to Nirvana's peace,—
Have ever sought to have some sign, that would keep constant in their eyes,
These prophets, pointing on to life's great dream and its fulfillment.*

*Thus scattered all about the globe—in every clime—
By rivers' edge,—on mountain sides and utmost peaks
Mid Thibet's snows and Afric's blinding sands—mid tropic forests
Where wild beasts prey, or sweet fields where the children romp
In storied temples hedged by teeming streets—or solitary on the paths,
We see the shrines—the blessed spots that bind the pulsing present to the sacred past
Built by the living for the dead—it may be those who sired them,
Or mayhap, for those who bore the blazing torch, of faith and hope
And love of fellow man and kindly thoughts and helpfulness
As flaring beacons on the road to man's long home.*

*Reared in the teachings of innumerable years
The lore of princely sonship to the Sun
Japan, the scene of Nature's loveliest moods, is in truth the land of shrines,—
From simple alcove in the home, bearing the tablets to departed souls
To splendid mausolea richly dight, and vast dim temples where gold gleams.
Or on the road where pilgrims pray, simple and plain or decked with costly gifts
The offerings of those, whose prayers the gods have heard
Everywhere throughout the land of Rising Sun there stands a shrine.
Symbol of something far beyond our ken—inspiring those within whose hearts it dwells
To gentle thoughts, that makes that land a stronger nation for the right.*

JAMES KING STEELE



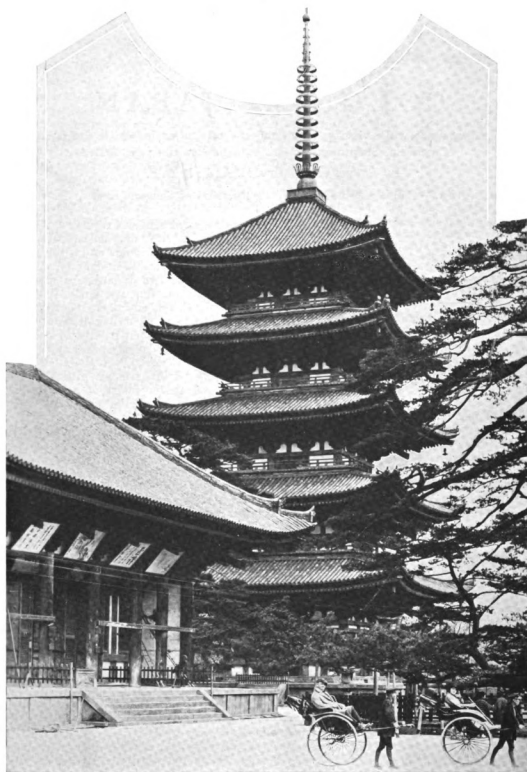
Upon the far north coast of Japan is Izumo Taisha—the Grand Shrine—part of which is shown above. Built in purest Shinto simplicity it is the oldest, and next to the Shrines at Yamada, the most revered of all the shrines in Japan, and to it the Japanese turn with peculiar longing, it being the dream of many to make this pilgrimage at least once during their life.



At Ishiyama, on Lake Biwa, there are many old temples and historic shrines, part of one of the most imposing appearing in the engraving above. This peculiar two-story pagoda, surmounted by its nine-ringed staff and wide and flaring eaves of the roof, is an unusual form of architecture that plainly shows the Chinese influence exerted in the early days of Buddhism.



In the building at Nikko of the memorial shrines of Ieyasu, the last Shogun who surrendered his power to the Imperial family that the nation might prosper and grow great, the Golden Age of Japanese art and sculpture reached its zenith. Neither time, effort nor expense were spared by the government to make these beautiful and lasting monuments to her great heroes.



Nara was, for many years, the ancient capital of Japan and here were many noble temples and gorgeous shrines. Hidden in the deep forests of Kasuga Park, were lordly piles that housed wonderful treasures of art and literature. Today many of these have disappeared but there still remain such impressive structures as the five-story pagoda with its green tiled roofs.



COLONIAL JAPAN

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea, Saghalien, in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "Down the Danube," etc.

[EDITOR'S NOTE.—This is the fourth installment of a series of remarkable articles from the pen of the world-famous traveler, Poultney Bigelow, who spent a half year in making an intensive survey of Japan and her colonial possessions, particularly with regard to her administration and policy. In this issue he continues to tell of his impressions of Formosa. Others will deal with Korea and Shantung.]

Formosa—Shinto Shrine and Buddhist Temple in the Capital—Gargoyles and Christianity.



PRIL 17.—No sooner did the Japanese flag float over this isle of beauty (1895) than a Shinto shrine made its appearance—a shrine so severely simple and graceful in its harmonious lines as to make one feel that when the light went out of ancient Athens a portion of its Godlike flame was miraculously re-kindled in the Islands of Japan. This park we owe in large measure to the enlightened policy of the Mikado's government—a government which recognizes the great and beneficent part played by religious habits and ethical discipline. Wherever Colonial Japan has pushed forward its railway and police force there has it also repaired the Chinese temples of Buddha and erected noble shrines to Shinto. Christianity is tolerated along with every other cult, but the first mentioned are assisted from the public treasury as are other institutions deemed of educational value. In our Christian history we have had varying fortune in the matter of church and state. Some governments have attempted to rule wholly through one set of priests and have expelled or burned such as did not like the arrangement. Others have gone to the opposite extreme and excluded all religious teaching from government institutions, believing that the family alone could attend to this phase of social evolution. Japan has carefully studied the experience of other countries and has adopted a compromise course which has many advantages—particularly amongst people who have not learned the art of religious persecution and whose faith in government wisdom has never yet been seriously undermined.

The Tai Wan shrine is first of all a rarely beautiful piece of landscape architecture—a *torii* or entrance way stands at the head of a broad avenue rising by easy stone stairs from one terrace to another. On either side are pines picturesquely disposed, and at their back trees form a setting of harmonious yet diversified color. Stone lanterns and bronze monuments make a happy blending of art and nature, whilst the slow climbing from terrace to terrace predisposes the meditative man to reflect on the frequency with which the Bible refers to mountains or

hills as places of religious refuge. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart," etc., etc.

At the top of the last flight of steps we followed the example of our two Japanese companions who each approached a stone font not much different from those we use for baptizing, and there poured some of the water over their fingers by means of dainty little bamboo dippers—also rinsing their mouths in symbol of purification. A venerable and scholarly priest approached us—his robes were of rich material, yet simple; on his head was an archaic biretta in harmony with his office. He told us that he was in the midst of a marriage ceremony and could not therefore invite us to a tea party, as he would otherwise have done.

It was indeed a wedding of notables, to judge by the many magnificent limousine motor cars waiting at the park entrance. We could see them as they came and went; and, though the bride ostentatiously followed the national custom of lowering her gaze to indicate humility in the presence of her lord and master, yet this custom means no more than does to an American girl the symbol of slavery which the happy husband places upon her willing finger. The woman rules in Japan quite as effectively as she does in France, England or America.

Before the shrine hung a massive cord which was knocked against a bell and near this was a wooden box in which those who desired dropped some coin. Of course, we did so, and I'm sure we were benefited quite as much as were our companions.

As we left the place the old priest once more came out for a friendly word and we parted after much bowing.

At the foot of this beautiful hill, near the river Tansui that flows through Tai Ho Ku to the sea, we stopped to say another prayer in a richly decorated Chinese temple of Buddha. It is dangerous for me to enter minutely into matters of Oriental theology, for there are many sects in every great religion; and a Christian who thinks that all Orientals worship alike may make a blunder almost equal to confusing Methodists and Baptists or Shakers and Quakers.

We knelt before this Buddhist altar—my two Shinto companions doing the same. Then I gave some money towards the restoration of the building and the sacerdotal attendant promptly lit some candles after the Roman fashion and I was assured that this would be of service to me or my soul. Meanwhile a devout Chinaman entered, knelt before the altar, and seized two pieces of hard wood, each about six inches long and three wide and perhaps as thick as a banana. After a few moments of

earnest prayer he dropped these on the hard floor, where they acted as dice in determining his fate. Then he picked them up and brought them to a priest who sat at a little desk beside the altar. This learned hierarch examined them and then consulted a book, and then pulled out a slip of paper and the faithful one received a formally written answer to his prayer—somewhat after the methods which prevailed with the ancient Oracle of Delphi. Next in came an old woman to the altar, took from her basket some vegetables, placed them before the Goddess of Mercy (Kwannon)—said her prayer and hustled away in so matter-of-fact a manner that I could fancy myself in the Fraüenkirche of Munich. Buddhism is far from dead if this temple be an index; for whilst prayers were being uttered at the altar, the roof swarmed with Chinese artisans who were cautiously testing the tiles and the ornamental wood work with a view to extensive restoration. This roof is an elaborate mass of wood carving with monstrously gaudy dragons at each angle, who snap at evil spirits. The cathedrals of mediaeval Europe copied the temples of Buddha in this matter, although few who admire our theological gargoyles are aware that these beneficent monstrosities originated many centuries before Christ on the banks of the Yangtse—or was it the Ganges—or the Nile? In any case they antedated the first Christian church in Europe.

A large workshop next to the main entrance was filled with Chinese-Formosan artists at work upon blocks of wood—chiseling out delicate designs prepared for them by the supervising architect, who laid out the task for each one. Their work was worthy of a Grinley Gibbons, for they had the gift of making the hand respond to the wish in the brain.

These two neighboring shrines which we have been visiting summarize roughly two religious forms which are different yet not antagonistic. The Shinto gladly conforms to Buddhist rites, whether in China or Japan, Burmah or Siam. Buddhism practices all the forms which are now current amid the churches of Rome, but she differs from Rome in that she is in each country loyal to the government and tolerant of other creeds.

Shinto is a *national* cult—one that appeals to the Japanese pride of ancestry—it is the formal recognition of their Emperor as head of the church and fountain of worldly honor. It is much as the Church of England to the country squire, an institution which every loyal subject supports out of patriotic if not theological motives.

On the way home in our auto we passed a Spanish church, and I asked my Japanese companions if they had ever been inside of any Christian edifice.

They answered *No*.

Would you like to see this one?

They answered *Yes!*

So we turned back and entered, and it was to me vastly interesting, on account of the comments thereon by my Japanese friends, who were not merely university graduates, but also men of travel and culture. First we inspected the so-called holy water wherein Catholics dip their fingers before making the sign of the cross. Then they commented on the altar and the candles and the pictures, and came away much pleased by the extent to which their theological symbols had been borrowed by a European hierarchy.

When they discovered that I was one who could talk of religion without losing my temper or insulting the God of my neighbors, they gave me much light on this interesting and international theme. We found that nearly every adjunct of the modern Roman priest—from his vestments to the rosary, flabellum, crozier, miter and a dozen more which devout Christians refer to as peculiarly their own,

all were borrowed from Japan, China or India many years before the first pope laid claim to earthly rule. Even the halo with which pious painters distinguish Christian Gods and demi-Gods is borrowed from immemorial Buddhist practice. No wonder then that the first Jesuit missionary to Japan denounced Buddhism as a devilish invention! Nor is this a merely rhetorical figure; for the veil which Oriental scholars are slowly lifting from before their mysterious past may soon teach us that East and West were once closer together than they are today. The Greeks who followed Alexander of Macedon to the Ganges made a profound impression upon the religious art of India, and in return the Hellenic spirit readily absorbed the teachings of Buddha. Alexander left behind a colony of Greeks who were the means of spreading the spiritual doctrines of the Far East up to the gates of Europe and preparing thus the minds of thinking men for the teachings of Jesus.

Perhaps it is my Quaker education that makes me lean strongly toward a form of worship which teaches that the material senses should not be entertained by pictures, carvings or other distracting objects. Outside of the Quaker meeting I know but two restful religious houses—that of the Parsees or Zoroastrians of Bombay and the Shinto temples of Japan.

From one end of Formosa to the other—Taihoku to Takao—Improvement since 1876—Meet with a savage—Ethnographically akin to Malay—Junks, bamboo rafts and smuggling.

April 18.—There are three and a half million of Chinese in Formosa, against 130,000 Japanese; and furthermore there are about 130,000 aboriginal savages up in the mountain recesses who are difficult to get at. This island is nearly 300 miles long and about 50 wide, and has much mountainous backbone that rises to 15,000 feet at the highest point. When I first sailed these waters Formosa was known as a nest of pirates and blood-thirsty natives. China claimed it as she claims all things east of India, but she always repudiated any political responsibility when a European boat's crew was massacred on these shores.

Japan has displaced China here since 1895 and in the short period of her administration she has rendered life and property secure; has built roads; created first-class harbors; started forestration on a scientific plan; reformed the police methods; increased irrigation; prevented floods; harnessed the rivers for electric power; initiated a modern school system and in a hundred ways brought prosperity to this island.

We left Taihoku this morning, traveling all day in order to reach Takao, the southernmost port, in time for supper and bed. There was an excellent dining car, and all the other luxuries of modern European railways. On both sides of us we saw endless fields of rice, cultivated by means of the ugly but useful water buffalo—our old friend of the Philippines. To the eastward loomed the long range of precipitous mountains and westward were pleasant plains towards the China Sea. It was all tropical and Chinese—just as Bengal is tropical and Hindoo—and in each case the material civilization is provided by an alien power.

Today I met my first Formosa savage—he had just scrambled through seventeen miles of mountain jungle bearing dispatches for the chief of police at Heito, a town some hours' eastward of Takao. I had been talking with the Japanese head of the station when the runner arrived, sweat streaming down his face and chest. His body was heaving still with heart action, but he made a military salute as he handed over the mail package which had been lashed securely to the end of a bamboo pole. There was

no clothing on this young man save some tattooing of a ferocious character; some feathers by way of head ornament; a few tiger claws around his neck, and a breech cloth more for protection than out of any regard for fashion. As I was the only Caucasian in Takao—and in Heito even more so—doubtless our surprise was mutual, in that each studied the other as a novelty. The savage had a restless, anxious expression as his eyes shifted from one to the other of us—for he was of a tribe where glory arises from actions which Europeans punish as crime. He was one of the minority who have been so far tamed as to do irregular service for the Government; having doubtless reached the conclusion that head-hunting is doomed and that he might as well accommodate himself to the new order of things. The word *savage* is used for want of a better—they look much like our Moros of the Philippines, indeed were they dressed alike, it would be hard to distinguish them from the great body of Malays in Java, Borneo, Straits Settlements and our own Islands. The difference is mainly one of education and environment—not of blood. I would go even further and claim that a shipload of mixed Japanese, Chinese and Formosan aborigines would be something of a puzzle to the Manila authorities were they to be guided by ethnographic signs alone. Today we distinguish them largely by their speech, dress and habits.

History sounds wearisome to the very young—so does the multiplication table—but we had better stay at home if we intend to expose our ignorance of history when visiting a foreign land. In order to appreciate the results of Japanese rule in Formosa we must form a picture of that Island in former times, when she was part of the Great Empire of Malaya, whose capital was Brunei and whose tributaries included the great Eastern Archipelago of which Java, the Philippines, and Southern China were important parts. This was the easternmost edge of Islam and her people were famous for fighting and seamanship. The late Sultan of Brunei eloquently protested against the American occupation of the Philippines in 1898; and he charged me, as his ambassador, to see to it that these Islands be restored to him as their legitimate sovereign! That venerable monarch is no more; and his territory has been merged into the Borneo protectorates of England—but his people know their history and bide their time.

Formosa did not acknowledge Chinese overlordship until the end of the 17th century. Between the Golden Age of Malay supremacy and the subjugation of this Island by a strong Chinese garrison, there was a century or more when its government was merely that of the momentarily strong—a government which had its counterpart on American soil when our so-called *border States* where men killed were killed without the interference of any official. The fertility and glorious climate of Taiwan drew from the Chinese mainland adventurous criminals, much as our free West attracted many pioneers whose records were partly in the annals of crime. In time the Chinese freebooters from Fukien Province felt strong enough to fight back the native Malays, and this fight forced the aboriginal minority into the mountains whence they have, ever since, maintained unceasing guerilla warfare against the intruder. This explains why the Malay is called *savage*—as indeed he is! But now it is the turn of the Japanese to be by the Chinese regarded as intruders; just as we of the American Continent arrogate to ourselves ownership of all the territory wrested by superior power from the Red Indians.

In order to weigh fairly the enormous task undertaken by Japan in Formosa, we must appreciate the turbulent character of those amongst whom she is now for the first time in centuries introducing a system of modern progress

based upon respect for life and property. The Chinese have almost exterminated their Malay predecessors—but the future is hopeful for all three races.

The Japanese Government monopolizes camphor, salt, opium and tobacco. Consequently she must expend much money in preventing this monopoly from being made worthless. England was rigorously protectionistic before the reforms of Peel and Cobden, and smuggling flourished proportionately. Successful smugglers in the 19th century ranked almost with buccaneers of earlier times and the word *excisemen* became one of degradation.

Uncle Sam forbids Chinamen from entering the Philippines under heavy penalty; he also has a tariff wall against many other good things and he spends millions in seeking to enforce this mediaeval policy. But his millions are wasted in the face of junks and rafts and reckless Chinamen who know every inlet of our island wilderness, who have cunning confederates in every secluded cove and who daily warn us that protectionism, like opium, is a poison that should be taken only in small doses!

In the Philippines we have three thousand islands to patrol, covering an area of 115,000 square miles—more than twice the area of New York State or two-thirds as much as California. When we reflect on the facility with which contraband fluids inundate our seaports on the Atlantic in spite of a very large and costly police, what can we reasonably expect in our Pacific archipelago where an enterprising Malay or Chinaman can paddle a canoe or bamboo raft in and out of numberless hiding places with cargo enough to give a sporting flavor to the enterprise? And pray note that the Philippines are not merely close neighbors to Formosa, but even in easier reach of British North Borneo!

Takao—The Club house—Junks ancient and modern—Japanese improvements—Marco Polo—Cheap labor, smuggling, protectionism—Chinese exclusion in Philippines—Sailing rafts.

Takao, April 19th, 1921.—Am awakened by the glorious tropical sun smiting in our bungalow, which is at the water's edge—at the "Narrows" or "Golden Gate," or "Heads" of Takao. The opposite rocks look so close that one might venture to toss a stone across—and when a big steamer slips through it seems like hazardous pilotage—the actual distance being less in feet than there are days in the year. The "Heads" of Sydney are glorious landmarks to a wonderful port and so are the Narrows to New York and the Golden Gate to San Francisco—but their proud compeer is this marvelously sheltered port at the southern end of Taiwan—a short day's run to John Bull at Hongkong or Uncle Sam in the Philippines. We have a splendid view of the ocean towards the Pescadores and China in the west. On the rocky bluff opposite, the Chinese Government once had military defenses and at the foot of these is the old town where many junks are at anchor, having sailed from Amoy, or Canton, or possibly come up from a smuggling venture in the Philippines.

Further inland the harbor widens out into a spacious modern port with a massive wharf so long that steamers of 3,000 tons can discharge cargo ten at a time. Great hoisting cranes are here and many fireproof warehouses. Half a dozen steamers are in port and they are busy hoisting cargo in and out. But busier still are innumerable Chinese junks. Those that I see here seem about 80 or 90 feet long, about the size of our Gloucester schooners. In spite of their clumsy appearance they carry cargo successfully to every port in the Eastern seas, and doubtless they carry it cheaply or they would not compete successfully with the steamships of Japan. One of these was unloading earthenware water jars as I passed along the custom house *bund* or quay and I climbed aboard amid the

discharging coolies. The Japanese harbor master was with me, and I learned then that he had never before been upon the deck of such a craft—deeming it, doubtless, beneath his personal notice. I asked him to present my compliments to the Chinese captain and request permission to look about. A grave and learned looking man was the skipper, sitting cross-legged under the poop deck in the space reserved for officers and high-grade passengers. There was no head room, in our sense, for no one stood up in his cabin; one entered on all fours and sat or slept on the clean mats. The forecabin was equally clean and well ventilated, a mat for each man, plenty of light and air—not a speck of dirt. The captain had on a suit of some loose, black, shiny stuff, Chinese pattern, and was gravely smoking a long pipe.

The massive rudder-head came up through his cabin and suggested wet moments in case of a heavy following sea; but a junk is a buoyant thing with plenty of rise fore and aft. The anchor was as in the times of Marco Polo and is heaved in over a wooden drum that reaches clean across the forecabin and through the bulwarks. There was a square wooden water tank at the corner of the poop where the captain could watch it. The cook had a fire going near it—a few charcoals with a pot over it—no complicated galley—rice for all hands—also tea. There are those who denounce Japan because her people work for less wages than some in America. Let these denunciatory patriots take heart, for out here the Japanese clamor for protection against Chinese competition. Indeed it is hard to reach any country that does not complain of labor competition from some neighboring one and it is harder still to find any country that has prospered by pandering to the euphemistic fallacies of *protectionism*.

The Chinese junk has existed from time immemorial; and she will probably flourish proudly throughout the seven seas long after the last lump of coal has been quarried or the last gallon of oil pumped from the wells of Mexico or Baku. The earliest European travelers were astounded by the magnificence and seaworthiness of Chinese ocean craft seven centuries ago; and we need to recall that nearly every advance in navigation from the first mariner's compass to the water-tight compartments of our modern steamers are of Chinese invention. These people have ever built swift and seaworthy craft and they have produced mariners of skill and courage—enduring

unto this very hour. Their motive power is derived from the winds of heaven and the muscles which they apply at the oar. These are not apt to propel a junk thirty miles an hour, but the owner of that junk earns nevertheless a goodly dividend—perhaps a better one than the man who makes a speed record on coal or oil. Wind has not gone up in price and sails are cheap. To me the junk has ever been a source of delight, for it is the apotheosis of manual dexterity. One can hardly think of any injury to such a craft that could not be made good by her own crew, assisted by the tools usual on any sailing craft. We of decadent democracy have come to despise hand labor. When our machines go wrong we send far away for a missing part and meanwhile salaries go on and men remain idle. Not so in Junkland! When the wind fails the long sweeps are used as auxiliary and when the wind is fair there are always odd jobs that help to keep the crew at work and the owners contented. Those who think that the sailing craft is doomed have never seen the Far Eastern ports. But while junks appear to be cheap things in American eyes—there is a yet cheaper craft in these waters. I refer to a sea-going raft, with two or three masts and sails plus a few oars. The rafts that I saw were about twenty-five feet in length, about six in width, and the bamboo trunks (ten in number) were slightly, turned upwards at the bow. The rig was balance lug with ten reef battens. Several came in from the open sea early this morning—usually three Chinamen as crew—each an athlete and each so stripped as to leave no doubt on the score of sex. These men had apparently been fishing, to judge by the nets piled in the waist; and the harbor master said that they frequently stay away several days at a time, according to the luck they have. Many are lost—or at least are never heard of again, and yet the game is a grand one and the fear of death is their least concern. And now let me ask a customs officer: What is your official machinery worth in the face of smugglers trained in the school of Chinese Taiwan? What can an army of coast guardsmen do against contraband that slips in from the open sea on a few spars of hollow bamboo? How protect a thousand miles of difficult coast line unless you keep a million men at their posts day and night? Even Japan with her excellently trained gendarmes confesses that smuggling continues to be a lucrative business for junks—and even more so for the almost invisible boats of bamboo.

(To be continued in next issue)



Above are some of the types of present day natives in Taiwan (Formosa) that offer interesting studies. It is due to the uplifting influence of the wise Japanese administration that they are advancing from barbarism to civilization.

NAGASAKI

By T. R. BRENTON.



ADAM BUTTERFLY is said not to be any more; Cho-Cho-San lives only in the memory. By hari-kari she purged herself. Never more will the eight hundred thousand gods and goddesses of Japan hear the prayers of Suzuki. But Nagasaki has been immortalized, and this village of Madam Butterfly makes those who have heard Puccini's opera regard it as a real masterpiece sad in its color and colorful in its pathos.

I was anxious to see Nagasaki because I loved the sound of the word. I have loved it since I first saw "Butterfly." Blasé tourists have told me that it would ruin my impression of Japan; that I would not like its sewer system; that it was only a place to buy leather hand bags and tortoise shell. But to Nagasaki I went, and while Kyoto holds my heart, Nagasaki pulls my heart-strings.

Late in the afternoon as the great liner pulled into the harbor I stood on deck. As the terraced hillsides with their lines of tiny houses came dimly into view I felt a strange spur of adventure. I have seen the desert of Thais and the city of Carmen. Nagasaki gave me that same sense of the mystic legendry. Here I could look for something besides lacquer boxes, which were the only material things my pocketbook could covet. One can obtain the material every day, but it takes a place such as Nagasaki to furnish the real gauze that dreams are made of. Stepping out of the launch, I took a ricksha, and my coolie began the ascent to Omara. I was going to seek Madam Butterfly's house. I believe that I found it.

As I stood on the high terrace before the house and watched the sunset over Nagasaki harbor, I know that my hand trembled more than did Butterfly's when she held the telescope at the arrival of the long looked for vessel. I, too, stood and watched and waited. Naples, Manila and Nagasaki are the harbors where the sun-gods leave. My *kuruma-ya*, who lounged nearby, lighted his paper lantern and shivered. I shivered, too, but not because of the slight cold. From the house came the echo of a prayer bell, and a faint light gleamed through the *shoji*. The lilies and violets on the terrace trembled. Butterfly was here again!

As my *kuruma-ya* made the descent through the sudden fallen night, past the trees laden with fireflies, a steady

"And Izaghi and Izanami,
Sarundasico and Kami"

rain began to fall. It was not the joyous rain of Tokyo, nor the sacred rain of Kyoto; it was a rain of Nagasaki. I drew the curtain before me and thought of Cho-Cho-San.

We came down into the lighted shop streets, passing many a crafty Goro, and I am sure that I caught sight of the Bonze, her uncle. We passed the Navy Bar, where Pinkerton must have drunk to his conquests, and sped on down to the old hotel. In the courtyard the rain drops glistened from the leaves of convolvulus and verbenas.

You have never lived romance until you have visited Nagasaki. If you love Butterfly go to Omara. I think that you will find her home. I did.

NOSATSU AND THE NOSATSU KAI

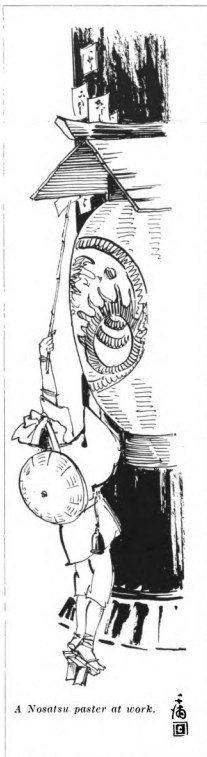
A Unique Society That Has Grown Out of a Popular Fad of Many Years Standing
in Japan—Art and Poetry Blended in Producing Stickers.

By EGBERT VAN NYDEC.

FEW PEOPLE have visited Japan without seeing *nosatsu*. Those who are conscious of having done so are fewer still. It is hoped by this present article to add something to the pleasure of future travelers by bringing more definitely before them these novel records and their interesting history of many years.

All who have visited the shrines and temples of Japan have seen small strips of paper pasted on gates, on pillars, on eaves. If they had asked what these were, and if their experience had been the same as mine, they would have found that most Japanese could tell them little or nothing. Generally this would be because of actual ignorance—but in rare cases it would, perhaps, be due to a diffidence about entering into a discussion on a rather abstruse subject. For what emotion is it that seems to stir all humanity to write its name at those places which it has visited? Is it simply a silly impulse of the moment? Or is it an odd manifestation of the emotion which builds Taj Mahals; or that in the Orient desires children so that one's name may be handed down through generations; or that impels mankind ever yearning upward toward immortality itself?

However it may be, all must be familiar with the sight of scribbled names and dates which disfigure so many public edifices, or places to which pilgrimages are made. This is not confined to the Occident. Pagodas, temples and memorials are likewise disfigured. Nowadays the name is



A Nosatsu paster at work.

written with a pen or pencil on a wall, a post, or some similar, likely spot. Visiting cards are frequently left. These appear in strange and unexpected places. Each image that marks the distances and guards the way on the mountain path from Atami to Hakone, for example, is covered with the calling cards of those who have passed that way. There is a box to receive cards at the tombs of the Forty-seven Ronins in Tokyo. Perhaps some remember the grove festooned with cards on the mountain above Mount Lowe Observatory, near Pasadena.

In Japan, this general desire has, in one of its phases, become conventionalized by the use of *nosatsu*. This occurred some five hundred years ago; but on every side evidence of its present life is found. It is of these *nosatsu*, their history, form and use, that I propose to tell by setting down some of the things I learned as a member of the *Nosatsu Kai* (Society) in Tokyo. The activities of this society are mainly responsible for the *nosatsu* which one sees and the interest which is still alive and evident in many places.

No account in English of the *nosatsu* should be begun without mention of Professor Frederick Starr of the University of Chicago. Professor Starr has not only traced much of the history of the *nosatsu*, and become a member of the *Nosatsu* Society, but he has been such an enthusiastic and persistent inquirer that he has secured for himself throughout Japan the nickname "*O-fuda Hakase*,"



Figure 3

or "*nosatsu*." It appears to the novice that much confusion and indiscrimination existed in use of those three terms. Hence in an endeavor to be more clear we have simply used the one word "*nosatsu*," as inclusive of all those more or less synonymous terms.



Figure 2

which may be rendered "Doctor of the Honorable *Nosatsu*," with the word "Doctor" used as in our expression "Doctor of Philosophy." He is the author of what I believe is the only account of the subject in English, and of one of the two books which deal at all exhaustively with the practice. Professor Starr's account appeared in Vol. XLV, Part 1, September, 1917, of the "Transactions of the Asiatic Society of Japan." I am indebted to his authority for much of the matter connected with this subject that follows herein.

As has been indicated, it would seem that the *nosatsu* originated in the basic desire to leave a record at certain places. Perhaps there existed an original and inherent religious emotion in connection with the leaving of these records. Perhaps it simply came about that religious pilgrimages were the first pilgrimages made. These questions we need not determine. What interests us is that the persons first leaving records were those making pilgrimages to various temples; and, consequently, these temples became the repositories of the records. Such records seem to have gone through the following stages:

1. Inscriptions cut in stone, either part of the building or as monuments.
2. Inscriptions written or cut on wooden tablets and deposited in conspicuous places.
3. Tablets of brass or copper with inscriptions to give greater permanence.
4. Strips of paper with inscriptions written thereon, of a temporary nature.
5. Strips of paper with printed inscriptions, a later development of No. 4.

Of the earlier and seemingly more permanent forms no comment is here necessary. The oldest *nosatsu* now known to exist is of wood, is of 1506 A. D., and is in the temple of Kannon at Ishiyama. The strips of paper mentioned under "4" were called "*daimei*." The printed strips were a later and more elaborate development and were called "*juda*," "*o-juda*."

Man usually works out a justification for what he practices. So, no matter what the originating impulse, we find that by the time the custom had developed to the *daimei* stage, much spiritual significance had become attached to it. From a book written on the subject by one Setzuo called "*Dai Nippon Daimei*," we learn that to leave a *daimei* was the same as though one had remained at the shrine in person for a long time. To paste up *daimei* brought all kinds of good fortune, and even to repeat the word "*daimei*" brought piety and merit. Of course, the same ideas were later transferred to the *nosatsu*.

When a man pasted up his *nosatsu*, he naturally looked about for the *nosatsu* of friends or acquaintances, took note of striking designs, etc. From this it was but a step to exchanging *nosatsu* with other pilgrims who were also pasting, and making a collection of those so secured, as souvenirs of his pilgrimage.

A third step would occur when the pilgrim had returned home, or when at some inn on his journey, he compared his collection with those made by others and made exchanges so that his collection would be more complete and interesting to himself and others.

The fourth and final step was taken when societies were formed for the purpose of facilitating this exchange. And here it is important to note that it became one purpose of these societies to make *nosatsu* solely for the purpose of being exchanged, their original purpose of being pasted up being forgotten or ignored.

As a potential paster of *nosatsu*, or as an observer of their beginnings, one becomes interested in the temples to which pilgrimages were principally made. Our interest lies



Figure 11

not in the individual beauty or merit of the shrine, but rather in the circuits into which they were arranged for the pilgrimages and the number of *nosatsu* decorating the walls.

The earliest and most important of these circuits was called "The Western Circuit" or "The Thirty-three Places." A famous Buddhist abbot of the Eighth century, named Tokudo Shonin, having died and appeared before the Regent of the Under-world, Emma-O, had revealed to him the existence of thirty-three places especially cared for by the Goddess of Mercy, who divided herself into many bodies in her desire to save each human being in the manner suited to his needs. But the existence of these shrines was not known, and "men kept falling into hell as plentiful as raindrops;" whereas a single pilgrimage to "The Thirty-three Places" "would cause the pilgrim to radiate light from the soles of his feet and give him strength to crush the 136 hells into fragments." After making this revelation, Emma-O gave Tokudo his jeweled seal as a token and sent him back to earth to save men. At once he and his disciples started and made a pilgrimage to "The Thirty-three Places," beginning with the temple at Nakayamadera in Settsu, which Prince Shotoku Taishi had built and which was the oldest temple in Japan dedicated to Kwannon. The names of the other thirty-two

places are still preserved for the interested as a part of this popular pilgrimage.

Then, in about 985 A. D., Kwazan, the 56th Emperor of Japan, resigned the throne; and, through the influence of the Buddhist priest Butsugan, undertook to secure salvation by making a pilgrimage to "The Thirty-three Places." Thus it was Kwazan who gave prominence to this circuit of the temples to the Goddess of Mercy, and who established the order of the visits which has not since been altered. Kwazan encouraged the practice and it grew rapidly. And with this growth came the practice of leaving the records as above mentioned. At first, possibly, these were left as evidence of having visited each of "The Thirty-three Places." Later the posting of the papers became an act of devotion and an advertisement of those making it.

The next most famous circuit was "The Eighty-eight Holy Places

of Shikoku." Pre-eminent among the Japanese Buddhist saints is Kobo Daishi. This man was a priest, preacher, artist, calligrapher and traveler. He founded the Shingon sect in Japan, which occupies itself with mystic formulae, magic spells, incantations, etc. In the island of Shikoku, Kobo Daishi founded eighty-eight holy places. The pilgrimage to these places is even today one of the most popular in Japan, both for the religious devotee and the paster of *nosatsu*.

There are a number of other circuits. Imitations of "The Thirty-three Places,"

which were, of course, in the Kyoto district of western Japan, were established in other parts of the country. Pilgrimages combining the original and these imitation circuits were established, called "The Sixty-six Places." Other "Eighty-eight" circuits grew up—particularly one about Tokyo in 1744. One circuit which was peculiarly a *nosatsu* circuit, was called "The Thousand Shrines." A person started out with one thousand *nosatsu* and pasted one in a different shrine until all were exhausted. This meant that a thousand shrines must be visited, and as they were all in the neighborhood of Tokyo, the custom brought *nosatsu* to the most humble as well as the most noted shrines.

In thinking of these circuits one should not picture an eager pilgrim completing in hot-footed haste a given circuit in one continuous journey; then rushing to a second circuit, and so on until the list was completed. Pilgrimages were leisurely things for the pleasure of social intercourse and the joy of changing and beautiful scenes, as well as methods of acquiring religious merit. Hence they required time as well as some money and considerable effort. One person, therefore, was not likely to cover more than one or two circuits. Of course, there were many exceptions and for "The Eighty-eight Holy



Figure 6



Figure 4



Figure 5



Figure 12

some indications of its origin had been given. "Nosatsu" is written in Japanese with particular characters. "No" means "to pay in, to collect, to offer." "Satsu" is "ticket," "slip." The literal rendering then might be "a ticket or slip offered." The understood but unexpressed fact that the offering was made to a shrine or temple will be clear from what has been previously said of the origin of the "slip" or "ticket."

It is obvious that the inscriptions cut on stone, the brass tablets, and the wooden ones would be likely to vary in size. They did. It would appear that the *daimei* also had no standard size. But there is a tendency to conventionalize everything Japanese, and about 1830-44 the size for the proper *nosatsu* had become rigidly fixed. It should be added, however, that while present practice professes to adhere to these old standards, it is far more easy to find exceptions than the rule governing the pasting *nosatsu* at the present time.

The standard *nosatsu* is, in English figures, about 2 inches wide by 6 inches long. See Figs. 2, 3 or 8. These are the measurements of the outside of the frame. As there is usually a margin, the total size of the *nosatsu* is about $2\frac{1}{2}$ inches by $6\frac{1}{2}$ inches. Such is the standard, unit *nosatsu*. However, *nosatsu* occur in many other sizes, according to old rules, are supposed to be even multiples or fractions. In practice this is not exactly true. The sizes commonly seen among pasting *nosatsu* are:

Double-unit, which is 2 units high by 1 unit wide; or, 2 units wide by 1 unit high. Four-units, which is 2 units high by 2 units wide; or, 1 unit high by 4 units wide. Eighth-units, which is 2 units high by 4 units wide. Twelve-units, which is 2 units high by 6 units wide. One-fourth unit, of which it takes four to make the unit size. One-sixteenth unit, of which it takes sixteen to make the unit.

Of these the double-unit and the fourth-unit far exceed all others. Figure 4 illustrates a double-unit size, and Figure 5 the fourth-unit. Figure 6 is supposed to be a four-unit *nosatsu*. It depicts one of the wooden tablets that preceded the paper *daimei*. In Figure 7 is shown a sixteenth-unit *nosatsu*. It should be borne in mind that all these *nosatsu* are primarily for actual pasting, and that among the exchange *nosatsu* a greater variety of size and design is observable. These will be dealt with later on in these pages.

The *nosatsu* designs vary tremendously. The pasting *nosatsu* are characterized by splendid, bold characters. It requires a real calligrapher to fully appreciate these, but even one totally unfamiliar with characters can appreciate their striking effects. These usually present the person's name, his address, and some lucky expression. These are not always, perhaps not usually, flatly stated. For example, the last or first syllable only of the name may be given. Or, the address may be semi-concealed in a play on words. Further, a *nosatsu* name or pseudonym may be used. One such that I remember is "O-tenki." This literally means "honorable weather" but is used as a slang expression to indicate a fickle or changeable person. The crest, or mark or "mon" of the paster is frequently included. Here,

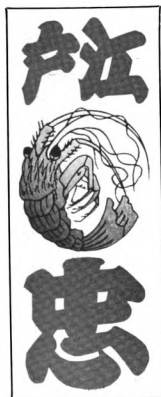


Figure 16



Figure 1a

Figure 2a



1/16 unit size



Figure 3a

Figure 3b

again, as in the name, a special *nosatsu mon* or mark may be used, such a *mon* being called a "shadow *mon*." Finally, the occupation of the one pasting the same is often stated.

Around the characters or drawings constituting the main design a frame in the form of a heavy black line is usually placed.

Figures 2 and 3 are typical *nosatsu*, and it may now be of interest to trace their designs in detail. The two large characters in Figure 2 read "Yakko" and indicate a square such as shown in the upper part of the design. The name "Yakko" is here used as the *nosatsu* name of a Mr. Fukuyama; and the "yakko" constitutes his *nosatsu mon*. The conventionalized characters around the square indicate that he lives in Kanda, Tokyo. In Figure 3, at the top, a design in red in the form of a seal impression gives the characters for "Akasaka," which would indicate that the issuer lived in that district of Tokyo. The first of the large black characters is "Mori" (meaning "a wood, a forest"); the next two are written in a complicated and unusual form of *kana* and read "shita" (meaning "below," "under"). So we have Mr. Morishita or, as we have Angelized the same idea, Mr. Underwood. Pasted across the main design are three characters themselves in the form of a *nosatsu*. These read "Shimizu-gumi." This is a large and well-known firm, and we accordingly understand that in his business life Mr. Morishita is connected with this concern and is proud to indicate this fact to all friends interested in *nosatsu*.



Figure 5

Figure 5 is the only one of these *nosatsu* that carries a lucky or pious expression such as were doubtless most common on the earlier forms. The lower left-hand character is "Hai." This means literally "to worship, to pray, to bow."

Figure 8, though simple in part, offers an interesting puzzle in its other half. The student's cap shown in the upper portion of the design bears the characters for "Waseda." Hence anyone noting the *nosatsu* would know immediately that the issuer was a student at Waseda University, one of the large universities of Tokyo. The three lower characters mean "!!!!" and in that many cases out of a hundred would be read by a Japanese as "ku-ju-ku." However, the issuer pronounces the characters as "Tsukumo." This is his regular name, not a *nosatsu*-name as indicated in one of the cases above described and illustrated in figure 2, shown on page 26.

Figure 9 shows the *nosatsu* of one of the most assiduous pasters at present in Tokyo. This *nosatsu* is seen everywhere. The paster's *nosatsu*-name is "Daruma Sei." Instead of writing out the first part of the name, a picture of Daruma is shown. The same idea of a characteristic picture is carried out in Figure 10. In this case the habitation is given as "Yedo," which is the old name for Tokyo. The splendid boldness of these designs and the decorative sweep of their lines will be appreciated by all.

It will be observed that in Figures 9 and 10 the frame of a heavy line which is supposed to be part of the basic design of all *nosatsu* is omitted. In the classic form it is not only always included, but if the *nosatsu* is of a multiple unit size this frame is notched to indicate the units. See, for example, the two-unit exchange *nosatsu* shown in Figure 11. Theoretically, then, the size of a *nosatsu* is readily noted. And, this notching of the frame or border is distinctively characteristic and in the old forms enables one to surely distinguish between the *nosatsu* and the color prints and *surimono* which they often closely resemble.

In addition to the variations which have been suggested above, the *nosatsu* designs may vary according to the occasion. An indication of the number of the visit or a specific pilgrimage may be included. For instance, Mr. Tsukumo is an ardent climber of Mt. Fuji, and on his trips he usually pastes *nosatsu* which indicate that he is on a pilgrimage to the top of Fuji and that this is his ninth trip. Again, the designs may show a particular intention—a card of welcome or of thanks; a special time of the year; a particular day. Such *nosatsu* are most frequently of the exchange variety, however. In



Figure 9



1/16 unit size



A group of small *Nosatsu* in varied colors, reproduced in actual size. These are specimens of the one-sixteenth unit size.

short, the designs are of almost limitless variety, always striking, usually clever and ingenious, frequently beautiful, irrespective of the size or shape which seemed bounded only by the maker's art.

Many of the designs were originated by the pasters themselves. On the other hand, Hiroshige and many of the artists of the *ukiyo* school designed *nosatsu*. Hokusai, the student of Hokusai, is well known in this connection. And the present designer of most of the *nosatsu*—Baido—is the fifth in descent from Toyokuni, familiar to all collectors of prints. The cutting of the wooden blocks from which the *nosatsu* were printed, and the printing itself, were usually undertaken by different men from the artist. Horitatsu was probably most notable as excelling as a cutter; Honsada, as a printer.

One naturally becomes interested in knowing the earlier and more industrious of the *nosatsu* distributors or pasters. We can only go back satisfactorily to a little before 1800. During the revival that began at about that time the following men are noted because of the number, variety, or wide distribution of their *nosatsu*:

Kyukoku Tengu Kohei, Gokogichi (1790), Gin-ichi (1820), Genka-ichi (1835), Aka-enshi (1845), Fukushima (1854).

Men also became well known to those interested in the cult because of their patronage, or as collectors, or as writers. To Kyukoku Tengu Kohei was due the revival in *nosatsu*. He visited so many temples and pasted so many *nosatsu* that the modern practice of pasting *nosatsu* may be attributed to him. Nagashima (Gigyo) held the first meeting for the exchange of *nosatsu* during this period. This was in 1799. Gintanitome was a noted collector of about 1815. Setzuo produced

the book "*Dai Nippon Daimei*" which has already been quoted. At the present time Ota Setcho is the principal patron. He has published a book on the *nosatsu* called "*Nosatsu Taikwan*,"

which is the most accessible source of information on this subject, since it gives illustrations of many of the famous old *nosatsu*, comments on the custom, sketches of all the present members of the *Nosatsu* Society, etc. His own picture is given in color immediately under Kohei's, which is perhaps a fair estimate, Setcho being to *nosatsu* in 1900 what Kohei was to it in 1800. Professor Starr, with his learning and wide reputation, has lent much life to the custom, not only through his personal interest, but through the intelligent and very active enthusiasm of his pupil and friend, Maebashi Han. A special combination *nosatsu* issued by these two is shown in Figure 12. Mr. Fukuyama, one of whose *nosatsu* is shown in Figure 1, is one of the most voluminous issuers at the present time.

Daimei, when first written by hand, were written with black ink on white paper. When *nosatsu* were printed, they also were with black ink on white paper. This paper is still used. It is called "*minogami*," and is made from the inner bark of the mulberry tree. It is very tough, unglazed, and absorbent. About 1800 color was first used. Today the old is in vogue so that the style is about the same as at that date. Tints, bright colors, complicated designs, are usual to the exchange *nosatsu*. Contrary to this, pasting *nosatsu* are mostly black and white. Some red is used, as with the *Daruma* in Figure 9. Next comes persimmon juice color, called "*kaki*." This is brownish and was used for the background of Figure 12, and for the mid-



Figure 56

(Continued on page 45)

SIDELIGHTS ON THE WASHINGTON CONFERENCE

Being Quotations from K. K. Kawakami's New Book on the Conference—"Japan's Pacific Policy"

By K. K. KAWAKAMI



JAPAN has gone home from the Washington Conference on probation. Although she made a fairly good impression at the Conference, that impression is, as I see it, neither profound nor durable. What America and Europe will really think of her will depend on what she will do in China and Siberia in the coming few years.

If Japan withdraws her troops from Siberia without delay—if she conforms to the spirit of the policy adopted by the Conference with regard to China—if she proves herself more farsighted and generous in dealing with her neighbors, the good impression she has made at Washington will not only endure but will grow better. Let her, in addition, reduce her army and curb the power of her militarists without awaiting an international agreement on land armament, and the world's estimate of her statesmanship and good sense will become immeasurably higher. If, on the other hand, Japan clings to old ideas and practices in dealing with Siberia and China, what success she has achieved at Washington will be immediately set at naught.

In saying this I am advancing no opinion that Japan is the sole, or even chief, sinner among the Powers. So far from it, I am prepared to assert that her diplomatic history is bright enough, when compared with the dark leaves recording the international dealings of some Western Powers. Indeed Japan could have made herself an *enfant terrible* at the Washington Conference had the Occidental Powers shown proclivities to make sport of her foreign policy and attempted to pursue her relentlessly in Siberia or China. Would it not have been somewhat embarrassing to the United States, had Japan proposed, for instance, that an international conference be convened at Tokyo to discuss Near Western and Caribbean Problems, the agenda of which might include such matters as foreign troops in Haiti and Porto Rico, the territorial and administrative integrity of the West Indies, and the open door and equal opportunity in Mexico? As for the European Powers, their books of diplomacy are replete with stories in the face of which Japan's acts on the Asian continent need no apology.

And what of China? It may be safely said that the Washington Conference has definitely put an end to an age of international freebooting in that country, and that she need no longer be haunted with fear of dismemberment. Nevertheless she faces a new danger—the danger of an international concert for the supervision of her administration and finances. Some of the utterances made and the resolutions adopted at the Conference furnish an unmistakable warning, which China must heed if she is to avoid the approaching danger. The real menace to China lies within rather than without.

How the Fortifications Question Was Settled

When the Japanese delegation failed to secure the alteration of the capital ship ratio and was obliged to accept the 5-5-3 ratio as originally proposed by the American delegation, Admiral Baron Kato approached Mr. Hughes with a view to reaching an agreement for the cessation of further work on the fortifications and naval bases in the Pacific. To this idea the American delegation was favorably disposed. In several conversations between Hughes, Balfour and Kato it was agreed that the *status quo* should be maintained as to the for-

tifications and naval bases in the "region of the Pacific," with the exception of Australia, New Zealand, the Hawaiian Islands, and Japan proper. It was then understood that Japan proper did not include the Bonin islands and Amami-Oshima and that these islands should, therefore, come within the zone in which the *status quo* was to be maintained. In accordance with this interpretation, the original Article 19 was drafted. There is reason to believe that Admiral Kato readily subscribed to that interpretation. Whether he did so under definite instructions from the home government is not known. Certain it is that personally he saw no reason why the Bonin group should be excluded from the *status quo* zone.

To the embarrassment of the Japanese delegation, however, the home government took the view that the Bonin islands should be excluded from the *status quo* zone, and that Japan should reserve the right to fortify them according to her own needs and discretion, because they formed a part of Japan proper. I am inclined to think that the government at Tokyo took this attitude mainly because the United States reserved the right to strengthen the fortifications and naval bases in the Hawaiian Islands.

Acting upon instructions from Tokyo, Admiral Kato asked Mr. Hughes whether he would agree to the exclusion of the Bonin islands from the *status quo* region. Here Mr. Hughes was uncompromising. He would not listen to any proposal which would permit Japan to increase fortifications in the Bonin group. As a compromise, Kato proposed that the Bonin group be eliminated from the naval treaty, but that Japan would sign a separate note, pledging herself to maintain the *status quo* of the islands. Of course this compromise was flimsy and meaningless, because there was no difference between a treaty and a note as far as its binding force was concerned. As long as Japan insisted upon the fundamental point, namely, the exclusion of the Bonins from the *status quo* zone, she had good argument to back her. Once that point was conceded, there was no reason why she should hesitate to accept it in a treaty. And yet Japan allowed this quibbling to delay the conclusion of the naval treaty for a month. The only plausible explanation for this peculiar Japanese attitude may be found in the prevalent opinion in Japan that no outside power should be allowed to determine what islands constitute Japan proper, and that Japan proper, as understood among the Japanese, included the Bonins.

After protracted negotiations Japan withdrew the contention that the Bonin group be excluded from the *status quo* zone. Article 19 of the Naval Treaty, as finally agreed upon, was drafted by Baron Shidehara. It was a happy solution of the knotty problem, and was readily accepted by Mr. Hughes and Mr. Balfour.

Who Drafted the Pacific Treaty?

It is not quite correct to say, as has been said by some writers, that Japan initiated the Pacific Treaty, although there is reason to believe that the final draft, which formed the basis of the treaty, was Baron Shidehara's work. Rumor has it that the original draft drawn by Mr. Balfour contained phrases, the meaning of which was hardly compatible with American traditions concerning foreign relations. If we are to credit any single nation with the initiative of the new treaty, that credit should go to England. But perhaps it is nearer the truth to say

that the treaty was initiated spontaneously and simultaneously by Japan, Britain and America. Each felt almost intuitively what the other had in mind. All knew that the Anglo-Japanese alliance had outlived its necessity and that it was out of harmony with the spirit of the times.

Mr. Hanihara of the Japanese delegation, in comparing the new entente with the Anglo-Japanese alliance, has hit upon a happy simile: "We have discarded whiskey and accepted water." It was Baron Shidehara's genius, perhaps, which took the "kick" out of the original British draft and thus converted the new treaty into wholesome "water" acceptable to dry America.

President Harding's Graceful Exit

When the Pacific treaty was discussed by the "Big Three," Mr. Balfour proposed that, inasmuch as Australia and New Zealand came within its scope, Japan proper should also be included in it. The Japanese delegate, knowing that that was added protection to Japan, readily assented. There is even reason to believe that the Japanese delegation had virtually intimated to Mr. Balfour and Mr. Hughes its desire to have the main islands of Japan included within the purview of the treaty. And so the question was readily disposed of, as far as the three delegations were concerned.

For a week or two after the announcement of the treaty at the plenary session of December 9, the matter rested there, no outsider having raised a question as to the territorial scope of the treaty. Then came Mr. Hughes' answer to a newspaper reporter's query, definitely stating that the protection of the treaty was applicable to Japan proper.

In the meantime the Japanese delegation received instructions from the home government, advising it to secure the exemption of Japan proper from the scope of the treaty. I am at a loss to understand why the Foreign Office at Tokyo dispatched such instructions after its delegation had definitely accepted the British and American interpretation of the treaty. In view of the trivial nature of the question, it seems hardly worth while to raise controversy over it and advise the Japanese delegation to go back on the commitment it had already made. The only plausible explanation for this peculiar action on the part of the Japanese government may be found in the objection raised by a chauvinistic section of the Japanese press, which seems to attach an exaggerated importance to national dignity and honor. At any rate the eleventh-hour objection of the Japanese delegation must have puzzled Mr. Hughes and his colleagues and made them think that the Japanese were a queer lot.

When the question of the territorial scope of the Pacific Treaty began to attract public attention, President Harding, for some reason unknown to the outsider, made it known that he believed the treaty to exclude Japan proper from its scope. This of course made confusion worse confounded. The President's statement was particularly mystifying because it followed upon the heels of Secretary Hughes' statement giving the contrary interpretation of the treaty. Did not the Secretary of State keep the President posted as to the meaning of the treaty? Was the President too busy to notice Mr. Hughes' utterances on the treaty which had been widely published in the newspapers? These questions perplexed the public mind. Fortunately, Mr. Harding had no intention to enter into controversy with Mr. Hughes on this matter, and got out of the somewhat awkward situation, or rather smoothed it over, with a graceful and diplomatic statement. Nevertheless, the responsible Japanese both here and at home have genuinely regretted the embarrassment

to which the President has been put. They felt they were indirectly responsible for the President's embarrassment for the simple reason that the interpretation in question concerned their own country.

The Japanese delegation, acting upon the instructions from Tokyo, has asked Mr. Hughes and Mr. Balfour that the treaty be so interpreted as to exempt Japan proper from its purview. It goes without saying that this request has met with a ready and a favorable response. What sensible man cares to make ado about such a trivial matter?

"My Dear Wells"

If anything is the matter with Japan in Siberia, something more serious is the matter with the existing order of the world. Look at the map, and study statistics. Even today the world has plenty of lands available for settlement. Some of the richest territories have only a few inhabitants to the square mile. Yet none of these countries is open to the Japanese. Russia, for instance, has annexed 6,785,133 square miles of Asiatic territories, where the population per square mile is only eight. And yet even Russia is playing the dog in the manger.

H. G. Wells, apparently racking his brain to think of something to write about on the Conference, hits upon the happy idea that no nation has the right to let its population "slop over" (to quote Mr. Wells) its territorial confines, and that the solution of Japan's population problem lies in the gospel of Margaret Sanger!

An excellent idea, to be sure. But, "My dear Wells" has forgotten that England, when the rate of increase in her population was highest, not only permitted but encouraged her surplus to "slop over" the British Isles by the hundreds of thousands. He has also forgotten that England has acquired vast colonies totaling 12,624,435 square miles, from which all Asiatics are rigidly excluded, though most of them have but a few people to the square mile.

It would have been more like Mr. Wells, the liberal, had he frankly admitted that Japan's population is but an aspect of the broad problem of the inequitable distribution of land among the nations. He should admit that the empire building schemes of the great Powers of the West is mainly responsible for the predicament of a growing population such as that of Japan.

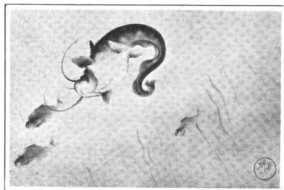
But here's good news for Mr. Wells. His friend, Mrs. Margaret Sanger, has really gone to Japan to deliver lectures! And what is more interesting, the invitation came from a Japanese magazine. Surely something must be the matter with Japan!

Opening the Closed Doors

Contrary to the assumption of many Americans, wherever Japanese enterprise extends its influence American trade is certain to increase, and increase by leaps and bounds. A good example in the case is Shantung. Under the German régime, not an American nail was used on the Shantung railway. Under the Chino-German agreements of 1898 and 1911, both the Chinese government and merchants forfeited the right of buying in the open market foreign materials and machinery to be used in Shantung, but promised to purchase them from Germany. It was but natural that American railway materials and American machinery were completely barred from this province.

Japan has entirely reversed this exclusive German policy. In the five years from 1916 to 1920, Japan expended \$10,397,000 gold on materials and machinery for the Shantung railway—a sum almost equal to the original cost of the line. Of this amount about one-third, or \$3,046,468, went to American manufacturers. The budget

(Continued on page 43)



"The Catfish," by Seison, Maeda.

THE BIJUTSU-IN EXHIBITION

BY
KATHERINE M. BALL

San Francisco has been favored in being given the exceptional opportunity of viewing at the Palace of Fine Arts a collection of the very latest of Japanese paintings from the Bijutsu-in or School of Fine Arts of Tokyo, shown under the joint auspices of the Japan Society of America and the San Francisco Museum of Art.

It was sent out as a traveling exhibition, the itinerary including Boston, New York, Philadelphia, Cleveland, Chicago, and terminating in San Francisco; and it is to Mr. Shichitaro Yada—the Consul General of Japan—that our art lovers are indebted for the privilege accorded them, for it was through his efforts that the above organizations undertook its display.

Being the first of its kind coming from Japan, it may be regarded in the light of an art emissary with missionary intent, for it not only acquaints the American public with the kind of pictorial art which is being done in the Island Kingdom, but it likewise may disseminate new conceptions of beauty and suggest new artifices of technique.

To those who deplore the unfortunate retrogression of Japanese industrial arts, as seen in our shops, this exhibition is most gratifying. For, in its greatest compositions, it shows that the spirit of oriental art still lives and—true to the law of infinite progress which governs all realities—continues to manifest the unfoldment of the eternal becoming while still serving as the vehicle for the expression of the life and spirit of modern times.

That the unrest which now so consciously agitates western thought, causing its creative genius to

revolt against the old orders, has reached Japan, is quite noticeable in a number of the paintings. Whether this is a genuine movement consistently emanating from the changes which are taking place in the social and religious life of the nation, or a mere reflection from the Occident, is a question. But since the western movement manifests itself through painters and sculptors of schools like the Futurists and Cubists—who appear to represent mainly physical sensation in terms of disorder—it is not likely to affect seriously the art of Japan which, whether it depicts the native deities or the poetic aspects of nature, is profoundly religious. And until Japan abandons her ancient cults and traditions, her art—which for centuries has striven to portray spiritual beauty in terms of order—may be expected to continue toward a more complete organism, and a more perfected technique. For art, to fulfill its function of interpreting nature which is always structural, must be expressed in terms of like order, and any departure from this course will, as it always has, mark the beginnings of decadence and dissolution.

The message which the paintings of the Bijutsu-in brings to America is the revelation of the beauty of the unusual aspects of nature expressed in organic compositions reverently conceived, and lovingly portrayed in patterns simple, concise, suggestive, and effectual by means of a masterly technique. No literal representation of the mere outward forms of things with all their particular characteristics, are these, but a rendition of conventions, frequently symbolic, which make a significant appeal to the



"Plum Blossoms at Dawn," by Yukihiko, Yasuda.

imagination, stimulating and uplifting thought while expressing the realities of the essences of life.

Again, the subjects shown vary from those of the figure and landscape compositions shown in most occidental exhibitions, for the oriental schools deem every form and thing in the great galaxy of nature's creations worthy of study and representation. From the rocks of the earth to himself—ranging through plants and insects, fishes, birds, and beasts, as well as simple landscape scenes or grand panoramas, even the elements and the forces which dominate them—man sees the unity of all life. Hence, while an artist may, and frequently does, decide to specialize upon some particular subject, during his training he paints the entire gamut of picturesque themes. With this knowledge in mind, such a subject as "Plum Blossoms at Dawn" by Yukihiko, Yasuda—herewith given—may well be understood. There is no attempt at scientific, botanical delineation but an endeavor to express his emotion while contemplating a beautiful pattern of blossoming branches against a golden sky.

Again, the "Tree-Peony Under the Rain," by Buzan, Kimura—also shown in a given illustration—is another such subject. Here a simple arrangement of a few blossoms and some foliage spots the center of a space area, almost vacant, except for a slight variation of color subtly representing the gentle summer shower. The reproduction, unfortunately, fails to convey the realism of the peony petals quivering in the breeze which has blown from them the bee, but failed to dislodge a spider from its well protected web.

The "White Cat and Wild Rose" by the same artist is a most beautiful composition combining plant and animal life. The terse representation of the white fur recalls Hiroshige's portrayal of snow in the color prints, by a bare reserve of the white of the paper; while the delightful disposition of the *yanabuki* branches in silhouettes of different values make a design of extraordinary beauty, quite worthy of the distinction of having been purchased by one of America's foremost art critics.

The "Catfish," by Maeda, Seison, although of a different motive, resembles the Tree-Peony, not only in its simplicity and suggestiveness, but in its fine regard for the aesthetic value of great plain spaces, which ever foil the pattern they surround. The handling of the rain in one painting and of the

water in the other are quite similar. This composition, while expressing with much feeling the spirit of the finny tribe, also offers an excellent example of line, or the anatomy of pattern, for which Japanese art is particularly celebrated.

In the rendition of the figure "A Beauty of the Kwansei Era," by Shimomura, Kwanzan—the leading spirit of the Bijutsu-in—is most admirable. In composition and technique—particularly in the textures of the fabrics of the *kimono* and *obi*—it fulfills every requirement of a work of art. Again, "Hideyoshi, the Great Regent," by Sofu, Nagano, offers a very interesting piece of characterization of the great warrior in a bold and effective piece of portraiture.

In landscapes, Taikwan, Yokoyama's "After the Rain"—also shown in an accompanying illustration—presents a masterly handling of a transcendental subject in the style of the Kano school.

In the portrayal of the mountain tops rising above the fog, the artist had recourse to that great principle of opposites—*inyo*—expounded in philosophy and expressed in the arts, to convey an impression of the grandeur and isolation of great heights, and their service to



"Tree-Peony Under the Rain," by Buzan, Kimura

asceticism, as shown by the temples which occupy a foreground eminence. And, through this contrasting of the dark, heavy, static mountains with the light, fleecy, shifting fog banks, he has also composed a most beautiful design of spottings of light and dark.

In another of his paintings entitled "Early Morning" he has, in the style of the Korin school, represented a like scene, by using the peerless mountain Fujiyama as his principal motive. Fujiyama!—of which the poet writes:

*"All other mountain peaks
Look up to thee in reverence.
Thy splendor stays unchanged
Through countless eras;
Thy radiance is that of the crystal
And thy summit has been mantled
By the eternal snows
Since the earliest ages of the gods."*

This painting has the potentiality of exalting the observer into realms of rarefied atmosphere, where the illuminated are said to enjoy the bliss of emancipation, or of depressing a less fortunate one by its representation of awesome silence and solitude—since all that pertains to human life is veiled from sight; and again, to another to whom art is an unknown language, it is meaningless.



"A White Cat and a Wild Rose," by Pusan, Kimura.



"After the Rain," by Taikwan, Yokoyama.

One of the most popular paintings of the exhibition is "The Cherry of Gion at Night," by Keisen, Tomita, and deservedly so, for its appeal is both picturesque and poetic. The pink blossoms, tinted from beneath by the fire lights, glow mysteriously in the darkness of the night.

Two other compositions which have won favorable comment are "A Farmhouse in the Autumn Twilight," by Shokwan, Ochi, and "Autumn at Saga," by Tokwan, Fudeya.

The most interesting study of technique is the comparison of two numbers by Gakuryo, Nakamura. One, "In the Spring Glow," is an able rendition in the style of the Tosa school, and the other, "A Sparrow on the Branch," is an example of a new method in which a thin, nervous, uncertain brush line appears to have displaced the product of the *ken wan choku hitsu* or "firm hand and strong upright brush" of the established schools. Whether this innovation is a step forward or backward is difficult to determine. Its advocates claim for it greater vitality than that of the academic schools, while others feel it to be an expression of confusion which bears traces of groping after effects, and therefore lacks the spontaneity which emanates from a fresh, clear, definite idea, done offhand with confidence, despatch, and decision.

It has been amusing to listen to comments on the pictures. The Japanese people, with few exceptions, seemed disappointed, and almost immediately exclaimed: "How modern!" They undoubtedly compared them with the masterpieces they had seen in their own country and, while commending some, seemed distressed about the vivid coloring in others. On the other hand, the Americans would exclaim "How very decorative!" and "How beautiful the colors!" Many, however, frankly said they did not understand them and asked for an explanation. It is therefore quite evident that the appreciation of this art, like most fine things, is an acquired taste dependent upon education.

"The Laws of Japanese Painting," by the late Henry P. Bowie, may cast some light upon the profundity of this subject, for the author states that there are no less than seventy-two laws which govern this art and many rules which must be known, besides the *Ja Kan Zoku Rai* or faults to be avoided—all an accumulation of the wisdom of centuries.

Japanese art is very old. It began with the introduction

Continued on page 49



Above appear some of the well-known passengers on Toyo Kisen Kaisha steamers from San Francisco and some of the friends of Bostwick, Mrs. K. Doi, Mrs. McClure, Mrs. T. Komatsu, Mrs. McClung, T. Komatsu, Mr. McClure, Sydney Humphreys, Mrs. J. L. B. traveling purser of the Siberia Maru; L. Tomita, N. Oshima, S. Ono, Walker Salisbury, Henry C. Lee and J. Frank Judge. Toyo

PERSONAL MENTION OF

¶ Returning Travelers—That Toyo Kisen Kaisha steamers are popular with the business men of the Far East is shown by the numerous names of passengers prominent in business and official circles appearing constantly on the passenger lists. Among the recent arrivals on the Siberia Maru were Mr. W. A. Hodges, who has been located in Tientsin as a consulting engineer for an English construction company. He was accompanied by Mrs. Hodges. S. L. Ware and family, who has been in China and Japan for the past three years in connection with the ship-building program of the United States Shipping Board, returned after completing his work there; R. Purbrick of

Sydney, Australia, where he has extensive interests in the condensed milk business; A. R. Riddle, manager of the New York office for Jardine, Matheson & Company. He has been on a business trip through China and Japan, accompanied by Mrs. Riddle. J. Iwasaki, manager of the Moritani Trading Company of Tokyo, was on the way to Europe, via America, and Y. Yamanehi, special representative of the Japanese Foreign Department, was enroute to the Geneva Conference.

¶ Returns to Japan—Sailing for Japan on the Siberia Maru, were Mr. and Mrs. T. Komatsu of Tokyo. Komatsu has been for many years with the Toyo Kisen as secretary to the president, but was requisitioned by his Government as one of the secretaries to the Washington Conference, where he served with distinction. After the adjournment of that meeting, Mr. and Mrs. Komatsu visited Mr. and Mrs. McClure, old friends in the college town at which he was educated. They accompanied the Komatsus as far as San Francisco.

¶ Back to the Mines—A. R. Weigall, connected with the Korean mines and the Bostwick interests in Korea, was a passenger on the Siberia Maru from San Francisco, returning to his post in Korea after a business trip to San Francisco.

¶ Passengers from Honolulu—Boarding the Siberia Maru at Honolulu enroute to Japan were the Marquis and Marchioness Northampton of London, and Mr. and Mrs. A. G. Wooley of New York. Both of these parties have been spending a month in Honolulu before proceeding on the Japan-China tour.

¶ Recuperating—Enroute to Hongkong on the Siberia Maru was Henry C. Lee, prominent in financial and industrial circles of Los Angeles.



Mrs. J. H. McCarthy



Thomas Steep



who were at the dock to see them off. From left to right they are A. R. Weigall, Mrs. J. J. Kerrigan, Mrs. H. R. Bostwick, Harry Broughton, Mr. R. D. Hawley, Mr. J. E. Unsworth, Mrs. H. A. Stringfellow, Mr. H. A. Stringfellow, Mr. J. L. Broughton, P. A. Layman, and Kaisha steamers are noted for their good food and service and entertainment afforded passengers.

PROMINENT PASSENGERS

He is making the trip to the Orient for his health, recuperating from a severe attack of pneumonia. **¶ Home Again**—Mr. and Mrs. J. H. McCarthy, who have been touring the Far East for the past seven months, returned to San Francisco on the Siberia Maru. Mr. McCarthy has for the past six years been connected with the Grand Hotel at Yokohama in the capacity of chief engineer and director of construction. He is the owner of extensive properties in Wyoming, where he plans to make his home for part of the year, spending the rest of the time in San Francisco.

¶ Complete World Tour—Arriving in San Francisco on the Siberia Maru were Dr. and Mrs. J. Schreiber of New York, where Dr. Schreiber is well known in medical circles. They have just completed a leisurely tour of the world, covering more than a year, which included the principal countries of Europe and the Orient. **¶ Jolly Party**—On the recent east-bound voyage of the Siberia Maru, one of the jolliest tables in the dining room was that of Traveling Purser P. A. Layman, who had assembled a congenial group, each member of which contributed in some way to the pleasure of the voyage. This party, which is shown in the center of the long engraving at the top of this page, included Mr. J. E. Unsworth, one of the firm of Baronian & Company of Manchester, England, woolen manufacturers, who has just completed a business trip to the Far East; Mr. and Mrs. H. A. Stringfellow of St. Thomas, Ontario, returning on leave of absence from Shanghai, where he has been connected with one of the largest

importers and exporters of the Far East; Mr. and Mrs. J. L. Broughton, manufacturer's agent, located in Shanghai, where he represents English industries; Sydney Humphrey, secretary of the Hongkong Hide & Leather Company, largest leather dealers in the Far East, and R. D. Hawley, manager of the Kobe office of the American Express Company. **¶ From Japan to South America**—Among the well-known passengers on the Siberia Maru were Mr. A. Seanz and family. He has been connected with the Chilean Legation at Tokyo and is returning home to Valparaiso. **¶ Home from Japan**—Arriving on the Tenyo Maru after an extensive tour of Japan and China was Professor Payson J. Treat and Mrs. Treat. He is the Professor of Oriental History at Leland Stanford University and has been in Japan as one of the "exchange



W. C. Cornwell



Mrs. Thomas Streep



Mr. and Mrs. Patrick Gallagher of Shanghai

professors" at the University of Tokyo. ¶ **Round the World Travelers**—Dr. T. Addison, Pacific Coast Manager of the General Electric Company, with his daughter, was a passenger on the Tenyo Maru, completing a tour of the world. Dr. Addison made a particular study of conditions in reference to his business, both in the Far East and in Europe. ¶ **Well-known Singer**—Among the well-known passengers on the Tenyo Maru, was Mr. D. Onderwyzer, celebrated Dutch baritone, who has appeared many times with the Royal Opera Company of Amsterdam. He is to make a concert tour of America. ¶ **Patrick Gallagher Returns**—After an absence of several years, most of which was spent in Shanghai, where he edited one of the well-known magazines of the Far East, Patrick Gallagher, internationally known as a journalist, newspaper correspondent and author, arrived in San Francisco enroute to New York. Gallagher has a most extensive acquaintanceship among the really big men of the world, and in his capacity as Far Eastern representative of the New York Herald, has covered the Orient and Oriental questions in a particularly brilliant manner. While in this country he will also arrange for the publication of a new book, dealing with Far Eastern questions. He was accompanied by Mrs. Gallagher. ¶ **On Leave**—Major L. Cassel, formerly chief of staff

¶ **Korea Maru Arrivals**—R. B. Cook, of New York, prominent in import and export circles, returned from an extended stay in Japan on the Korea Maru. W. H. Anderson, business man of Manila, was also a passenger, as were Mr. and Mrs. E. H. Cooper and Miss Cooper, who returned from a tour of Japan and China. Miss Cooper won nearly all the prizes in the sports tournament on the steamer.



Dr. T. Addison

Miss C. Nepean

M. Yamanouchi

of the British forces located in Hongkong, and one of the prominent men in the colony, was a passenger on the Tenyo Maru. He plans to spend some time in California before proceeding on to England. ¶ **Well-known Travelers Arrive**—Enroute to England after a world tour, Mr. and Mrs. N. C. McLean arrived in San Francisco on the Tenyo Maru. They have been making a leisurely journey and spent considerable time in both China and Japan. From San Francisco their plans lead them to the principal points of interest in the United States before returning home. ¶ **Roy Carruthers Goes Abroad**—Sailing on the Tenyo Maru for an extended tour of Japan and China and the Philippines were Mr. and Mrs. Roy Carruthers of New York. Carruthers is one of the best known hotel men in the world, his career as a hotel man being one of the marvels of that industry. The meteoric rise began with the management of the Cliff House, historic restaurant of San Francisco, whence he assumed the direction of the Palace Hotel, which under his supervision passed from failure to the unstinted popularity which is still maintained. From this post he left California to open the Hotel Pennsylvania, New York City, at that time the largest hotel in the world. After successfully launching this on the stream of popularity, he was called to be managing director of the Waldorf-Astoria, one of the fine hotels of New York, which position he now occupies. Carruthers has a world of friends scattered on the Pacific Coast and throughout the Orient who are rejoicing at the news of his coming to their shores. They will stop at Honolulu and visit Alan Pederson, manager of the Alexander Young Hotel, who at one time was assistant to Mr. Carruthers at the Pennsylvania, New York. He will visit Japan during the cherry blossom season and proceed to Manila and

¶ **Ambassador Shidehara Visits Japan**—Going back to his home in Japan for a few weeks' rest and recuperation, after the arduous work at the Disarmament Conference, was Ambassador Shidehara, stationed at Washington. He was accompanied by his family and sailed on the Korea Maru, being the last member of the distinguished Japanese delegation to return home.



Mrs. A. D. Riddle Leonard H. D. Buxton P. J. Treat



Dr. and Mrs. J. Schreiber of New York

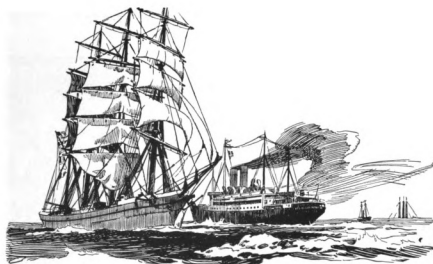
Hongkong, returning via Shanghai, Peking, Mukden and Korea. During his tour Mr. Carruthers will visit Kent Clark at the Oriental Hotel, Kobe; Mr. S. Kanaya of the Nikko Hotel, Nikko; Mr. Alsaku Hayashi of the Imperial Hotel, Tokyo, and Mr. H. S. K. Yamaguchi of the Fujiya Hotel, Miyanoishita. On the return trip Mr. and Mrs. Carruthers will visit Canada, making the trip across the provinces via the C. P. R. through Winnipeg, Toronto and Montreal. ¶ **"Likes America"**—Japan claims Mrs. A. D. Riddle as a native daughter, but Mrs. Riddle is not only proud but eager to claim America as a home and an American as a husband. Mrs. Riddle, wife of the manager of the Jardine-Matheson Shipping Company, arrived in San Francisco from the Orient aboard the Siberia Maru, accompanied by her husband, and declared she was glad to get home. Mr. and Mrs. Riddle are on their way to New York, where they have made their home since their marriage in the Eastern city more than six years ago. "Japan is a beautiful country, but I like America," declared Mrs. Riddle. "It is a very happy country for women."

¶ **English Scientist on Far Eastern Tour**—Sailing on the Siberia Maru for Japan and China was Leonard H. D. Buxton of Oxford University, Cambridge, England, globe circling on a survey of sociological conditions. He came to San Francisco from Mexico, where he traveled some 5,000 miles in the course of his investigation. Buxton holds the Albert Kahn Traveling Fellowship. One nominee from Oxford, Cambridge, London and Durham Universities and the Royal Geographical Society is appointed every five years to travel over the world without directions or restraint, to study the history and customs of different nations. The main object of his visit in the southern Republic was to trace the effect of ancient Aztec civilization on the pres-

ent life in Mexico. A deep interest was taken by Mr. Buxton in the commercial possibilities of the country in which he made his tour to parts little touched by European or United States citizens, simply with a scientific aim.

¶ **Japanese Officials Come to America to Study Municipal Government**—A party of distinguished political leaders of Japan arrived in San Francisco on the Toyo Kisen Kaisha liner Tenyo Maru. Individually they are here to study affairs in the United States which come under their own governmental departments. Collectively they are here to find out the real feeling of thinking people as to the Pacific Treaty. The party consists of N. Oshima, Chairman of the Home Affairs Committee; S. Suzuki, member of the cabinet in the Home Affairs Department; I. Tomita, Home Secretary; K. Yabuki, Paymaster Commander of the Japanese Navy, and K. Yokoyama of the Japanese Embassy at Washington. With them are Y. Tachikawa, a director of the Tokyo Electric Company, and R. Nagae, municipal engineer of Tokyo, who is here to study road-making with particular reference to California. Members of the party were highly interested when informed of the meeting to be held in the Exposition Auditorium, and announced that they would attend and would take such part as might help toward the success of the meeting. Mr.

(Continued on page 48)



MAY, 1922—ISSUED APRIL 1ST

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE PUBLISHED ON THE FIRST OF EACH MONTH BY TOYO KISEN KAISHA TO STIMULATE INTEREST IN TRAVEL GENERALLY, WITH THE ESPECIAL OBJECT OF INCREASING TRAVEL ACROSS THE PACIFIC.

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- 2—Charting the Weather at Sea.
- 3—Increasing Favor of Ocean Travel.
- 4—Improving Facilities for Service.
- 5—Cutting Useless Red Tape.
- 6—Big or Little Ships.
- 7—Making Sightseeing Easier.
- 8—Are Foreigners Rudely Treated in Japan?



NEWSPAPER dispatches stating that a general cut in trans-Pacific passenger rates was imminent because one company operating smaller and less modern vessels had seen fit to announce a reduction in its tariff, have caused much comment among those interested in Oriental travel. Such a slight difference in fare may appeal to some, more concerned in economy than in their comfort, safety and pleasure, but the disadvantages of smaller, slower ships and inferior service will more than offset it in the minds of those who are accustomed to travel in first class style and luxury. At the present time trans-Pacific passenger rates on the large, speedy, luxurious steamers operated by the larger companies on the Pacific are the lowest—time, distances, service and accommodation considered—to be found on any ocean route and they are as low as is consistent with what is provided. Including as they do, the transportation, excellent food, service at all hours of the day, entertainment of many sorts, during the entire voyage, the recreational facilities afforded, the cost per day, on the trip from San Francisco to Hongkong is no more than asked in any of the first class hotels ashore. The voyage itself is not only one of the most delightful from the standpoint of health, comfort and safety, but of economy as well. Compared with the rates on other oceans, where the journey is shorter, these rates per day are surprisingly low.

2—The question of what the weather will be during the voyage is always one of intense interest to prospective travelers and the very uncertainty usually adds a pleasing touch to their anticipation. Ships' officers are supposed to know from experience about what is to be expected

and their opinions are greatly in demand. In the service offered to their passengers by Toyo Kisen Kaisha, operating the largest steekleef of passenger steamers on the Pacific, is an arrangement between the company and the United States hydrographic office, whereby information concerning the average condition of wind and weather over the North Pacific ocean, traversed by company steamers, during the current month is given together with much other detailed information. This data is compiled, at great expense and labor by the hydrographic office, in conjunction with the weather bureau at many points, and with observatories and naval branches all over the world. While not of general interest it has an absorbing attraction to many of the old time travelers and as such shows the attention paid by this company in anticipating the wants of its patrons.

3—Passenger steamers operating in regular service and equipped to care for first class travel between San Francisco and New York are doing an increasingly large business as the pleasures and advantages of the ocean trip are becoming more generally known. Several of the large lines maintaining freight services from San Francisco and the west Pacific coast to Europe have provided accommodations for a limited number of passengers on their ships and these are in great demand. It seems that more and more, people who have the time and means to travel, are appreciating the comfort and pleasure of the lazy days at sea and the superlative comfort afforded by the facilities of the ship—the roominess and freedom compared with the contracted space required in travel on land—and are taking advantage of it. This is as it should be, for ocean travel is the greatest educating force and once people get into the habit of traveling by water, their desires turn to the lands that lie across the seas. It is, then, that the lure of the Orient proves irresistible and the trans-Pacific steamers come in for their share.

4—As announced in the advertising pages of this issue, Toyo Kisen Kaisha, premier steamship company of San Francisco, has just moved into a new building erected for its exclusive use, in a most convenient location on Market

street, close to all the consulates, railroad offices, banks and the hotels. In the new quarters every facility for the convenience and service of passengers and patrons has been installed with the result that those who have business with this concern will be able to transact it with greatest ease and satisfaction. The ground floor, with a street frontage of forty feet by one hundred and fifty-five feet, is devoted entirely to the passenger, freight and executive offices, giving these departments the vastly increased facilities needed for the constantly growing business. A feature of this room, which is high ceilinged, light and cheerful in coloring and illumination, is a solid walnut counter, sixty feet long, for the passenger department, and a similar one of equal length for the freight section, with the cashier's room done in heavy plate glass and ornamental bronze in the center. On the wall opposite the passenger counter is an immense map of the world in oils painted by a famous artist, on which are shown the chief ports of the world, the steamer routes, and the countries of the globe as they appear today. This is done in many colors and in addition to being most interesting to all who have to do with travel or who are thinking of it, is a most effective mural decoration. In the public lobby of the ticket office, is a model of one of the fine large steamers of the line, reproduced with absolute fidelity even to the thin ropes of the rigging and the miniature engines and hoists on the deck. This is, in reality, a museum piece, built at a heavy cost and offers a fascinating study. Massive settees, dainty writing desks and chairs, telephones, racks for printed matter and a large and complete schedule showing the position, arrival, departure and the ports of call of all the steamers of the company fleet, add to the interest of this popular lobby and lounge. On the second floor are the general offices of the company, including the auditor, accounting department, purchasing agent, commissary department and other divisions, making a complete and model organization. The action of Toyo Kisen Kaisha in making this move in the face of the prevailing depression in the shipping of the world is indicative of a great faith in the ultimate return to normal and in the future of San Francisco as the great shipping port of the Pacific and a splendid faith in itself as a great international service corporation, whose success in the future must be along the same lines as have won it its present proud place among the big carriers of the world—the best of service on the most comfortable, safe and speedy steamers.

5—During the great war, those who had to travel out of their own country or who did so for recreation or health, were compassed by many restrictions that were inevitable in the topsy turvy condition of the whole world. Customs examinations and passport restrictions—income tax permits and a dozen and one other things made it unpleasant and irksome for those who would be traveling. Gradually these things have been done away with and conditions are now about back to the pre-war normal. The latest instance of this is the arrangement by Toyo Kisen Kaisha, through the courtesy of the immigration and customs offices at San Francisco, whereby the representatives of the transcontinental rail lines centering in San Francisco now go aboard the ships at the quarantine station, to facilitate passengers in making arrangements for their overland rail journeys, before landing. This is a convenience greatly appreciated as it enables them to discuss the matter of their routing at a time when they are not bothered by other details. Another feature inaugurated by this company is the improved service for delivery of telegrams to and from the steamer. Under the new arrangement, uniformed official messengers of the

telegraph companies will also go aboard the vessels with messages from shore and also take messages for transmission to other parts of the country, thus saving several hours' delay to passengers who heretofore have had to wait until they finished their baggage examinations and had arrived at their hotels. These are little things in themselves but they show a spirit of co-operation and of anticipation of the wants and desires of their patrons that is indicative of the policy of the company throughout its organization.

6—The German shipping companies before the war, built the largest and most luxurious steamers of all time, for advertising purposes, and ran them at a loss for the same reason. From this there came an idea in the minds of many travelers that size in a vessel was the first thing to be considered and desired. Ship operators have long ago found out that neither in the immense steamers nor in the very small one did their profit lie but in the moderately sized ones—large enough to insure comfort in any weather, small enough to be operated at a profit under ordinary conditions of traffic. Huge steamers of eight hundred to one thousand feet length such as have appeared in the Atlantic trade have never been found either practical or profitable in the Pacific, but those like the *Taiyo Maru* and *Tenyo Maru*, and others of the Toyo Kisen Kaisha fleet, measuring approximately six hundred feet long have been found to be the most satisfactory in every way. These are big enough to be steady under all conditions of the weather and roomy enough to afford all the luxury and conveniences that are demanded by the fastidious traveler of today. At the same time they have sufficient cargo capacity to serve the shippers of the two continents who demand fast express service on regular passenger schedules. It is a pleasing compliment to the foresight and wisdom of Soichiro Asano, president and the head of the Japanese company, to know that while he was the pioneer in the construction of vessels of this type and size for his line, many of the other operators of the world are now accepting his views and admitting that this is the kind of steamer that will be most in demand in the future and that many of the Atlantic liners now under construction are those of approximating the neighborhood of 20,000 tons.

7—China's Great Wall and the Ming Tombs by aeroplane—a two days' trip now cut to two hours; Miyano-shita to Tokyo four hours' pleasant driving by motor against a slightly longer time by train; cruising the lovely bay of Matsushima and its thousand islands by fast motor cruiser in a morning as against the slower but perhaps more enjoyable sailing sampan in twice the time. These are the changes that old time travelers to the Far East are noting on each recurring trip—changes for the benefit of those who want to see all they can in the limited time at their disposal. In 1912 the garage of the Fujiya Hotel at Miyano-shita had but three old cars in service—now it boasts of fifty-five modern cars including thirty Hudsons, three Fiats, nine Buicks, twelve Fords and a number of trucks and smaller cars. The garage company has an investment of a quarter of a million dollars and employs more than three hundred men. Travelers to the Orient are finding more and more of the things to which they have become accustomed at home and these enable them to do and to see more in a single day than could be accomplished in a week under old conditions. The world is moving all the time and nowhere is the progress so evident as in that connected with transportation of people and goods.

8—Writing a special article for the *Osaka Asahi*, one

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of the great newspapers of Japan, Lord Northcliffe, internationally famous as a journalist, thinker, and publisher of the *Times* and *Daily Mail*, powerful papers of London, put down a few of the impressions of his flying trip through that country. Part of the interview is as follows:

It is quite easy to find the dark side of things in every country. If I only looked at one side of the life of the United States or Great Britain or France, I could paint a very black picture. There are so many beautiful things in the world that I think it unnecessary for visitors to criticise foreign countries, and especially countries whose language, thought, literature and ideals are so different as those of Great Britain and Japan.

Today Japan is the most-talked-of country in the world. During the last few years I have heard a hundred discussions about your Island Empire. Japan's friends across the seas, especially in the United States and Great Britain are those who admire her amazing adaptability and progress, her great advance in education, in commerce at home and abroad, and in efforts at democratic development. Other admirers of Japan are students of Japanese art, literature, history, gardens, temples and what the French call *Japonoiserie*.

There is another Japan very much in the public mind—a monster armed to the teeth, filled with the lust of conquest, with her eye, first on China, then upon what we Europeans regard as the East, and finally upon the whole world, an ambition that has ended in failure throughout all history, the last occasion being in 1918.

The kind of Japan I have been privileged to see in these few days has been, first of all a very courteous Japan, not only courteous to me personally, who have been surrounded always by Japanese friends, some of long standing, but courteous to my staff, who have as quite unknown visitors been mixing with the crowd in your busy streets, your tram cars, your various places of amusement, and in such armies of human beings as they met at the Meiji Shrine. They have not seen or heard a cross word during the time they have been here.

There is an impression in the United States, and in Europe, that foreigners are rudely treated in Japan. An American gentleman who has been here twenty years tells me that it is absolutely untrue. A British subject, who has lived and worked among you for eighteen years, and, like the American, is leaving Japan with regret, confirms this observation. I expect that the people who get rudely treated in Europe, and in Japan, are people who treat others rudely themselves. The tourist abroad is often the worst representative of his nation. It is probable that he has rarely left his native country before and that therefore everything different to that to which he is accustomed seems to him to be wrong. There are many Anglo-Saxons from both sides of the Atlantic who are inclined to think that if they cannot get their ham and eggs for breakfast there must be something radically queer in the country in which they are traveling.

My party which is much away from me here, making its own investigation, has found nothing to grumble at in Japan. On our arrival the medical examination on the ship was performed very quickly by skilled doctors; the customs house search was businesslike and very prompt.

These are the passing observations of a newcomer, and whatever may be the tide of future events I shall not forget Japanese courtesy. Courtesy is a thing that seems to be passing from the world. There seems to be an idea that hustling and bustling and trying to get in front of the other man is civilization. But I don't think so. We have an expression, "old world courtesy"—the courtesy of the Spaniard, the Frenchman, and, I hope I may include, the Englishman. That courtesy, I find here.

SIDELIGHTS ON THE WASHINGTON CONFERENCE

(Continued from page 32)

for 1921 calls for the purchase, mostly from America, of 18 locomotives, 293 thirty-ton coal cars, 11 passenger cars, and 12 cabooses. The above figures are only for purchases made directly by the Japanese management of the Shantung railway, and do not include imports by private business firms.

Let us now turn to South Manchuria. Just as the Shantung railway was built and equipped exclusively with German materials and rolling stock, so the Manchurian railways were built with Russian material and equipped with Russian rolling stock. Under the Russian régime American trade in Manchuria was negligible.

The appearance of the Japanese there after the Russian war completely changed this condition in favor of American commerce. In the fifteen years from 1907 to 1919, the South Manchurian Railway Company under Japanese management bought American materials to the extent of \$93,790,000 gold. In addition American machinery and materials to the sum of \$60,000,000 gold were imported to Manchuria in the same period by the leading business firms of Japan. In 1920, the South Manchuria Railway expended almost \$20,000,000 for American materials.

Of 328 locomotives now used by the South Manchuria railway company more than 300 were imported from America. The company has 298 passenger cars, of which about 100 were made in the United States, while the remaining 198 were built of American materials in the shops of the company. Of 4,339 freight cars of the American pattern 1,500 were imported from America. Recently eight electric locomotives were bought in America.

Turn now to Korea. Here we see the same progress achieved by American trade because of the advent of Japanese enterprise. In the decade following the inauguration of Japanese rule in Korea in 1903 American exports for that country increased twentyfold. In 1903, that is the year before the establishment of the Japanese protectorate, American exports to Korea amounted to only \$199,188. In the next year, when Japan became the mistress of the peninsula, American exports to the same country suddenly swelled to \$906,557 gold. By 1913 they reached the handsome figure of \$3,920,000.

The Shantung Treaty

In many respects this treaty is the most extraordinary international instrument. The negotiations, which consummated in the treaty, have been conducted in English, a language foreign to either of the two parties. Naturally, the original of the treaty is in English, the translations to be made in Japanese and Chinese. The minutes of the "conversations" have been written in English by two Japanese secretaries, Mr. Shiratori and Mr. Saito, and consist of almost a thousand pages. At each meeting the minutes for the preceding session were neatly typewritten and placed before the delegates, as well as before the four official "spectators," two each from the British and the American delegations. It was a remarkable feat. Its difficulty must be the more fully appreciated when we know that the minutes were taken in a foreign language, and that the Shantung "conversations" were held every day, often twice a day, except during the brief period when the negotiations were in a state of deadlock on the railway question. At the first two or three meetings two Chinese secretaries also took minutes and were to collaborate with the Japanese secretaries, but somehow they soon gave up the task, and accepted the Japanese version as the only authentic document. And the remarkable fact is that neither of the two Japanese secretaries who wrote the document had any schooling in America or England.

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For sport wear, there's canton crepe in two tones; pleated and embroidered.

A distinctive summer frock of embroidered canton crepe in straight line style.



A coat of velvet over canton crepe, beaded; it forms an effective sport costume.

A striped wool sweater is worn with a fringed skirt of Rodier stripe.

Flit lace and net are here combined in a summer dinner dress of unusual loveliness.



Gold lace imparts decided originality to a gown of canton crepe.

Valenciennes lace and voile form this frock. It's washed with moiré ribbon.



NOSATSU AND THE NOSATSU-KAI

(Continued from page 30)

dle stripe of Figure 11. This *nosatsu* also had a stripe of green, which is a rarely used color, as is also blue.

As has been intimated, *nosatsu* might be classified according to the purpose for which they were intended.

1. *Daimci*. Simply the name written for pasting.
2. "*Shikoku-henro-nosatsu*." Made especially for the pilgrimage to the "Eighty-eight Places." It contains the number of the different places, and is printed on paper colored according to the number of the pilgrimage.

3. "*Tonori nosatsu*." Such were used by persons touring on horseback, or, more recently, on bicycles. A place for the time of arrival and departure was indicated.

4. "*Kawangare nosatsu*." Intended to be thrown into streams.

5. "*Gakumen nosatsu*." These are of wood, with raised letters. They are prepared by groups and set up in a wooden frame. Are in considerable vogue at the present time.

6. "*Senja mairi nosatsu*." Especially prepared for the "One Thousand Shrines" pilgrimage.

7. "*Fujiko nosatsu*." Used on the pilgrimage up Mt. Fuji. Usually with a design of the mountain and of large size.

9. "*Ren nosatsu*." A series of *nosatsu* all bearing a common mark at the top. This is still a very popular form. For example, the butterfly design shown in Figure 4 could constitute a "*ren*," being used at the top of a number of *nosatsu* which otherwise differed.

10. Exchange *nosatsu*. Although there is no specific term used to cover this wide division, *nosatsu* issued purely for the purpose of exchange constitute at least half of all designed. The *Nosatu* Society most largely concerns itself with the matter of exchange. Hence I propose to deal somewhat in detail with the exchange *nosatsu* and this society in a later article.

The custom of pasting *nosatsu* probably originated in connection with the pilgrimages about the religious circuits in the vicinity of Kyoto. Probably it is 500-750 years old. But the cult died out, and its revival in about 1800 came in Yedo, as these devotees of the old customs prefer to style Tokyo. The *Nosatsu* Societies themselves are peculiarly a Yedo institution. While branches of the modern society have been established in Osaka, Kyoto and Yokohama, in no place have they even approached the favor met with in the capital.

The first great meeting recorded in Yedo for the exchange of *nosatsu* was held in 1799 by a man called Nagashima, at San-chome, Sanju-kem-bori, Kyobashi. Such meetings grew in favor until about 1860, when they attained their greatest popularity and frequency. Gradually the original purpose was lost sight of and cards, fans, announcements and the like came to be exchanged. These, as well as the *nosatsu*, had much artistic merit for a time; but by 1865 the fad and the societies were practically dead. As is customary with most Japanese social gatherings, these meetings were usually held in restaurants, tea houses, on river pleasure boats, etc.

In 1881 a meeting for *nosatsu* exchange was held at the Yasugashiwa Tea House, ni-chome, Yedo-machi, Shin Yoshiwara, Tokyo. From this meeting a continuous series to the present time can be traced. So that this may be called the beginning of the modern societies. Interest grew until in 1901 there were three societies, which in that year were united to form a single society—the *Nosatsu Kai* now existing.

The society at present (1922) has about two hundred members. Anyone who is interested in the subject, who

(Continued on page 60)



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“MUSHI HANACHI-KAI!”

By DUDLEY BURROWS



IF ALL the unique ceremonials of Japan—and they are myriad in the Land of the Chrysanthemum—none impressed me more, during our four months' sojourn there, than the comparatively unexploited *mushi hanachikai*, or freeing-of-insects ceremony, which occurs annually throughout the Empire.

Practically everyone who has spent any time at all in “the Britain of the Orient” has heard one or more of the many varieties of singing insects which are captured by thousands (with the aid of a bamboo rod tipped with bird-lime), and subsequently sold in tiny, artistic cages to brighten the passing hours in the Japanese home.

Japan is one of the few countries in the world where these tiny artists of the bug-world ply their pleasant profession of entertaining their own and the human families—and no-

where else is such a variety of entomological songsters found. Which is as it should be—since I can

imagine no other present-day country which would so generally enjoy the cricket-*Carusos* and tiny *Tetrazzinis*; nor whose inhabitants would, each year, join so heartily in the ceremony of *mushi hanachikai*.

From time immemorial it has been the custom, all over Japan, to set aside a day or evening upon which the cages of countless insect warblers are thrown open and the assemblage of wee tenors, sopranos, baritones, contraltos, mezzos and bassos is permitted to fly away into the open once again. This year we witnessed the ceremony at Hyakka-En (“The Garden of Hundreds of Flowers”), on the upper reaches of the River Sumida, in the suburbs of Tokyo—and we were told that similar ceremonies were being conducted the same evening all over



An insect merchant and his picturesque booth.

the Empire—or, at least, wherever the singing insects were obtainable.

Poets, artists and philosophers are wont to gather for this romantic little ceremony, taking both inspiration and pleasure from the act of liberation and the joyous hosannas and paeans which arise from the throats of the liberated vocalists. The public, too, attends in great numbers and the swarm of freed insects is myriad, the Japanese believing that the liberating of an insect on the occasion of *mushi hanachi-kai* brings good luck to the liberator and his (or her) family.

Those who have not listened to the enchanting songs of the little insects will scarcely be able, even though endowed with wonderful imaginations, to conceive how soothing and pleasant the tiny bug-notes can be. Students of Japanese literature tell of many immortal *utas* (poems) and essays inspired by the release of the tiny songsters. The singers seem to be, in the main, members of different branches of the cricket family—but their notes are as widely varied as those of human vocalists.

Perhaps the most popular chap of the lot is the *suzumushi*, or bell-insect (here pictured), which chirps a sort of "reen-reen-reen," like the reverberations of a thin bellnote. As near

as one can come to the sounds, some of the other "popular selections" are as follows: The *matsumushi*, or pine-insect, trills a sound like "chin-chi-ro-rin-chin-chi-ro-rin." The *kirigirisu* imitates his name—"kirigirisu-cho-kirigirisu-cho." The *kusahibari* (grass lark) chirps like the birds of that name.

The note of the *kanetadaki* (bell-stroker) sounds something like "kan-kan-kan," while the *emma-semi* croons like "deri-deri-deri-deri," very quietly. The *gacha-gacha* (or *kutsuwamushi*) sings like the crackling sound of tossing bridles—"gacha-gacha-gacha-gacha." The *kantan* sings in a peculiar high soprano, almost entirely incapable of reproduction by phonetic spelling.

Usually these small singers live about fifty days in captivity. This seems to be the normal span of existence and they appear to be entirely contented with their caged life, especially if they are provided with fresh slices of cucumber or egg-plant, and an occasional lettuce-leaf and a bit of sugar. They prefer moderate light and plenty of quiet, pining away if there is too much noise and excitement, or if their food is not changed every day.

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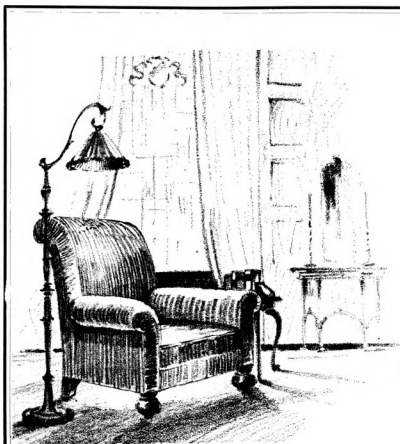
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PERSONAL MENTION

(Continued from page 39)

Oshima said: "We are here only to make a study of municipal government in the United States. This, of course, includes municipal ownership of public utilities, good roads, and every detail of the government of well-ordered municipalities. But we are deeply interested in the attitude of the people of the United States toward the arrangement for direction of the Pacific, so well mapped out in Washington at the recent conference. We are led to believe in Japan that the people of the United States at heart want the treaty signed. I believe that a meeting such as is arranged may do much toward settling objections to signing the treaty."

¶ Well-known Correspondent to
Study Orient—Sailing on the Siberia



Roy Caruthers

Mari enroute to Japan, China and around the world was Thomas Steep, internationally known as a news correspondent, and writer on the staff of the New York Herald and its associated papers. Accompanied by Mrs. Steep, he will make a careful survey of political, economic, financial and commercial conditions in Japan and China, reporting the results of his observations through the columns of his paper. He "covered" the Washington Conference and is well acquainted with the men high in political circles of both Europe and the Far East. ¶ Japanese Billiard Champion Sails on Tenyo Maru—Koji Yamada, conqueror of every billiard star during the past ten years,



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sailed for Japan on the Tenyo Maru. He will engage in business in Japan. His former appearances in America have gained him a large number of admirers, who presented him with a testimonial on the occasion of his last match here. Yamada broke into the national limelight ten years ago when he defeated Willie Hoppe in his first tournament in this country. Since that time he has been consistently holding his place among the top-notchers, defeating every billiardist of note at least once during his career.

THE BIJUTSU-IN EXHIBITION

(Continued from page 35)

of Buddhism in the sixth century, then in the ninth century the Yamato school made its appearance, to be followed in the twelfth by the Tosa school, and in the sixteenth by the Kano. After this, with the changes wrought by modification and the intermingling of these early schools, others followed like the Korin, the Maruyama, the Nangwa, the Ukiyoye—which finally culminated in the woodcuts so popular in the Occident—while now there promises to be still another growing out of the Bijutsu-in.

But whatever the school there is always the metaphysics of art to be considered, and numerous canons, among which are *esoragoto* "invention" or "artistic unreality," such as using black for the representation of colored objects; *kin*, the nobility of the content like that of a great personality; *kuroto*, the inherent quality discernible only by an expert; *kokoro mochi*, the poetic feeling expressed; *seido*, the living movement which permeates all great art; *shizen*, spontaneity, the supreme requirement—all words and ideas to conjure with before the light of understanding of this exotic art can dawn upon the western mind.

The abbreviated representation, so puzzling to the alien, is ever intentional, for the oriental artist practices elimination and subordination with great intelligence. He ever discards nonessentials which might distract attention from the main motive, and paints what he feels not what he sees.

We are grateful to the Bijutsu-in for sending this exhibition to us, and we sincerely regret that more of the paintings were not sold, but if the artists will not become discouraged, and continue their exhibitions in this country for several successive seasons, our art patrons may become educated to the beauty of Japanese paintings, and in time become as keen to possess them, as they now are to collect the colored woodcuts.



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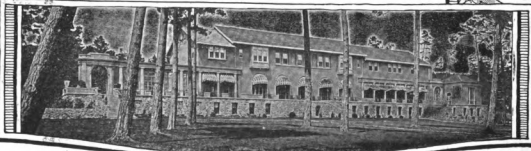
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NEW BOOK ON CONFERENCE MATTERS OUT SOON

K. K. Kawakami, whose recent two books, "What Japan Thinks" and "The Real Japanese Question," have been very favorably received, will soon come out with a new book on the Washington Conference. Mr. Kawakami represented the Tokyo *Jiji-shimpo* during the Conference and was also a special correspondent for the New York *Herald* Syndicate. His book on the Conference, which is entitled, "Japan's Pacific Policy: Especially in Relation to the Far East and the Washington Conference," is announced for immediate publication by E. P. Dutton & Company of New York. It is expected to be the very first book on the Washington Conference and will be dedicated to President Harding and the American delegates. The following is the table of contents:

Part I—Naval Armament

- I. A Great Beginning.
- II. Japan Delays Decision.
- III. A Grain of Common Sense.
- IV. Japan Gives Up Ratio Fight.
- V. Hughes Agrees.
- VI. The "Fortifications for Peace."

Part II—The Pacific Treaty

- VII. The Parting of the Ways.
- VIII. A New Alignment.
- IX. Britain Thinks.
- X. Japan Decides.
- XI. The New Treaty.
- XII. The Aftermath.

Part III—The Riddle of China

- XIII. China's "Bill of Rights."
- XIV. China at Home and at Washington.
- XV. China's Chaotic Finances.
- XVI. The Tariff and Likan.
- XVII. The Stigma of Extraterritoriality
- XVIII. China Divided.
- XIX. Japan's Attitude.
- XX. Quo Vadis.
- XXI. Solving the Riddle.

Part IV—The New Open Door

- XXII. The Spheres of Influence.
- XXIII. The Hay Doctrine.
- XXIV. The Hughes-Root Doctrine.
- XXV. Japan's "Special Interests" in China.

Part V—The Shantung Dispute

- XXVI. Japan in Manchuria.
- XXVII. The "Twenty-one Demands."
- XXVIII. Shantung Comes to Washington.

Part VI—Japan's Siberian Venture

- XXIX. China Meets Japan.
- XXX. The Railroad Blocks the Way.
- XXXI. Who Manage Railways for China?

Part VII—Settled at Last!

- XXXII. Japan's Siberian Venture
- XXXIII. "Let Her Buy Siberia!"
- XXXIV. Chita "Arrives."
- XXXV. Shidehara Takes the Offensive.
- XXXVI. Japan's Discord with America.
- XXXVII. The Irony of Fate.
- XXXVIII. An International Trustee.



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Hole 5.....	470 yards
Hole 6.....	170 yards
Hole 7.....	380 yards
Hole 8.....	390 yards
Hole 9.....	385 yards

3085 yards



SUMMARY OF DISTANCES

Second Nine

Hole 10.....	410 yards
Hole 11.....	335 yards
Hole 12.....	240 yards
Hole 13.....	430 yards
Hole 14.....	205 yards
Hole 15.....	525 yards
Hole 16.....	400 yards
Hole 17.....	140 yards
Hole 18.....	350 yards

3035 yards

Tokyo Golf Club to Have Finest Course in Orient

Work Started on New 18 Hole Links Designed and Laid Out Under Direction of Walter Fovargue, Well Known American Golf Architect, Will be Ready for Play in a Year.

Returning from a three months' visit in Japan during which he designed and began work on a new 18-hole golf course for the Tokyo Club, Walter Fovargue brought an interesting story of the progress of the game in Japan. The Tokyo Golf Club is one of the leading clubs of the Empire and has an excellent 9-hole links in Tokyo.

"Owing to the popularity of the game and the tremendous demand for memberships in the club," said Fovargue, "as well as the fact that the lease of the present premises will expire inside the next two years, the directors decided to take additional ground and build an 18-hole course that would be adequate for their membership. A building committee consisting of Messrs. Zenzaburo Tanaka, Komei Otani and Hajime Kawasaki, all enthusiasts in the game, was appointed and a new site for the clubhouse and grounds secured. This is located at Hodagaya, about two miles from the Yokohama station and approximately twenty miles from Tokyo station. Trains from the city are frequent and there is a fair motor road from both Yokohama and Tokyo. The clubhouse will be located on a commanding site, from which there is obtained a wonderful panorama of the bay of Tokyo and Yokohama harbor, where ships of all nations are seen coming and going, while from the other side the prospect includes the low hills, and higher mountains with peerless Fuji dominating the landscape on the skyline. The land is rolling in character and affords many natural hazards and traps, and when completed under the present layout will be the finest golf course in the Far East

and one of the best in the world. In planning the course it was developed that the first tee, the ninth green, the tenth tee and the eighteenth green all fall within fifty yards of the clubhouse."

In describing the holes of the new course, Fovargue said: "The first hole (four hundred and ten yards long) requires a good drive and a long iron shot over the rice paddies to a green located at the end of a valley. The second hole (three hundred and thirty-five yards in length) instead of being an island fairway and green of the description popular in America today is a hill fairway and a hill green, the garden and fairway being separated by rather deep but playable ravines. The third hole (one hundred and thirty-five yards) is played from the tee located on the side of a high hill and down to a picturesque shelf green, surrounded by cherry trees.

The fourth hole (410 yards) one of the finest two shot holes in the country, is played from an elevated tee and a good drive is needed to place you within reaching distance from the green, owing to a large hill which necessitates a carry of 180 yards. The green is situated right at the head of a gentle valley. The fifth hole (470 yards) is also played from a high point which commands a view of both Yokohama harbor and Mt. Fuji. A drive of 225 yards will place you in a position, where the green can be reached, as it is slightly a down hill drive. The green is situated in a grove of pine trees.

"The sixth hole (170 yards) is played from a tee located among some pine trees and you drive over rice paddies to a green situated between two hills. This calls for a

very accurate shot in order to reach the green, owing to the fact that there are traps all around them.

"The seventh hole (380 yards) — and a dog leg hole — is played from the foot of a hill and requires a drive of 220 yards to reach the fairway leading to the green. This is situated on the top of a hill through an alley of pine trees. It is probably the only hole of its kind ever known. For the eighth hole (an elbow hole of 390 yards) a good drive will place a player within easy reach of the green, but woe be to the second shot if sliced. The green is very pleasantly located through an alley of small growing shrubbery on both sides of the fairway, as well as at the back of the green. The ninth hole (385 yards) is played over a gully, 145 yards from the tee and a good drive of 220 to 230 yards will place a player in a position to see the green, which is located off the northeast corner of the clubhouse. The tenth hole (410 yards) with a tee located 100 feet directly in front of the clubhouse, is an elbow hole and played over a deep ravine. Any player having the courage to try to cut off twenty or thirty yards, can do so by driving over a clump of cedar trees, 130 yards from the tee, placing him in a comfortable position to reach the greens with a full iron shot. The eleventh hole (335 yards) is played from a tee on the side of a hill over a paddy field and ravine 150 yards in length. The green cannot be seen from the tee, although a good drive will place the player in such a position that he will view one of the finest located greens on the course and one which also calls for a very accurate mashie shot to stay on the green. This green is surrounded



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by traps and an overplayed shot will put him out of bounds. The twelfth hole (240 yards in length) is the only real blind hole on the course, as it is played into a valley with the green located at the head and an overplayed shot will put you in the rice paddy, which is fifty feet below the tee. The thirteenth hole (430 yards) is played from a tee located on top of a hill, over the rice paddies to the fairway, which starts about 140 yards from the tee and up a grade of about 30 per cent. This requires a well negotiated drive of over 220 yards to give you a view of the green, located in a pine grove. The green is well guarded with traps and none but a skilled player can negotiate this hole in par. The fourteenth hole (205 yards in length) is played from the edge of the rice paddies up an incline of about 40 per cent grade. The green is located at the edge of one of the famous boulevards of Japan, known as the Okana Highway and is one of the finest one shot holes that one has ever played. The fifteenth hole (525 yards in length) is played from a tee located on top of the hill, where the green can be seen in the distance down a valley and over a rice paddy that requires one of the surest tee shots in order to get within hailing distance of the green. The contour of the ground will not permit a player getting home in two, unless the shots are of extraordinary length. This green is situated in the corner of the club property and can be viewed by automobilists traveling the highway. The sixteenth hole (400 yards in length) is played through one of the famous bamboo tree groves in Japan. A hooked or sliced shot is very apt to be badly punished. Two hundred and sixty yards from the tee there is a natural sunken grass hollow which is probably the only thing of its kind ever seen on the golf course. The green is situated on a hillside, surrounded by traps which must be negotiated with a well placed iron shot. The seventeenth hole (a short hole of 140 yards) is played through an alley of pine trees with a tee situated on the side of a hill and played over a deep ravine. The green is surrounded by traps with several very large pine trees on either side and back of green, making a very pleasant hole to view from the tee. The eighteenth hole (350 yards in length) is a very decided dog legged hole and requires a very accurate tee shot of 200 yards in order to see the green, which is located at the northwest corner of the clubhouse beside a grove of plum trees.



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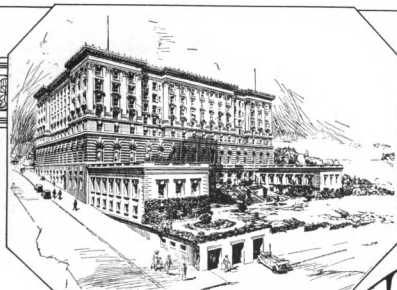
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NOSATSU AND THE NOSATSU KAI

(Continued from page 45)

is properly introduced, and who will pay the small fee, may become a member. He need not even reside in Tokyo but may send and receive *nosatsu* through the society by letter. There are no fixed dues. A list of all who participate in each meeting is kept and a charge is made to each to defray the cost of the room, tea, cake, etc. At present this amount is 80 sen per person. If one enters a series he must pay yen 2.80 to cover the cost of making enough *nosatsu* to distribute in his name to the other members. Naturally, if anyone wishes to issue a special *nosatsu*, provide special entertainment, or the like, such expense would be extra for his account. Further, those who are chosen as leaders of the meeting have extra expenses to meet. Some stress is laid on this question of expense, as it indicates the democratic nature of the meetings.

It is now proposed to describe in some detail the meeting for January, 1920, which was a typical gathering.

The first intimation of the meeting is the receipt of a combination announcement and invitation got up in the form of a four-unit *nosatsu*. This is written in a facetious manner and with such plays on words with allusions to monkeys as to make the translation impracticable. It announces that the leaders will be "All of You" and that the subject will be the Monkey, since this is Monkey year. There is also a drawing featuring the stork design (which is especially appropriate to the beginning of the year) of the dress of a Manzai dancer, this dress being used only in the month of January. The whole is drawn up by Baido and bears his seal.

About eight o'clock we arrived at the Idzumi-bashi "Club" in Kanda, where the meeting is scheduled to take place. The hall was a large, two-storied building of for-

eign appearance. But this appearance, like the name "Club," is totally misleading. It was thin stucco without and semi-Japanese style within. The room was probably 20 feet by 80 feet, and was well filled when we came in with Mr. Maebashi as our particular host. A place had been reserved for us before the *tokunoma* in which was a *hakimona* of a stork. Also a large placard had been pasted up bearing our name and the English word "welcome." This somewhat embarrassed us until later placards were posted to announce the location of a fire, and to the effect that Ota Setcho and Maebashi would preside over a meeting to be held February 21st. It seems that pasting may become a habit.

In due course we were introduced to Baido, who is a remarkable man. He is now 80 years old; but hale, vigorous and the designer of most of the *nosatsu* at present issued. Even the societies in the other cities send to him for their best *nosatsu*. As has been stated, he is the fifth in descent from Toyokuni, a famous color print artist, and in true keeping with the *ukiyo* tradition, he is a specialist in actors and the theatre. At this meeting 33 per cent of the exchange *nosatsu* had designs derived directly from the theatre and in later meetings the percentage was much higher. Baido, bundled up in a heavy winter kimono, a muffler, and a large woolen cap, was not exactly what one would have expected so famous an artist to have looked like.

Tea and cakes were brought, and as we sipped this we could note the bohemian character of the gathering and have the pleasure of meeting some of the members. There were some five women, three or four children, school boys, dignified sages, business men, workmen, carpenters, priests. A "mixed crowd," indeed. Contrary to the spirit of stiff formality which prevails at most Japanese social gather-



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ings, it was evident that all met here on terms of the utmost cordiality and equality.

We sat, talked, and drank tea for about two hours. Then there was a great stir of preparation for the presentation of the *nosatsu*. Each of us had a wooden tablet which authorized us to receive *nosatsu*. This was placed in front of us. Then various members, personally, or through an attendant, passed around the room leaving a *nosatsu* at each label. Thus every one in the series received a *nosatsu* from every other one. In this meeting there were fifty-two persons in the regular series, though special *nosatsu* had been issued so that each one received sixty-eight in all.

As stated in the invitation, the subject of the meeting was the Monkey. According to the Chinese and Japanese almanacs, the twelve signs of the zodiac are named for animals in the following order: Rat, Ox, Tiger, Hare, Dragon, Serpent, Horse, Goat, Monkey, Cock, Dog, Boar. These names are applied to the days and hours also, and to directions, etc. The year 1920 was the year of the Monkey. Now, the twelve signs mentioned are combined with the "Ten Celestial Stems" to make cycle. As sixty combinations result we have a sexagenary cycle. On the 57th turn "Ko" comes up on the Celestial Stem circle combining with "Shin" (Monkey) on the Sign circle. Thus the 57th year is called in Japanese "Koshin" or "Ka-no-e Saru." This year (and/or the day) is frequently represented by a design of three monkeys known to all Japanese and many foreigners. The group is called "sam-biki-garu." The idea commonly held by foreigners is that they represent the idea that evil should not be seen, or heard, or spoken.

Another peculiar fact in regard to the *Koshin* year is that it was formerly the only year during which women were permitted to climb the sacred mountain, Fuji. Why should Fuji be connected with the Monkey? There is a

legend to the effect that after a terrible eruption of Nature it was on the Monkey hour of the Monkey day of the Monkey month of the Monkey year that the smoke cleared away and disclosed Fuji to the startled gaze of man.

Now, as 1920 was a *Koshin* year, as well as a Monkey year, it will be seen that the Monkey was a peculiarly appropriate subject for the January meeting. Accordingly, all *nosatsu* prepared for this meeting had drawings showing monkeys, alluding to famous stories of monkeys, names suggesting monkeys, reproducing famous paintings of monkeys, etc. It may be of interest to indicate the sources.

This series of fifty-two were standard one-unit size *nosatsu*. All bore at the top, as what might be called the "ren" for the series, a peculiar design called the "kukurizaru," that is to say, "tied up monkeys." Refer to Figures 1 to 5. The "kukurizaru" are generally formed of cloth and are supposed to represent a monkey on his back with his four legs and his head in the air. The resemblance may not be noted without the suggestion, as the design is very much conventionalized, but it is plain enough when once observed.

In the lower left-hand corner, (still refer to Figures 1 to 5), in the form of a *nosatsu* about $\frac{1}{2}$ " x $1\frac{1}{2}$ ", black characters on a white background, the name and something of the person issuing the *nosatsu* is shown. In Figure 1 for example, the words "Uwo-kin—Hodogaya" are shown. This would indicate that a fish dealer, or a fish restaurant ("uwo" is fish) had issued the *nosatsu*; and that one syllable of the name of the issuer was "kin." Further, we know that he is located in Hodogaya, a small town a few miles from Yokohama, famous as one of the forty-three stations on the old Tokaido Road. Figure 2 was issued by a man named Kanegawa, living in Osaka; Figure 3, by a man having a name with one syllable of the last name, being "Kawa" (say, Kawaguchi) and one

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syllable of the first name being "*Gen*" (say, Gentaro). He is shown to live in Kyobashi, Tokyo.

The designs are rich mines of folk-lore. Hence some of the stories are told in detail.

The title of Figure 1 is "*The Ghost Monkeys*." The story runs something like this: Nichiren, the founder of the sect of Buddhism which now bears his name, was once preaching at Kamakura. Here he was set upon by persons not favorable to his doctrines and forced to flee to the mountains for safety. His temple in the meantime was fired. During his stay in the mountains, two white monkeys appeared, fed him and ministered unto him. Since that time the white monkey has been semi-sacred. It is instructive to compare this with our story of Elijah and the ravens.

Figure 2 is labeled "*The Monkey of Shikoku*." The tale deals with a devout man named Sajibe, who was unable, on account of illness, to complete the pilgrimage to the "Eighty-eight Holy Places of Shikoku."

As a reward, apparently for his piety, a monkey made the pilgrimage in his place. And here the monkey is shown arrayed in the characteristic garb of a pilgrim, with a temple in the background.

The story of "*Songoku*," depicted in part in Figure 3, is very famous. In the year 629 the Chinese priest Yuan Chwan proceeded to India to perfect himself in the knowledge of Buddhism and to collect sacred relics and religious writings. He remained for seventeen years and returned to China with his purpose accomplished. It seems, however, that this could not have been done without the help of supernatural beings. These were provided him in the form of a monkey, called "*Songoku*"; a boar, called "*Chohakkai*," and a demon. During Yuan Chwan's journey he was obliged to perform a hundred and eight deeds as tests of his holiness. In our present picture, his monkey, who was endowed with magical powers, is shown assisting him in this matter by blowing a similar number of his own hairs, which as they were caught up by the wind were transformed into one hundred and eight doubles of Yuan Chwan, who underwent the series of tests in his stead.

The inference in Figure 4 is not so clear. The title is

"*San no sai*." The monkey is shown in full Shinto ceremonial with Fuji in the background. "*Sanno*" and "*Hie*" are titles under which is worshipped the aboriginal deity of Izumo, who resigned his throne in favor of the Mikado's ancestors when they came down from Heaven.

The animal is regarded as the servant of the divinity of Hie. From this it will at least be seen that the legend ties back into the very ancient life of the people.

The title for Figure 5 is "*Hachiro Tametomo*." This is the name of a legendary hero of the 12th century. His life was full of picturesque adventure. However, the picture deals with the directions or points of the compass and the fact that each of the twelve animals of the zodiac (which have been mentioned above) is assigned to a particular point. The monkey's direction is S. W. by W. In the picture he is shown, presumably, facing this direction, from whence comes a storm, and from whence comes the good or evil influence next to affect Tametomo's life.

So we might go on through the entire fifty-two designs. Each of them offers enticing vistas for exploration. It is hoped, however, that the examples given will afford an adequate idea of the manner in which the assigned subject is treated in the *nosatsu* designs.

In addition to these proper exchange *nosatsu* certain men, and certain groups had issued special exchange *nosatsu* for the meeting. Mostly these were larger than the unit size. Figure 6 was issued by two men and represents a well-known painting where three monkeys are shown trying to obtain the reflection of the moon in the water. Note the characteristic notches in the border, indicating that this is a two-unit *nosatsu*.

In conclusion it might be added that the making, pasting, and exchange of *nosatsu* is but one of many customs in which even the casual visitor to Japan can interest himself with satisfaction, and, perhaps, surprise. These customs are folkways in the truest sense. There is no veneer, little change, no logic nor reason. They go back at once to the primitive thoughts, practices, and habits of the Japanese. And, if one could absorb them in all their multitudinous ramifications, he would be at least partially prepared to discourse of that subject which is presented to so many tourists on their return—"The True Japanese."



Here is a group of Mitsui men and their wives, taken on the Shinyo Maru, San Francisco, from left to right, they are; H. Yoshida, Mrs. Yoshida and son Yukio, Nurse, Mrs. Teshima, Mrs. Ito, M. T. Teshima and Y. Ito.

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(Continued on page 64)



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(Continued from page 61)

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Tenyo Maru	Arrive Leave	Jan. 3 p.m.	Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	Jan. 26 p.m. 7 p.m.	Jan. 29 a.m. 29 p.m.	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 p.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.
Taiyo Maru	Arrive Leave	Feb. 21 p.m.	Feb. 27 a.m. 27 p.m.	Mar. 10 a.m. 13 a.m.	Mar. 14 a.m. 15 p.m.	Mar. 16 p.m. 17 p.m.	.....	Mar. 19 a.m. 19 p.m.	.....	Mar. 22 a.m.
Siberia Maru	Arrive Leave	Mar. 10 p.m.	Mar. 16 a.m. 16 p.m.	Mar. 27 a.m. 30 a.m.	Mar. 31 a.m. Apr. 1 p.m.	.....	Apr. 4 a.m. 5 p.m.	Apr. 7 a.m. 7 p.m.	.....	Apr. 10 a.m.
Tenyo Maru	Arrive Leave	Mar. 18 p.m.	Mar. 24 a.m. 24 p.m.	Apr. 4 a.m. 7 a.m.	Apr. 8 a.m. 9 p.m.	Apr. 10 p.m. 11 p.m.	.....	Apr. 13 a.m. 13 p.m.	Apr. 17 a.m. 18 p.m.	Apr. 20 a.m.
Korea Maru	Arrive Leave	Apr. 1 p.m.	Apr. 7 a.m. 7 p.m.	Apr. 18 a.m. 21 a.m.	Apr. 22 a.m. 23 p.m.	Apr. 24 p.m. 25 p.m.	.....	Apr. 27 a.m. 27 p.m.	.....	Apr. 30 a.m.
Shinyo Maru	Arrive Leave	Apr. 13 p.m.	Apr. 19 a.m. 19 p.m.	Apr. 30 a.m. May 3 a.m.	May 4 a.m. 5 p.m.	May 6 p.m. 7 p.m.	.....	May 9 a.m. 9 p.m.	May 13 a.m. 14 p.m.	May 16 a.m.
Persia Maru	Arrive Leave	May 5 p.m.	May 12 a.m. 12 p.m.	May 25 a.m. 27 a.m.	May 28 p.m. 29 p.m.	.....	June 1 p.m. 2 a.m.	.....	.....	June 6 a.m.
Taiyo Maru	Arrive Leave	May 11 p.m.	Mar. 17 a.m. 17 p.m.	May 28 a.m. 31 a.m.	June 1 a.m. 2 p.m.	June 3 p.m. 4 p.m.	.....	June 6 a.m. 6 p.m.	June 10 a.m. 11 p.m.	June 13 a.m.
Siberia Maru	Arrive Leave	May 28 p.m.	June 3 a.m. 3 p.m.	June 14 a.m. 17 a.m.	June 18 a.m. 19 p.m.	.....	June 22 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 28 a.m.
Tenyo Maru	Arrive Leave	June 7 p.m.	June 13 a.m. 13 p.m.	June 24 a.m. 27 a.m.	June 28 a.m. 29 p.m.	June 30 p.m. July 1 p.m.	.....	July 3 a.m. 3 p.m.	July 7 a.m. 8 p.m.	July 10 a.m.
Korea Maru	Arrive Leave	June 20 p.m.	June 26 a.m. 26 p.m.	July 7 a.m. 10 a.m.	July 11 a.m. 12 p.m.	July 13 p.m. 14 p.m.	.....	July 16 a.m. 16 p.m.	July 20 a.m. 21 p.m.	July 23 a.m.
Shinyo Maru	Arrive Leave	July 5 p.m.	July 11 a.m. 11 p.m.	July 22 a.m. 25 a.m.	July 26 a.m. 27 p.m.	July 28 p.m. 29 p.m.	.....	July 31 a.m. 31 p.m.	Aug. 4 a.m. 5 p.m.	Aug. 7 a.m.
Persia Maru	Arrive Leave	July 21 p.m.	July 28 a.m. 28 p.m.	Aug. 10 a.m. 13 a.m.	Aug. 14 p.m. 15 p.m.	.....	Aug. 18 p.m. 19 a.m.	.....	.....	Aug. 23 a.m.
Taiyo Maru	Arrive Leave	July 29 p.m.	Aug. 4 a.m. 4 p.m.	Aug. 15 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 p.m. 22 p.m.	.....	Aug. 24 a.m. 24 p.m.	Aug. 28 a.m. 29 p.m.	Aug. 31 a.m.
Siberia Maru	Arrive Leave	Aug. 15 p.m.	Aug. 21 a.m. 21 p.m.	Sept. 1 a.m. 4 a.m.	Sept. 5 a.m. 6 p.m.	.....	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m. 12 p.m.	.....	Sept. 15 a.m.
Tenyo Maru	Arrive Leave	Aug. 26 p.m.	Sept. 1 a.m. 1 p.m.	Sept. 12 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 p.m. 19 p.m.	.....	.....	Sept. 23 p.m. 24 p.m.	Sept. 26 a.m.
Korea Maru	Arrive Leave	Sept. 6 p.m.	Sept. 12 a.m. 12 p.m.	Sept. 23 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	Sept. 29 p.m. 30 p.m.	.....	Oct. 2 a.m. 2 p.m.	Oct. 6 a.m. 7 p.m.	Oct. 9 a.m.
Shinyo Maru	Arrive Leave	Sept. 21 p.m.	Sept. 27 a.m. 29 p.m.	Oct. 8 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	Oct. 14 p.m. 15 p.m.	.....	Oct. 17 a.m. 17 p.m.	Oct. 21 a.m. 22 p.m.	Oct. 24 a.m.
Persia Maru	Arrive Leave	Oct. 6 p.m.	Oct. 13 a.m. 13 p.m.	Oct. 26 a.m. 29 a.m.	Oct. 30 p.m. 31 p.m.	.....	Nov. 3 p.m. 4 a.m.	.....	.....	Nov. 8 a.m.
Taiyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Siberia Maru	Arrive Leave	Oct. 31 p.m.	Nov. 6 a.m. 6 p.m.	Nov. 17 a.m. 20 a.m.	Nov. 21 a.m. 22 p.m.	.....	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m. 28 p.m.	.....	Dec. 1 a.m.
Tenyo Maru	Arrive Leave	Nov. 10 p.m.	Nov. 16 a.m. 16 p.m.	Nov. 27 a.m. 30 a.m.	Dec. 1 a.m. 2 p.m.	Dec. 3 p.m. 4 p.m.	.....	Dec. 6 a.m. 6 p.m.	.....	Dec. 9 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

SAN FRANCISCO, JAPAN, HONGKONG LINE

(Subject to Change Without Notice)

FOR THE YEAR 1922

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru
Survey Docking 13	Apr. 4 p.m.	Apr. 6 a.m. 6 p.m.	Apr. 8 a.m. 8 p.m.	.....	Apr. 10 a.m. 11 a.m.	Apr. 12 a.m. 13 p.m.	.....	Apr. 14 p.m. 16 p.m.	Apr. 25 p.m. 26 a.m.	May 2 p.m.	Taiyo Maru
Survey Docking 11	Apr. 21 p.m.	.....	Apr. 24 a.m. 24 p.m.	Apr. 26 a.m. 27 p.m.	.....	Apr. 30 a.m. May 1 p.m.	.....	May 2 p.m. 4 p.m.	May 13 p.m. 14 a.m.	May 20 p.m.	Siberia Maru
Survey 11	May 1 p.m.	May 3 a.m. 3 p.m.	May 5 a.m. 5 p.m.	.....	May 7 a.m. 8 a.m.	May 9 a.m. 10 p.m.	.....	May 11 p.m. 13 p.m.	May 22 p.m. 23 a.m.	May 29 p.m.	Tenyo Maru
Survey Docking 13	May 13 p.m.	May 15 a.m. 15 p.m.	May 17 a.m. 17 p.m.	.....	May 19 a.m. 20 a.m.	May 21 a.m. 22 p.m.	.....	May 23 p.m. 25 p.m.	June 3 p.m. 4 a.m.	June 10 p.m.	Korea Maru
Survey Docking 13	May 29 p.m.	May 31 a.m. 31 p.m.	June 2 a.m. 2 p.m.	.....	June 4 a.m. 5 a.m.	June 6 a.m. 7 p.m.	.....	June 8 p.m. 10 p.m.	June 14 p.m. 20 a.m.	June 26 p.m.	Shinyo Maru
Docking 7	June 13 p.m.	.....	.....	June 17 p.m. 18 a.m.	.....	June 21 a.m. 22 a.m.	.....	June 23 p.m. 25 p.m.	July 6 p.m. 7 a.m.	July 14 p.m.	Persia Maru
8	June 21 p.m.	June 23 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 27 a.m. 28 a.m.	June 29 a.m. 30 p.m.	July 1 a.m. 1 p.m.	July 2 a.m. 4 p.m.	July 13 p.m. 14 a.m.	July 20 p.m.	Taiyo Maru
9	July 7 p.m.	.....	July 10 a.m. 10 p.m.	July 12 a.m. 13 p.m.	.....	July 16 a.m. 17 p.m.	July 18 a.m. 18 p.m.	July 19 a.m. 21 p.m.	July 30 p.m. 31 a.m.	Aug. 6 p.m.	Siberia Maru
Docking 9	July 19 p.m.	July 21 a.m. 21 p.m.	July 23 a.m. 23 p.m.	.....	July 25 a.m. 26 a.m.	July 27 a.m. 28 p.m.	July 29 a.m. 29 p.m.	July 30 a.m. Aug. 1 p.m.	Aug. 10 p.m. 11 a.m.	Aug. 17 p.m.	Tenyo Maru
7	July 30 p.m.	Aug. 1 a.m. 1 p.m.	Aug. 3 a.m. 3 p.m.	.....	Aug. 5 a.m. 6 a.m.	Aug. 7 a.m. 8 p.m.	Aug. 9 a.m. 9 p.m.	Aug. 10 a.m. 12 p.m.	Aug. 21 p.m. 22 a.m.	Aug. 28 p.m.	Korea Maru
7	Aug. 14 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 18 a.m. 18 p.m.	.....	Aug. 20 a.m. 21 a.m.	Aug. 22 a.m. 23 p.m.	Aug. 24 a.m. 24 p.m.	Aug. 25 a.m. 27 p.m.	Sept. 5 p.m. 6 a.m.	Sept. 12 p.m.	Shinyo Maru
6	Aug. 29 p.m.	.....	.....	Sept. 2 p.m. 3 a.m.	.....	Sept. 6 a.m. 7 a.m.	.....	Sept. 8 p.m. 10 p.m.	Sept. 21 p.m. 22 a.m.	Sept. 29 p.m.	Persia Maru
Docking 9	Sept. 9 p.m.	Sept. 11 a.m. 11 p.m.	Sept. 13 a.m. 13 p.m.	.....	Sept. 15 a.m. 16 a.m.	Sept. 17 a.m. 18 p.m.	Sept. 19 a.m. 19 p.m.	Sept. 20 p.m. 22 p.m.	Oct. 1 p.m. 2 a.m.	Oct. 8 p.m.	Taiyo Maru
Docking 8	Sept. 23 p.m.	.....	Sept. 26 a.m. 26 p.m.	Sept. 28 a.m. 29 p.m.	.....	Oct. 2 a.m. 3 p.m.	.....	Oct. 4 p.m. 6 p.m.	Oct. 15 p.m. 16 a.m.	Oct. 22 p.m.	Siberia Maru
8	Oct. 4 p.m.	Oct. 6 a.m. 6 p.m.	Oct. 8 a.m. 8 p.m.	.....	Oct. 10 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	.....	Oct. 14 p.m. 16 p.m.	Oct. 25 p.m. 26 a.m.	Nov. 1 p.m.	Tenyo Maru
Docking 9	Oct. 18 p.m.	Oct. 20 a.m. 20 p.m.	Oct. 22 a.m. 22 p.m.	.....	Oct. 24 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 28 p.m. 30 p.m.	Nov. 8 p.m. 9 a.m.	Nov. 15 p.m.	Korea Maru
Docking 9	Nov. 2 p.m.	.....	Nov. 5 a.m. 5 p.m.	.....	Nov. 7 a.m. 8 a.m.	Nov. 9 a.m. 10 p.m.	.....	Nov. 11 p.m. 13 p.m.	Nov. 22 p.m. 23 a.m.	Nov. 29 p.m.	Shinyo Maru
Docking 7	Nov. 15 p.m.	.....	.....	Nov. 19 p.m. 20 a.m.	.....	Nov. 23 a.m. 24 a.m.	.....	Nov. 25 p.m. 27 p.m.	Dec. 8 p.m. 9 a.m.	Dec. 16 p.m.	Persia Maru
7	Nov. 26 p.m.	Nov. 28 a.m. 28 p.m.	Nov. 30 a.m. 30 p.m.	.....	Dec. 2 a.m. 3 a.m.	Dec. 4 a.m. 5 p.m.	.....	Dec. 6 p.m. 8 p.m.	Dec. 17 p.m. 18 a.m.	Dec. 24 p.m.	Taiyo Maru
7	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	Dec. 13 a.m. 14 p.m.	.....	Dec. 17 a.m. 18 p.m.	.....	Dec. 19 p.m. 21 p.m.	Dec. 30 p.m. 31 a.m.	(1923) Jan. 6 p.m.	Siberia Maru
9	Dec. 18 p.m.	Dec. 20 a.m. 20 p.m.	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1923) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Tenyo Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Manilla 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.



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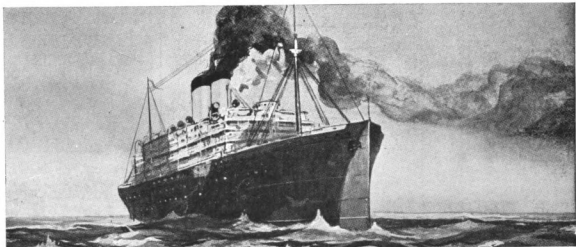
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View of the New Ball Room, Oriental Hotel, Kobe, showing hardwood dance floor and stage at far end.



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(Continued on page 68)

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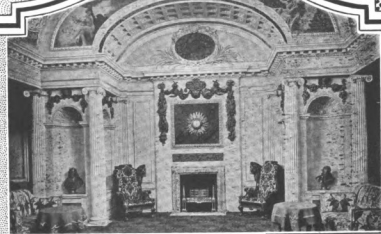
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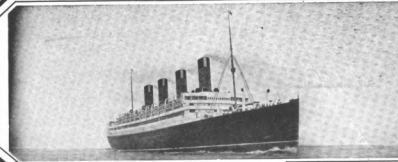
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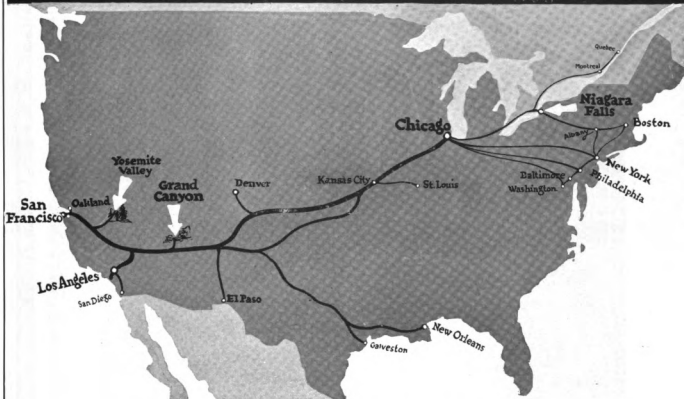
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One of the loveliest sights of Japan is the bamboo grove, whose tall trunks, waving the delicate fronds in the breeze, present a continued study of light and shade. There are several varieties of bamboo, which is one of the most useful and valuable products of the land. Its use in some form or other enters every phase of life.



WHAT'S IN THE FIELDS

By SARA MOFFATT SCHENCK

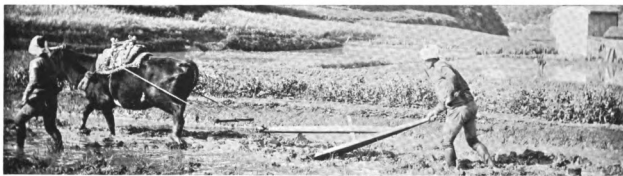


RIVERS of green, waving rice! Streams of it,—little trickling rills of it,—and then great lakes of it! That is apt to be the traveler's impression of the fields of Japan if he happens to journey through the country during the months of July, August and September. Rice dominates the landscape. Its bright green blades are tall enough to hide the little foot-high dikes that divide the miniature fields from each other. At any other time of the year, the dikes meander over the landscape in irregular tracings, forming a crazy patchwork quilt of the countryside. But now rice fills the valley land and extends up each little tributary fold of the hills, and spreads out in huge green carpets on the plains. Everywhere that water can be held on the land, there the rice plant reigns supreme. It represents in figures 57% of the cultivated land. An appeal greater than that of arithmetic is made to the imagination of the thoughtful visitor as he contemplates these floods of green, by the amount of patient and cheerful labor which

has been expended. Each single waving stalk has been placed there by hand.

It is loving toil, for rice is the great staple food of the nation, and from the time the tender shoots have been transplanted until the fateful 210th day has been safely passed, no member of a farmer's family takes his watchful eye from the crops. As the season progresses and the stalks droop with the burden of their heavy heads, the fields turn from glowing green to darkening shades. Little patches of color different from their neighbors begin to be apparent. A spot that is almost black marks a plot of *mochigome*, the rice used for making the New Year's cakes. A lighter shade may mean a field of *shinriki*, the hardy plant of large yield but poorer quality. Very many varieties of rice are known to and used by the Japanese farmer, but as they stand in the paddies these are generally indistinguishable to the untrained eye.

Quite unexpectedly is met a cluster of great velvet leaves; and bursts of glorious pink or white lotus flowers break the smooth and even expanse of



The clumsy beast of burden and the clumsier looking plow still are utilized in the rice fields everywhere.



All over Japan, the water is made to work, turning great wheels beside each country home.

the rice. It is not a fancy of the farmer for the lotus bloom nor even his personal fondness for the delicately flavored root that governs the location of these lotus pools. Such consideration would be unthought of by the owner of the land. Nothing is haphazard that pertains to his fields. It is the experience of countless generations before him who learned to extract from the land the last ounce of possible yield. No advantage is overlooked, nothing is wasted, nothing is done by chance. There is always a reason, established by centuries of painstaking experiment. And so the reason for the occasional pools of lotus plants is that they occupy little depressions that cannot be properly drained for rice culture; little natural pools artificially reduced to their smallest area to give more ground for the precious rice. Of course, the lotus is also a useful plant, not to be compared with the rice, but furnishing a nutritious food in the root and a delicacy in the seeds.

But if rice occupies 57% of the fields, there is still a respectable amount left. What's in the rest? Mid-summer is the time when the fields are the fullest, when every inch of soil that can be cultivated is covered with vegetation. The visitor from the wide plains and great distances of America soon gets the impression that Japan is a very crowded country. The towns, crowded with people, themselves crowd each other; the mountains crowd the valleys and the valleys run quickly to the ocean. But most of all is this

crowding to be seen in the summer fields where the little plots jostle one another and where the crops, in their great variety, seem each to be pushing his neighbor.

One of the important upland crops which is seen ripening in the hillside fields at the same time that the rice is most lush in the paddies is the giant millet. This coarse grain forms the staple food of the poorest classes and is generally despised by the well-to-do. It grows to a greater height than other grains except the maize and sorghum, and the heavy heads seem almost bursting with their burden as the harvesting time approaches. This comes along about July, and one frequently sees yellow millet fields, looking like early fall, entirely surrounded by the green luxuriance of the height of summer. Another contrast that is brought to mind by the sight of

the millet patches and the rice paddies so close together, is that here are wet-farming and dry-farming actually crowding each other. The knowledge of both methods of cultivation is equally an open book to the Japanese farmer.

While millet is the principal grain in the upland fields in the summer time, all of the upland crops are dry-farmed, rice being the only irrigated crop. Of course, nothing is ever planted in a place where rice can be put. Some rice itself is dry-farmed, but not often, as the result is not a good grade of rice. However, Japan has more rain than most countries and almost any kind of crop can be dry-



Instead of being cocked up in the fields, rice and grain are racked up like this to dry.

farmed. A small plot of white, like a patch of snow on the summer hills, indicates a field of buckwheat. The little red stems stand so stiff and straight and are so uniform in height that one is incongruously reminded of a battalion of red-trousered French soldiers drawn up for parade in the days before the War. The Japanese make a considerable use of buckwheat in the manufacture of one of their favorite dishes, a kind of spaghetti, called *soba*, the name for buckwheat.

Not so spectacular, but as easily recognized, are the fields of trailing sweet-potato vines. The ground is completely covered by the thick carpet of dark-green and russet leaves, and the plants are so luxuriant that they seem on the point of overflowing into surrounding cultivation. This is true of sweet potatoes located on a gentle hillside.

The Japanese call the sweet potato *Satsuma-imo*. *Imo* means potato and the reason for the *Satsuma* part of the name is as follows: In the early 16th century when the Spanish ships were trading between Mexico and the Philippines, some roots of the sweet potato were brought from their native home in Mexico and planted in the Philippines. The plant quickly traveled to China and again from there to the Loo-choo Islands. From the Loo-choos, it found its way north to the city of Kagoshima in Satsuma province of Japan. It met with immediate favor among the people and today it is almost a staple,



Transplanting the young rice shoots is hard work, but very necessary if a good crop is to be obtained.

especially among the poorer classes. But few who eat it and few who grow it could be convinced that the esteemed *Satsuma-imo* is not a native of a certain province of their own land, but a stranger from far-away Mexico.

A frequent neighbor to the sweet potato in the fields of Japan is another stranger, the *soy bean*, from the wide plains of Manchuria. This crop is a sturdy plant with dusty-pink, butterfly flowers whose versatile seed is put to an infinite number of uses. By a process of fermentation, it is made into *shoyu*, the sauce that flavors most of the cooking; it is eaten as bean-curd, called *tofu*, it enters

into the national morning dish, called *miso*; it is ground for its valuable oil, and the residue is nearly as valuable for use as fertilizer. It is an institution in itself. There are many other varieties of beans in the fields of Japan, but none which compare in importance. The *edo-mame*, or branch-bean, ripens in July and August. Pods and all, it is boiled in salt water and then hawked about the streets or sold to picnic parties in much the same way we sell peanuts. The plant grows to a height of two or three feet, but does not need props, as do some of the other beans. As soon as the beans have been gathered, the plants are rooted up to make way for some other crop. In contradistinction to the *edo-mame*, there is a plant grown in Japan which we usually consider a vegetable but which there is raised to the dignity



Soy beans, first imported from Manchuria, now form one of the staples of Japan's fields. Crushed into bean cake it is shipped abroad.

of a crop. This is the Japanese variety of the egg-plant. Small patches here and there in the summer fields are devoted to this plant, which grows to about three feet and bears a large quantity of very small egg-plants. The glossy deep-purple vegetable is easily recognized although its size is so much smaller than our own. It is preserved in brine or other material and is eaten at the end of a Japanese meal. Cucumbers are grown for the same purpose and also several varieties of small native melons. The melons and cucumbers are often planted in the same patch of ground with Indian corn, a crop which only came to Japan with the opening of the country to the outside world in 1868, but which becomes more and more popular each year.

Tobacco is extensively grown in certain localities, notably in the provinces north of Tokyo, in Ibaraki, Saitama and Tochigi. The traveler will see it around Yokohama and as far south as Kagoshima in Kyushu. The growing, manufacture and sale of tobacco is a government monopoly in Japan. The amount grown is strictly regulated, as well as the price paid to the grower. Since the farmer is assured of his price, he can afford to give the ground and the time to raising of the delicate plant, whose light-green leaves form distinct patches in the summer landscape. All that is raised is consumed in the country. It is not a kind much relished by the visiting foreigner.

In some of the northern provinces where tobacco is grown, another non-food crop is found. This is the tall, dark-green star-leaved hemp. The pungent, spicy fragrance of the breeze that drifts



Stripping the leaves from the mulberry shrubs.

across the hemp fields is a great surprise and relief to many foreign travelers, whose nostrils are often offended and sometimes distressed by the odors of the Japanese fields. At one time, the Japanese wore clothes of hempen cloth, but the softer cotton materials have almost entirely replaced the stiff hempen fabrics. Kimonos made of hempen cloth are still sometimes worn on the hottest summer days. These garments are known as *kata-bira*. The main use to which hemp is put is in the making of ropes and fish-nets.

From the enormous quantity of cotton cloth used in Japan, one might expect to find large amounts of land devoted to this crop. The opposite is the case, for the Japanese climate is not suitable to the growing of cotton. Here and there, small fields of it are seen, but the plants are very small and the cotton can only be used for the coarsest kind of cloth. Before commercial relations were established with the rest of the world, more cotton was grown in Japan than at present. This is also true of a plant rarely found. Indigo from which was extracted the blue dye that colored the garments of the entire Japanese peasantry was once extensively cultivated. Aniline dyes from Europe have caused the almost total disappearance of this plant from the fields.

It seems quite wrong to speak of "fields" of bamboo, yet these certainly exist in Japan. Possibly no other plant is put to so many and such diverse uses.



This man walks all day and never gets anywhere.



The plow of the fathers is still used.

"Grove" would better describe a patch of cultivated bamboo than "field," yet after all it is a grass, and the farmer devotes a certain amount of his land to its careful cultivation. Nothing is more unreal, more fairy-like, than the light which filters through the pointed leaves. The polished stems seem towers and columns of some fairyland. These fields devoted exclusively to the growing of bamboo are more rare, however, than are clumps and clusters of the feathery plant which seem to be spontaneous growths appearing here and there by chance. But this we know is not the case, for the bamboo is much too precious to be allowed to grow haphazard. Each clump and cluster is guarded and watched over by some jealous eye and the reason the clusters are so irregular is because they are tucked away in little corners which would otherwise be wasted. The bamboo is not simply a summer crop, it decorates the landscape the year round. The delicious tender shoots used for eating are dug early in the spring.

Another great crop of Japan which occupies the upland fields all year but which is most evident in the summer time is the mulberry tree. Strictly speaking, the mulberry is not a tree in Japan but rather a bush, for only the bare stump is allowed to remain through the winter. The long shoots with their soft green leaves appearing in the spring are carefully selected and cut and taken to the houses where they are fed

to the voracious silkworms. The shoots continue to grow throughout the summer and are cut at regular intervals until in the fall only the stumps remain. In some districts a certain species of the mulberry is grown for the purpose of making that lovely, soft handmade paper of Japan. Generally speaking, the land devoted to the growing of mulberry is very hilly land where little else could be raised. The district around Hachioji, west of Tokyo, is almost entirely given to mulberry and there the clatter of the loom is heard from every tiny home and great lustrous skeins of shining white or yellow silk can be seen drying in the sunshine.

Covering the steep slopes with their regular rows and clambering even over the very hilltops is yet another world-famed crop of Japan, the Japanese tea. This great friend of every Japanese, high and low, was brought many centuries ago from China. It is not only a luxury but, in a land where the usual supply of water is not suitable for drinking, it is a necessity. Boiled water is not a palatable drink, but by the infusion of the tea-leaves, it becomes a delightful stimulant and a safe beverage. Tea bushes bear their leaves all year and the hills around Shizuoka, the tea center of the country, wear a mantle of somber green, both summer and winter. In the spring, however, these hills blossom with a strange flower. The straw mushroom hats and the white towels, or handkerchiefs, of the girl tea-pickers bear somewhat the appearance of huge blossoms among the tea bushes. In April and May the new tea leaves push out from among the dark green of the older



Smiling maids gather the choicest teas on the hillsides.

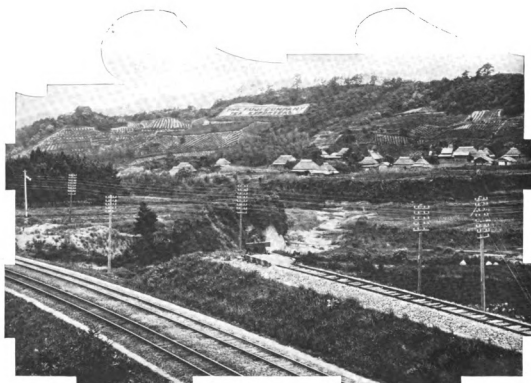
foliage, and it is the tender fresh leaves that are carefully picked, sorted, dried and made into the finest tea that is exported from Japan. As the season lengthens, more leaves are gathered, so that most of the tea bushes are carefully picked over at least five times in one season. The last picking is generally considered the poorest tea. Hedges of tea bushes very often surround the farmer's house and little clumps of tea bushes are to be found in nearly every farmer's yard.

This list of the crops and growing things to be seen during the summer in the tiny fields of Japan is by no means complete, but the main ones have been noted. If the traveler should come to the country in the winter time, he would still find green things in the fields. This is the time when the *daikon* flourishes, that great white radish so dear to the palate of the Japanese and so unappealing both to the taste and to the nostrils of the newly-arrived foreigner. The flat mud expanse of some of the rice paddies is broken down into hollows and ridges, and on top of the ridges the *daikon* is planted. It is also put in the upland fields after other crops have been removed. It is not an uncommon sight to find the coarse, light green leaves of the hardy *daikon* showing through the few inches of snow that sometimes fall even as far south as Kyushu. Alongside the *daikon* will be seen another coarse green leaf. This is called *na*, the generic

term for leafy vegetables that can be made into pickles.

Very many rice paddies are broken down into ridges and furrows that are not planted in *daikon*. The most of the paddies not lying idle through the winter are planted to grain, wheat, rye or barley. Wheat especially is being planted more and more by the Japanese, as they use more bread and other flour products. Barley is mixed very largely with rice and boiled together. These cereals are sowed in the late fall after the rice has been harvested and the paddy fields worked into a state to allow sufficient drainage for such crops. They ripen in early June, just in time to permit the paddy dikes to be restored, the furrows smoothed out and the tender rice plants transplanted.

Even more than the waving grain patches does the rape crop in the springtime dominate the Japanese landscape. This crop is raised for the oil that is extracted from the seeds. The oil is used largely in Japanese cookery and for other purposes. The fields of rape blossom in April and early May and their lovely golden patches on the hillsides are promise of the wonderful fullness of summer that is soon to come. At no season of the year are the crowded fields entirely empty, for the seasons themselves crowd quickly one on the other just as in the period of greatest growth the crops in the fields elbow each other.



Above is a view of the tea plantations and packing plants near Shidzuoka, Japan. Shidzuoka is the great tea shipping port of that country and Toyo Kisen Kaisha ships call there regularly during the tea shipping season.

COLONIAL JAPAN

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea, Saghalien, in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.

Author of "White Man's Africa, "Children of the Nations," "Borderland of Czar and Kaiser," "Down the Danube," etc.

[EDITOR'S NOTE.—This is the fifth installment of a series of remarkable articles from the pen of the world-famous traveler, Poultney Bigelow, who spent a half year in making an intensive survey of Japan and her colonial possessions, particularly with regard to her administration and policy. In this issue he continues to tell of his impressions of Formosa. Others will deal with Korea and Shantung.]

CHAPTER XV.

From the tropical coast into the mountains—American machinery on Mt. Arisan—The marvels of a Japanese lumber camp and the still greater marvel of a school for children of head-hunting savages.



He who would measure the greatness of modern Japan must study her in the far-away outskirts of her empire. Any one can be reasonably well-behaved when under the eyes of parents, teachers, policemen; but the test of character comes when a lad leaves home and suddenly finds himself endowed with administrative powers amongst a people too weak to resent injustice. One of the wisest and most learned students in the field of national expansion, the great de Tocqueville, has a passage full of depth for those attempting to rule an alien people: "The physiognomy of a government can best be judged in its colonies, for there its characteristic traits usually appear larger and more distinct. When I wish to judge of the spirit and the faults of the Administration of Louis XIV I must go to Canada. Its deformity is there seen as through a microscope." And were de Tocqueville to re-visit this continent after the lapse of nearly ninety years he would, in the French city of Quebec, find his books under the ban of a Roman priesthood and his fellow-Frenchmen still in a low stage of colonial development.

Formosa furnishes excellent evidence that Japan is avoiding the methods which wrecked the colonies of every Catholic power in Europe, and on the other hand we may safely conclude that she is imitating no one, but pursuing in her dependencies a policy such as Herbert Spencer would have called "enlightened self-interest."

Let us return to our savages—the 130,000 head-hunters—murderous Malays. A Christian colonizing people would say *No good Indian but a dead Indian*. Not so the political pathologist of Japan. He knows that those savages err through superstition and the memory of past wrongs; that they are brave and intelligent; that however implacable the present generation may be, the next promises well. At many points we saw groups of the partially domesticated aborigines; and the older savages were hideous to our eyes because of their tattoo and barbaric ornaments.

But at one part of the great inland mountain range I was ushered into a country school house where sat about one hundred children with clean, interested faces. They were in the semi-European dress of the modern Japanese pupil; the teacher was Japanese and the room in general was reminiscent of a well-appointed country school. Work at the blackboard was in full swing—also mental arithmetic. We were presented to the teacher whilst the whole school rose and stood respectfully until told to

resume their seats. Of course, I begged for some singing and calisthenic exercises, for in these I can see more of native quality than in the purely academic ones. There was a melodeon and the children sang with gusto Japanese words to tunes reminiscent of our popular melodies. Then for our benefit was enacted a scene of much gymnastic no less than dramatic virtue—an old popular legend recounting how a brave but small man had fought and conquered a giant bully. The words I could not follow, but the active young ones clapped their little hands; stretched their little arms; clenched their little fists; stamped their little bare feet and flashed their little eyes in a manner that left no doubt as to the ultimate fate of that hypothetical giant.

And then in marched from the neighboring room two of the biggest boys beating a huge bass drum and clashing a pair of sounding cymbals of brass. This was the triumphant climax; and then all resumed their seats, panting with excitement and happiness.

I looked intently up and down the rows of little faces, and had I been told that it was a school of mixed Malay, Chinese, Japanese or even American Indians I would not have been surprised—for all were dressed after the same fashion and there were no distinguishing hair arrangements. Yet all were technically *savages* whose fathers and mothers had regarded the murder of strangers a sacred patriotic duty. And indeed one had not far to look for confirmation, for the school building is open on all sides, the window sills are but two or three feet from the ground, and the Japanese Government is wisely tolerant. Consequently I noted a steady blocking up of these windows by the bodies of naked or half-naked parents with fiercely tattooed and mutilated faces and eyes that flashed furtively from side to side. It would have been incredible, had I not been assured officially, that this body of cheerful, intelligent, confiding and altogether lovable children belonged to the horrible fathers and mothers who thronged eagerly at the openings. They could not understand the Japanese nor the arithmetical symbols on the blackboard, but the veriest brute amongst them could recognize in that schoolmaster a benefactor who was raising their children to a social and economic level undreamed of by any one of them in the past generation. How few schools, I thought, could permit its avenues to be in this way blocked up! How few governments, I also thought, would have the good sense to permit this constant intrusion! Of course, it has its inconvenience; but savages are suspicious and how win their confidence more easily than by giving mothers and fathers free access at all times to the scene of their children's activities. And on this occasion half the mothers had papooses in bundles over their shoulders and not a single baby squawked; and not a father or mother spoke; and not a single pupil turned a head or otherwise showed inconvenience from the many eager eyes.

Then I saw the teacher and Mr. Yamasaki and the local governor in earnest consultation, and then I was requested to say some words to them which they might ponder upon in future years. Mr. Yamasaki was my interpreter and was also eloquent, for at the close I was formally thanked

by each of the elders in turn. Then up stepped one of the biggest boys who made me a little speech in Japanese, which was a formal vote of thanks in the name of the school. The Japanese anthem was vigorously sung; we walked out amid the throng of head-hunting parents and then as final farewell were honored by three cheers from the whole body of children, who had run round the school house and lined up on our path.

After this experience I felt that I could cheerfully embark for home and anticipate at leisure a day when the remainder of the 130,000 savages would be in Formosa no less obsolete than are in Scotland the plundering clans who followed Rob Roy.

It's a long and costly job, this taming of savages. It costs many good lives to say nothing of millions in money. But Japan is neither vengeful nor impatient and she wisely pursues a policy of education for the natives, backed up by an offer of employment in riper years. In other words, the Formosan savage has come to realize that murder and robbery are no longer profitable careers, nor are they ever likely to be so long as Japan rules. Nor let me leave the impression that Japan rules merely for the sentimental satisfaction of playing at the popular American game of making the world safe for democracy and the missionary. No, far from it! This people want neither bolshevism nor alien propaganda of any kind. What they do want is opportunity for work and for saving the fruit of their work. Hence the cry for good roads and safety for life and property. These are the most elementary matters for a Colonial Governor and these matters are being cared for by Japan.

We started early on the 22d of April for a lumbering camp far up in the mountains in order to see the forest recesses only partially reclaimed from aboriginal raiders. We had spent the previous night in an excellent Japanese inn at Kagi and were to spend the next night on Mt. Arisan, 8,000 feet above sea level, one of the range whence we could see the majestic Mount Morrison, the highest mountain of Japan, higher even than the sacred Fuji. It was a whole day's journey doing the less than fifty miles; for the railway is narrow gauge and primarily designed for the purpose of hauling down massive segments of giant cedar trees. This remarkable road is built wholly of American equipment—indeed, not only the locomotives and cars, but all the lumbering apparatus bore marks of American manufacture. I have been on many similar trains in mountainous countries,—Norway, Natal, the Alps, Darjeeling and of course in our own country,—but, as an engineering feat, none of them surpass the thirty-five miles between the plain and the top of Mount Arisan. Six miles out of the thirty-five are cut through solid rock—a total of seventy-five tunnels; and there are about 100 trestle bridges, each of which is enough to make the traveler catch his breath. A train had slipped into the chasm below shortly before our arrival, and scarcely had we sailed away before another tragedy of like nature was in the papers. The reason for these deplorable accidents is to be sought in the treacherous nature of the volcanic mountain sides, which offer scarcely any solid rock foundation. But persistent care and generous government support are steadily minimizing the chances of accident, for the line is of great importance as tapping a forest of immense value and as forming a strategic line between the west and east of the island. Every road is of administrative importance in so far as it penetrates the hitherto impenetrable jungle and cuts off the savages from their hiding places. Nothing in European mountains can give one an idea of the difficulties here surmounted by Japan; for in the Alps cattle graze up to the snow line and men can climb with ease; but in Formosa the slopes are so

steep and yet so insecure that the experienced mountaineer is discouraged and needs a scaling ladder almost as frequently as an alpenstock. Such mountain slopes and gorges have I seen in some of the volcanic Antilles, but none quite so inaccessible as those about Mount Arisan.

Our little train of lumber flat cars puffs and snorts manfully between the tropical rice and sugar of the plains up through bamboo groves at the rate of nearly six miles an hour. Little by little we commence to see trees of our temperate zone—maple and the like, and finally the majestic cedars that have no rivals in the whole world. America has three kinds and Japan four, but those of Arisan are the best. We are an empty train, although we take up some coal and provisions for the lumbering settlement on the heights—also a goodly body of peasant passengers, Chinese, Japanese and Malays who are in some way connected with either the railway or the forestry department. The road has been opened less than ten years and requires a goodly number of track laborers, masons, carpenters and machinists to anticipate the accidents inevitable in so difficult a piece of engineering.

Of course, I inquired into the wage question, but I spare you many pages of such data because in my humble opinion the money that one receives for a given hour's work is a matter of small concern compared with the manner in which he is able to live on that wage. An American professor may receive a salary which looks three times larger than that of his colleague of Munich or Jena; yet in point of experience the German professor can live better and give his family more social and intellectual advantages—at least he did, before the Great War. The demagogue makes much ado because the laborers of Europe and Asia are paid less than those of San Francisco or New York, but he talks *bunkum*. If he knew the world he would ask, not what the money amounts to, but how the laborer fares at the end of his year. Then he would make the discovery that a Japanese or Formosan artisan lives under sanitary and comfortable conditions, rears his family respectably and faces the future with no more anxiety than any member of an American Labor Union. Whether one gets \$5 a day and the other 50 cents, is of secondary interest.

CHAPTER XVI.

How the monster cedars are trimmed and felled and hoisted and how tree planting keeps pace with lumber exportation.

In my beautiful neighborhood, in the most blessed section of New York State, there are farmers whom I know and who labor throughout the hours of daylight and even longer. They pay their hired men ten times what they would have to pay a coolie in Formosa and they pay innumerable taxes on every article they purchase, to say nothing of State, county, school, highway and the dog tax. The politicians and the press bray loudly on the profits of farming and the immense wheat, corn or apple crop. But the neighbors whom I know close their laborious year happy if they are not in debt; and one by one they abandon their acres in the country and hire themselves to factories in the town. And if any one doubt this, he may peruse a book full of abandoned farms which the Government grants to anyone willing to pay arrears of taxation. So much for the Empire State—and so much for our statistical bureaux that carefully juggle the figures in order that we may not know the truth. How matters be in other States I leave to others; but this I know that one may search Japan from end to end and fail to find farms neglected or abandoned as they are in the leading agricultural State of this great Republic. How California handles her official figures I know not, but in my several visits to the Golden West I have rarely ad-

mired a field or orchard but that I learned also the farmer's name—a Japanese.

The condition of the farmer class is a barometer by which the political economist may measure the health of a great nation, and we cannot admire too much the intelligence and far-sightedness of the Mikado's Government in keeping this fundamental maxim ever in view. If we had seen but the forestation of Arisan, that in itself would explain why China lags behind and Japan moves ahead. The horrible floods and famines that periodically curse the Middle Kingdom are aggravated if not occasioned by governmental indifference to the care of trees. Wherever the Japanese flag has penetrated on the Asiatic mainland, whether in Korea, Manchuria or the line of the Shantung Railway, millions of little trees follow in the wake and generations of Chinamen yet unborn will bless the name of Japan, the tree planter!

In the vast wilderness of primeval forest that covers the heights of Taiwan, Japan has inaugurated a system of lumbering in which are blended the terrible efficiency of American machinery and the scientific methods first applied by Prussia as a consequence of the Napoleonic wars. Here in the heart of the head-hunting retreats I am taken to the edge of a declivity whence I gaze down into a valley so deep that the foresters there at work can be barely descried without the aid of glasses. Across this great chasm runs an American steel wire cable more than 1000 feet in length and seeming like a mere piece of pack-thread as it recedes from view. Along this wire line, which is anchored at each end round the stumps of giant cedars, runs a traveling pulley tackle from which depend other wires that sink and sink far down out of sight amid the cedars below. Close to me perched on a scaffolding which overhangs the dizzy declivity is a keen signal man with wigwag flags who corresponds with another whose little answering pennants I barely descrie in the regions beneath. The empty flat cars are in readiness close behind me—also a hoisting machine with an engineer at the lever watching the flags. Down the abyss there is a gang at work and soon we hear the hoisting engine puff, and then from amid the trees below emerges what seems a little billet of wood held by a pair of ice tongs and swung through space like a ball of cotton in the wind. The little wood stick grows in size as the hoisting engine draws it nearer, and when at last it is daintily dropped upon its railway truck we learn that it may be anywhere from two to twenty feet in diameter and that this one piece weighs at least five tons and completely occupies the available space on one flat car. And then the hoisting gear goes down again and then another baby stick starts from the sylvan hollows and grows as it rises to the railway level.

"How long," I asked, "will it be before you shall have destroyed all these beautiful trees and left these mountains barren?"

"Never!" was the cryptic answer, and then my esteemed friend, the head of the whole forest administration, Mr. Nagayama, explained that it would require thirty years in order to market the big trees in the immediate neighborhood of the present Arisan Headquarters. The trains are loaded and sent to the saw mill below as rapidly as is compatible with safety. And so soon as the present crop shall have been exhausted, another growth will be ready for future operations.

Our American lumbering has been usually along water courses where traction has been confined to a short haul to the bank and then a great movement in the spring freshets from the forest to the saw mills. The task at Arisan is infinitely more complicated and costly on account of the incredibly steep sides of the mountains, the size of the trees (many of them 200 feet high), the heavy jungle in

the valleys and the consequent cost of getting the logs to a point where they can be handled for transport. Mr. Nagayama said he employed about 100 Malay "savages" in his department—the rest part Japanese, part Formosan (Chinese). We of European stock carelessly call the native of this island a Chinaman; for we cannot see any difference between him and others of his race on the mainland. To the same extent an Oriental may confuse an Englishman with an American of English extraction. It's a small matter, provided no Irishman is in the room!

Would you see wonders of many kinds, come to Arisan! I asked Mr. Nagayama how he made the tree free from branches before hoisting—and he took me to where a Japanese forester was in the act of climbing a cedar whose height was 200 feet with a circumference of twenty. Pray bear in mind that 100 feet is fair height for the mainmast of a clipper ship, and 150 exceptional. The sailor has foot-ropes and a Jacob's ladder—the Japanese forester has magical skill, steady nerves and the muscles of an athlete.

His equipment included a heavy hatchet, a handsaw and a light rope about 60 or 70 feet long. His life hangs upon this little thread. It is made of cocoanut fiber and is entirely of his own handicraft—well tested, we may be sure. Sailors and Alpine climbers will understand what this means!

At each end of this precious cord is a billet of oak about a foot and a half in length made fast at its middle, and this billet he swung so deftly about the huge trunk that he was able to seize it on the opposite side and then make the rope fast so as to form a circle round the trunk as high up as he could reach. This rope circle he then used as a sailor would the wooden hoops attached to the luff of a fore and aft mainsail, and on this girdling string he stood as he seized the other billet and swung that about the tree and made it fast. Now both billets acted as belaying pins and the whole rope was in use. In order to climb higher he now made himself secure on the rope above him and then deftly released the end below by some very clever rope or lasso work—no handling. Then again he used the upper girdle as foot rope and again released the girdle below and thus by means of that single piece of quasi signal halyard he slowly ascended to the point where hatchet and saw were to remove every branch and leave the huge trunk smooth from the top all the way down.

What would such a man earn in America on the derricks of skyscrapers? And after he had earned American wages, would he be able to command comforts commensurate with what he and his wife and his children have to-day in their beautiful Japanese home!

But enough of commercial forestation. It is depressing—for while Japan is planting trees to replace every one cut down, Uncle Sam lays waste his inherited forest and prepares the day when flood and famine shall come to more countries than those watered by the Yangtse and Hoang Ho. We have no end of professors who teach dendrology and afforestation; we have costly experimental stations; we have still more costly bureaux whose officials inundate the country with pamphlets about the importance of trees; we have tracts of glorious forest reserved as national parks and we have elaborate schemes for telling us when whole sections have been destroyed by fire. Aye, we even sent forest brigades to Europe during the great war in order to parade our theoretical knowledge of things about which we were infants in practice. No nation talks and writes more about forest preservation than my own beloved America; and no country, with the possible exception of China, does less to save our tree supply. Japan has not copied either Europe or America in this matter—she has followed the dictates of her own heart in caring for God's creation, and she wisely realizes

in time that after all the coal and iron mines shall have given their last bucket full, God will still send rain from the clouds and the earth yield bountiful increase to such as reverently follow His Law.

And in this mood we left the Mount Arisan of modern machinery, and were led by Mr. Nagayama to a secluded grove of giant cedars far from every sound save that of the birds.

CHAPTER XVII.

Planting sacred trees at the Shinto and Buddhist shrines of Mount Arisan—Religion and Japanese colonization.

Here Japan had reared a Shinto shrine for those of that patriotic faith and practice—and furthermore she had penetrated the future by setting aside a generous tract of virgin forest for the insuring of its quiet and also the care of its building and approaches. It is a Quaker in simplicity, this wooden temple in the forest, and invites to religious meditation. By itself it is but a very tidy Japanese house, but symbolically it is holy ground where I easily followed the example of our escort and remained standing a moment with bowed frame and bared head. It was on a hillside, approached by a straight avenue lined on either side by young cherry trees. We passed under the sacred portal (Torii) where hung tassels from a massive cable of straw. The tassels (said Mr. Nagayama) are to suggest that who enters here must have a pure heart and a loyal spirit. The first building after this holy portal is very lightly constructed and intended mainly to exhibit a long scroll on which is a verse from holy writ. In front is a wooden box into which offerings may be dropped and by its side water where the devout symbolically purify their spirits by touching the sacred fluid. But only a few feet beyond this first building is the little building before which a curtain is drawn, suggesting the mysteries of God's law and warning the vulgar from meddling with sacred things. The whole shrine could easily have been stowed into the one bedroom of the Tai Ho Ku Hotel, and it seemed even smaller for being set amidst gigantic cedars that were strong of limb when Shinto first became a cult in Japan. No artist could devise a picture better calculated to stir silent emotion; no poet could see these very neat and clean little shrines nestling against the somber background of the forest primeval without instinctively echoing the sentiment that

"The groves were God's first temples——"

Even without the little shrines, man could worship in such a place; but the straight avenue and the torii and the incipient cherry trees added a human touch to a scene otherwise more akin to loneliness.

As we turned away, we were asked to do them the honor of planting two baby trees, mine on the right, wife's on the left of the Torii as we approach from outside. Two gardeners were there—the holes had been dug and the little heaps of earth were neatly stacked. We each in turn performed symbolic purification at the holy font; I laid aside my hat and then with a specially decorated mattock covered some of the roots. The gardeners did the filling in and stamping down after which I fetched some holy water and poured a little upon the ground—my wife observing the same ceremony for her tree. The company meanwhile stood uncovered—the chief officer (Nagayama), the foreign officer (Yamasaki), the Taiwan administration (Hosui), the chief of police and three others.

Subsequently our chief official told me that never before had any non-Japanese been invited to perform this religious act here—and in searching for the reason of this honor paid me I suspect that my friend Y. K. in Tokyo had prepared them for the visit of an American who, though a Christian by birth and training, had spent many years in sympathetic study of Oriental forms.

How far Japan owes her love of trees to religious teaching or how far her theology has been affected by this aesthetic national sense I leave to profounder scholars. Here we are mainly concerned with the spirit of Colonial Japan; and have to note with profound respect that at the very highest and most remote points of her far flung Island Empire she announces her presence by providing safe means of communication, free and unsectarian schools and above all houses of worship maintained in a manner worthy of the cause they represent.

There is also not far away from the Shinto shrine a temple of Buddha maintained by the Government with equal care in this great mountain wilderness. Here we were met by the priest, a handsome and intelligent bonze who bade us welcome, and invited us to plant a tree at his temple also. I have seen and conversed with many Buddhist bonzes—not only in Japan, but also in Burmah, Ceylon, Siam and India—and uniformly have I been struck by the clearness of their eyes and the purity of their skin. Doubtless their diet helps to this desirable end, for they eschew animal food, tobacco and wine and in other ways live nearer to the commandments of Jesus than any so-called Christians it has yet been my fortune to know personally. Here we performed the same religious acts as at the Shinto shrine and planted two more little trees. The priest was very civil and told us that the Buddha in his temple had been brought all the way from Siam, which is much as though a Roman Catholic image had been blessed on the Tiber—the King of Siam being regarded as an ex officio protector of Buddhism in the Seven Seas.

There is no Christian mission at Mt. Arisan, although both Dutch and Spaniards made settlements in Taiwan many centuries ago. What religions animates the head-hunting Malays of the still unsettled parts of the island I could not discover, but doubtless their ancestors were Mahometan or Moors, for the sword and the crescent of Islam traveled fast and far during the first seven centuries, or let us roughly say between the death of its founder and the discovery of the all water way to the Indies. The Koran is today memorized by millions not merely on the Atlantic near the Pillars of Hercules, but through the Red Sea to India and still farther to Java, Borneo, Celebes, the Moluccas and the Philippine group, of which Formosa was an important part when Mahometanism ruled in Malaya.

Religion is taboo in the popular press of America. We of New York have yet to learn that the followers of different creeds can build temples and worship side by side in peaceful emulation. Japan is perhaps the first example of a great empire fostering religion as part of her ethical and administrative machinery and yet showing a tolerant spirit towards alien and hostile creeds. Spain, Portugal and France permitted none but Romanists in their colonies. All who did not recognize the Pope were expelled or burned alive. It is for this reason that England shines today as the one colonial power worth copying—for England left her colonies to worship as they pleased and, even where she had the power, she rarely persecuted. Japan, however, has done even more in our generation for she not only tolerates other creeds than her own but acts on the generous and far-sighted principle that man is a religious animal and that this need of his nature should be gratified to a reasonable extent. Let us ponder this—we descendants of the English Puritans and French Huguenots and Italian Waldenses and Palatine Rhinelanders and Dutch Sea Dogs. Let us ponder on the wisdom of Colonial Japan as she builds a temple in the forests of Taiwan and welcomes all of every creed—all children of God!

(To be continued in next issue)

HOME, SWEET HOME, IN JAPAN

A GLIMPSE INTO A JAPANESE INTERIOR.

By LEONIE GILMOUR

"ALL things in blessed Mitsuho-no-kuni—the smallest and also—bathed in sweet inspiring beams of beauty." The phrase from the "American Diary of a Japanese Girl" recurred to me as I lay loafing on the verandah of my Tokyo home one bright morning in May, a *zabuton* (square cushion) folded under my head for a pillow, the polished wooden floor my couch, the little world of the garden my book.

"O *Kyaku Sama*" (a caller). I heard my little maid's voice beside me without having noticed her soft footfall. I looked around.

Excitement shone from the girl's expressive face as she knelt and awaited my permission to let out the torrent of news that threatened to burst her little soul.

"O *Kyaku Sama*?" I repeated.

"A foreigner."

We don't often have foreign visitors. And when they do call they are apt to choose the conventional afternoon hour. I frowned and speculated.

"Who can it be? A lady?"

"I-ye." She answered in the negative. Then finally exploding, "He is very tall, very big, very handsome, very 'high-collar'—his nose very high. He is big, big. Just come from America, I think."

"The name?"

"*Ki-ho San*."

"*Ki-ho San!*" I sat up. "That is not an American name."

"Yes, yes. He awaits at the entrance. Please come. Oh, your hair! Let me fix it, quick. Here, take one of my hairpins. Now your kimono (pulling it straight in front). All right. It's quite all right. He awaits."

O Chiyo's description was not far out. The caller about filled up our small outside entrance. He must have stooped to come in. He stood hat in hand, with a smile that looked confident of a welcome. I couldn't quite place him, though his face seemed familiar.

"I'm Kehoe, of Los Angeles. I hope you haven't

forgotten me. Why, you're the only friend I've got in Japan. You wouldn't go back on me, now, when I don't know another soul in the whole country."

"Why, Mr. Kehoe! I believe I met you—er—?"

"Yes, in Los Angeles. Two years ago. Don't you remember I called on you for an interview? And we were both immensely interested in the Orient. Quite kindred spirits, don't you know? I told you then that I might turn up here some day. So here I am." Again that beaming, confident smile. I could do no less than ask him in, though

I was a bit indignant at his claiming acquaintance on the strength of a half-hour interview. I absolutely didn't know a thing about the man.

"Do we take off our shoes?" he said, looking at my feet. I had on the white *tabi* (a sort of cotton shoes or socks) that are customarily worn in a Japanese house in the place of shoes.

"If you please. Shoes are hard on the *tatami* (mats). And my maid wouldn't stand for them anyhow. She's proud of her housekeeping. To have a bit of dust on the *tatami* would drive her to despair."

"Very pretty girl. Wouldn't make her mad for the world."

He sat down on the somewhat narrow ledge of our *genka*, bent over his fat knees, and began to unlace his boots, which he pulled off and replaced with a pair of woolen slippers which the little maid, kneeling beside me, pushed

toward him. She brought her forehead down to the ground as he entered.

"Some kow-tow, that. Makes me feel like a high-brow."

"It's just ordinary courtesy," I smiled. "Don't take it for anything personal."

"We'll go out on the verandah. It's so pleasant in the sunshine after yesterday's rain. And there's a chair out there."

He gave a curious glance about the wide rooms without chairs or table or any of the usual



Mid pots, kettles and pans, this little housewife lives her busy life.

"furniture" of an Occidental house through which we passed, our footfalls soundless on the soft mats. When we came out on the verandah I put a finger on my lips. "Don't speak." I pointed to the "spirit of the pond" as I was pleased to fancy a wee froggie in coat of emerald green, who sat on a flat stone by the garden pond, his little white throat palpitating, his brilliant eyes upturned in ecstasy.

I motioned Mr. Kehoe to the chair, while I placed my *zabuton* near the edge of the verandah and squatted in Japanese fashion. I mischievously waited to see how long my injunction of silence would restrain him. It wasn't long. And let me say right here that Americans talk too much.

by seeing a performance of "Madam Butterfly." (Shades of John Luther Long! Does he know that a Japanese called him Mr. Wrong? He is woefully wrong about everything Japanese.) And now he'd come to Japan to get some "copy," even as many another tourist, and perchance pay his traveling expenses by his writing, while economizing by living according to the simple standards of the country.

He had a good many preconceived ideas about Japan. One of them was that a person like himself could take off his American togs, put on a Japanese kimono, go out in the country somewhere (waving vaguely toward the distance) live in a temple in some romantic spot, eat like the country people and



Putting a new roof on a house in a country village. The heavy tiles shown on the right have displaced the thick thatch, in many places. It makes up in safety against fire what it lacks in picturesqueness. Flowers are often planted on the ridge of thatch roofs.

Having been out of reach of it for some time I was quite carried off my feet by Kehoe's volubility. In fact, I must confess that I soon succumbed to the vulgar contagion of the thing and contributed my share to the torrent of chatter that drowned out all the beautiful silence and dreamy atmosphere of my Japanese home. First he told me all about himself, about his family, way back in Atlanta, Georgia, of his reasons for leaving that part of the country—some scrape and the toe of a parental boot were in it—he must have been a wild boy, to believe him, though to believe all his tales would have needed more credulity than I was endowed with. Then he went on to say how his interest in the Orient had been roused in "Friseo"

enjoy the simple life, for say something like ten dollars a month.

"And where are you stopping now?" I interrupted.

"Imperial Hotel."

"Cheap?"

"Cheap! Confound it! Ten dollars a day. But that, of course, is what one might expect, coming in as a foreigner. It's the same everywhere. Look at the way they fleece Americans in Paris. I must admit the fare at the Imperial is good. They give you all your money's worth. That's not what you'd call the simple life. It's gilt-edged and velvet-cushioned. Of course, I expected I'd have to pay for that sort of thing at the start. But just wait

until I get into the ways of the place. Don't think I'm planning to bury myself in the country right off. I'm going to do the sights first. But I'm keeping the temple and the simple life idea in the back of my head forinst the time I go broke," he guffawed.

My friend Kehoe wanted to know a whole lot of things. First, how I had learned to sit *à la belle Japonaise* and whether it was painful.

"Try it," I suggested. And clapping my hands to call O Chiyo, I told her to bring an extra large and thick *zabuton*.

"*Zabuton*, you call it?" He caught the word easily. "Very pretty pattern, that cushion cover. What d'ye call the stuff? *To-chirimen*? I'll just

"I don't think it would be easy for me anywhere," he retorted, wiping the perspiration from a very red face. "Frankly, I guess I'm too fat. Now you are so slender and lithe I suppose it's just nothing to you."

"Just nothing to sit down. But all the aches in the world to get up. I'll do penance yet for this day's bravado. So now, if you'll excuse me, I'll just take a more natural posture," and leaning my back against a post I stretched my long-suffering limbs at full length before me, and in these postures we sipped our pale green tea from the tiny cups which O Chiyo set before us on a square red lacquer tray.

"What a beautiful thing that is!" he exclaimed,



A bit of gossip over the "hibachi." One of the features of the Japanese house is the narrow verandah called "*engawa*," extending around the ground floor, which is usually raised a foot or more from the ground. It is a favorite place for maids and matrons.

jot that down. I'm going to get some to send a girl friend for a sofa cushion. Well, here goes." He bent his knees, he settled on the cushion with all the grace of a prize Jersey cow, flopping to one side.

"No. Put your feet straight. That's it, straighten out your feet under you, and sit on your heels."

A pained "ouch!" was his comment on this gymnastic feat with his feet, and he flopped to the other side.

"You may sit cross-legged. It was mean to put you down on the hard floor of the verandah at the first go. It's a whole lot easier on the *tatami*."

admiring the tray.

"It was given me by a pupil, a member of an evening class I was teaching. This young man was only twenty-one and had eight people to support, including his own parents, a grandfather, a widowed sister and her child, as well as his own wife and child, and finding it hard to raise the extra two yen needed for his tuition fee, was about to leave the class. That seemed a pity, as he was one of my best students, so I told him not to mind about the fee, he could pay me some day in the future, when he got rich. This lovely bit of lacquerware was made by his own grandfather, and he



Every room in a Japanese home is available as a bed room if necessary. Thick heavy quilts like thin mattresses, spread on the soft "tatami," make an agreeable bed with heavy coverings for cold weather. In the warmer months it is delightfully cool.

gave it to me as a 'small return for my kindness.' You can't do anything for a Japanese without his 'returning' it in some way or another."

"Grateful people, eh?"

"Grateful, certainly. Though this matter of 'the return' has also partly to do with pride, and is a matter of custom, of courtesy.

"You admired the tray. How do you like the tea-cups?"

"Very curious. Odd-looking. Don't they ever have handles to their cups?"

"Not to drink Japanese tea. These cups, that look as if they were roughly shaped by hand out of brown clay, are of Bizen ware, and considered very aesthetic. When you get to know Japan better you'll understand something of their ideas of nature and art."

"Got a long way to go, eh? I say, I feel guilty taking up such a lot of your time. Awfully good of you to take me in like this. My first glimpse of a Japanese house. Immensely interested, you know. I'll be going now. Will you let me come again?"

What could I say? Before I knew it I had invited him to drop in some afternoon and meet my husband, though I had a qualm as to how "Danna San" (the master of the house) would stand up under this young American's rapid-fire talk and questions.

"Would you like to go over the house?" I asked. "There isn't much to show you. But it's a typical Japanese house."

Our house is in fact just an ordinary Japanese house such as you may find occupied by people in the middle walks of life anywhere about Tokyo.

There are seven rooms, two quite large ones upstairs which are practically one room, being separated only by *karakami* (sliding doors made in the manner of Japanese screens by covering both sides of a frame with opaque paper printed with a delicate pattern) which we usually keep wide open. These rooms are very light, shut off from the outer air only by translucent white paper *shoji* along two sides of each room. On the south side these *shoji* come down to the floor in the fashion of French windows, and along that side a wide *cgawa* (verandah) extends the length of the two rooms and is continued by a narrower *cgawa* around the west side of the two rooms. A great old cherry tree in the front yard makes a good bird-resting place. In blossom time it flings a carpet of perfumed petals over the whole verandah and even into the rooms when the *shoji* are left open. The downstairs verandah, directly beneath, is only half the length of the upstairs balcony, being cut off by a room that juts across the front end, making it a very secluded spot, hid from the street and from callers, who are usually taken directly upstairs. The *shoji* on the north side of this upper *zashiki* (parlor) come only half way to the floor, being more like windows, although they slide along grooves in the same way as the others. In some houses there are none of these half *shoji*, and this I suppose is the basis for the statement I remember reading in a geography that "A Japanese house has no windows," which might convey the impression that a Japanese house is a darksome place, when in reality the contrary is the case, a well-built Japanese house being in my opinion, the lightest place in the world.

My visitor was charmed with the light and airy effect as with the soft coloring of the rooms, the walls in sand color, the straw colored mats, the unpainted and unvarnished woodwork in the natural colors of the wood all blending to make a softly harmonious effect. There are no pictures on the walls, but on the wall space over the *karakami* hangs a framed Chinese poem done in bold beautiful characters, a picture in itself. Some open scroll work in this wall may correspond to the "transom" over an American door, and is infinitely more artistic. Of course the point of attraction of a *zashiki*, the shrine of beauty, if I may so speak, is the *tokunoma*, a sort of dais of polished wood raised a few inches from the floor. It is often framed by beautiful pieces of wood resembling the trunks of trees in their natural irregular shape, as though only the bark had been removed and the rest polished but not planed. The columns of our *tokunoma* are of ash wood. The *tokunoma* is the shelf where we may display something of beauty—not a mantel-piece cluttered with bric-a-brac—but the setting for a single beautiful object, which may be only a flower in a bamboo vase. "Things not qualified to convey charm are banished from the *tokunoma*."

The *kakemono* (decorative picture beautifully mounted on heavy paper that is unrolled from cylindrical bar from which it is suspended, usually hung at the back of the *tokunoma*) that met Kehoe's eye was a color print after Utamaru, representing a willowy lady of vaguely suggested features robed in a wonderful flowing gown all in faint lavender and faded persimmon color, with, one fancied, a delicate elusive scent of sandalwood clinging to the silken folds. The flower decoration for the day was an arrangement of tall iris in a straight bamboo vase. I blushed with pleasure when Kehoe pulled out a notebook to make a sketch of this, one of my first attempts at flower decoration, without, of course, knowing that it had been done by the lady of the house. Our downstairs reception room is perhaps more showy than this upstairs one, though less used, as we are wont to entertain our dear intimate friends in the upstairs room, especially Danna San, who loves this room and in fact uses it as a study, as you might judge from the array of books to the right of the *tokunoma*, the deep space between the wee closets above and below having been filled in with bookshelves. His writing table with inkstone and brushes and paper is also in that room.

Of the five downstairs rooms one is a small entrance room, back of it a room we commonly use as a dining room, being easily heated and accessible to the kitchen, to the right a room where I sew or write or study when the weather drives me indoors, and where, too, I often receive my women friends over a cup of tea. Back of the dining room is the downstairs reception room, a large square room with very new mats, a deeper and more handsome *tokunoma* than the one upstairs, and boasting a beautiful screen painted with a silvery waterfall. Being in the brave month of May the *kakemono* hanging there appropriately showed two contending parties

of warriors clad *cap-a-pie* in bright armor, waging battle under the flying blossoms of an orchard. Each side looks so dauntless, each thrust out their swords with such an irresistible elan that it was impossible to decide which side will win, and when I look at them I find myself continually changing sides in my allegiance to one or the other party. The flower decoration was one of gorgeous peonies in a handsome vase. As I have said, this room is not much used, being reserved for formal occasions. The maid's room, kitchen and bathroom take up the rest of the ground floor. Of course Kehoe had to poke his nose into the kitchen also, where we found O Chiyo with a blue and white towel around her hair, the skirt of her kimono tucked up into her *obi*, showing a glimpse of scarlet petticoat at her knees and two perfectly shapely bare legs. She was standing on the cement-floor part of the kitchen (sunk about two feet below the wooden floor, necessitating a good deal of agility in jumping up and down, into her sandals when she goes down, and out of them when she hops up), and was engaged in fanning up a charcoal fire in the two earthenware *shichirin* (kitchen fireboxes) we use for cooking. There is also a small gas plate for convenience in making hot water quickly, but for general cooking, especially for rice, which cannot be cooked in the true Japanese way over gas, we use the charcoal burners. To cook rice in the Japanese way you have to let it boil over and make a mess, and that would stop up the gas burner. Our kitchen sink is of new wood, shaped quite like an American one but larger, with a round hole in one corner into which is thrust a length of bamboo pipe that does not quite reach to the floor beneath, where the cement is slightly hollowed out and gives into a drain pipe. When the sink threatens to become clogged we work a stick around inside the bamboo pipe and the obstruction drops to the floor below. There is no ceiling in the kitchen, and the smoke is free to ascend to the beams and rafters which are coated with a layer of soot and ashes. Kehoe suggested that it would be a simple matter to convert this kitchen into an up-to-date American affair, as we had already gas, running water and electricity in the house.

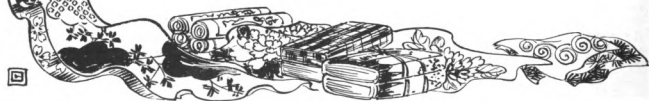
"Instead of wasting time and energy over the tedious process of blowing up a charcoal fire, which makes a lot of dust, too, why not install a gas or electric range? I see a great future for electric household appliances in Japan. Do they use electric washing machines out here?"

"Perhaps they do, in the laundries, though I never saw one. Not in the homes, certainly. We have an electric flat-iron, however. It is O Chiyo's little wizard. I found her listening to the humming sound of it the other day as if it were a singing insect. See! Here it is. Made in Japan. Only six yen. As for installing a gas or electric range—well, the time will come, no doubt, when they will be made in Japan, and then we will think about it. The money it would take to buy even a small gas range—they run from 50 to 200 yen, while an earthenware firebox costs only 20 sen—would pay for

(Continued on page 44)



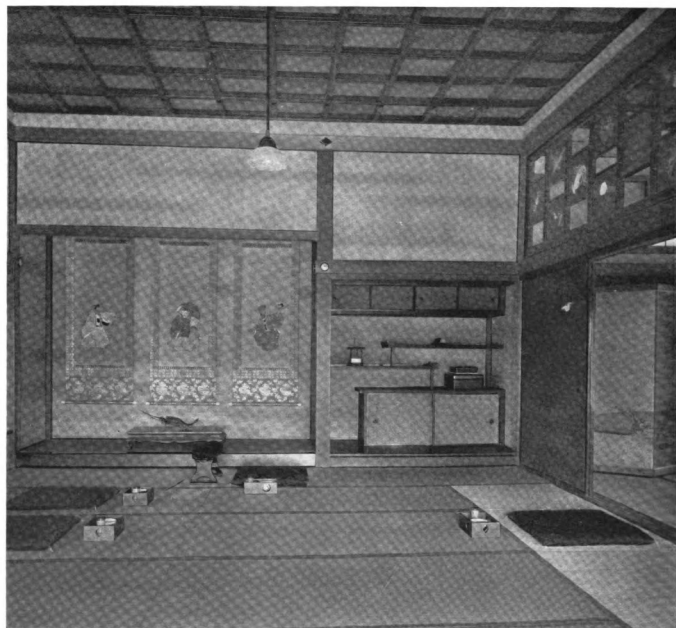
UNDER the Japanese system, members of the family are more closely associated than in the Occident and the homes are built to accommodate the numerous branches. Thus in a typical residence of the better classes such as is shown in the above engraving, there the several houses are set in a private park. These are occupied by various members, according to the rank they hold in the family affairs. All the houses, however, are built on practically the same plan, the difference being in the richness of materials and the size and number of the rooms and in the situation in the garden.





NE of the show places of Tokyo is the Asano villa, an excellent type of the modern Japanese architecture, developed to an extent that carries it almost into the temple class. The part with the second story and ornate tower is copied from one of the celebrated places in Kyoto. The roof is of copper and the interior is furnished in regal magnificence, presenting splendid examples of interior decoration along the best Japanese style. This house is familiar to thousands of visitors to Japan, as Mr. Asano has for years held elaborate receptions there for their entertainment.



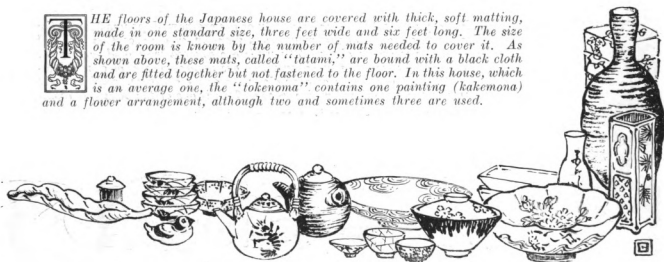


THE guests' reception room of the Japanese house varies in size according to the wealth and position of the owner. All are of the same design, no matter how simple or rich may be the materials used in the building. The alcove shown on the left is the "tokonoma" and contains the chief articles of decoration. The alcove on the right is called the "chigadana," and on its shelves repose the art treasures of the family, which, with the "kakemono," according to strict etiquette, are changed frequently.





THE floors of the Japanese house are covered with thick, soft matting, made in one standard size, three feet wide and six feet long. The size of the room is known by the number of mats needed to cover it. As shown above, these mats, called "tatami," are bound with a black cloth and are fitted together but not fastened to the floor. In this house, which is an average one, the "tokonoma" contains one painting (kakekoma) and a flower arrangement, although two and sometimes three are used.



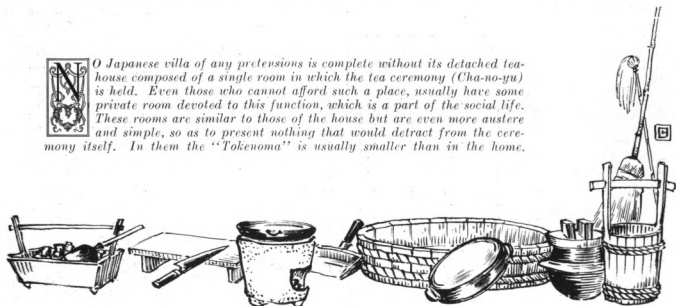


IN sharp contrast with the simplicity of the ordinary Japanese home is the ornate decoration of this magnificent mansion, whose reception hall and staircase is shown above. The walls are covered with gold screens, in heavy black lacquer frames, on which are painted masses of cherry blossoms. This decoration extends along the entire staircase, which is made of rich highly-polished native woods. This is one of the beautiful rooms of the sumptuous dwelling place of S. Asano in Tokyo.





No Japanese villa of any pretensions is complete without its detached tea-house composed of a single room in which the tea ceremony (Cha-no-yu) is held. Even those who cannot afford such a place, usually have some private room devoted to this function, which is a part of the social life. These rooms are similar to those of the house but are even more austere and simple, so as to present nothing that would detract from the ceremony itself. In them the "Tokenoma" is usually smaller than in the home.





Harbin, one of the chief cities of Siberia, has a large Chinese population dwelling in a busy Chinese city, one of whose streets is shown above.

FAR EASTERN SIBERIA

The Story of How Russia Annexed Chinese and Japanese Territories.

By K. K. KAWAKAMI

Author of "Japan's Pacific Policy," etc.

TO the average American Siberia means a dreary land in the grip of eternal winter and inhabited by political exiles and incorrigible criminals under the lashes of the heartless Cossacks. But Siberia in reality is full of hopes and promises. Given an efficient, progressive administration it will become a thriving country. Its agricultural resources are unlimited. Its *taiga*, the primeval forests, are capable of supplying the world with lumber for many years. In the bosoms of its hills and mountains are slumbering enormous quantities of mineral ores. Under the haphazard easy-going Russian methods these natural resources have never been effectively exploited. What Russia has so far done is only a scratch on the surface of the earth beneath which lie untold riches not only in agricultural products but in mineral resources.

Siberia, 4,831,882 square miles in area, is divided into four *oblasts* or governments and six provinces. Let us tabulate the areas and populations of these administrative districts:

	Area	Population	Density sq. mile
Irkutsk Government	280,429	714,900	2.5
Tobolsk Government	535,739	1,963,300	3.4
Tomsk Government	327,173	3,855,200	9.8
Yeniseisk Government.....	981,607	970,800	.9
Yukutsk Province	1,530,253	325,600	.2
Saghalien Province	14,668	14,200	.9
Kamchatka Province	502,424	38,500	2.5
Primorskaya Province	266,486	572,000	2.0
Amour Province	154,795	230,200	1.6
Trans Baikal Province	238,308	893,200	3.6
Total	4,831,882	9,577,900	1.8

Of these ten districts those that have been more or less affected by the recent Japanese expedition are the provinces of Trans Baikal, Amour and Primorskaya, with a

combined area of 659,589 square miles and a total population of 1,695,400. The density of population in this region is, therefore, 2.4 to the square mile. Much, perhaps half, of this population consists of wandering, semi-savage aborigines, as well as Chinese and Koreans who settled in the maritime and Amour regions before the country was snatched by Russia from the Chinese in the middle of the past century. In the fifty years that followed, the Government at St. Petersburg sent thither not more than 800,000 of its subjects, including a large number of garrisons. Deduct the military from this total, and we have only a handful of civilian colonists.

And why should Russia have sent more people to such Far Eastern regions, when she had nearer home more land than she could possibly utilize? One optimistic writer, an Englishman, estimates the arable land of Siberia at 1,000,000,000 acres, most of which is located in western and middle Siberia. This area does not, of course, include 2,500,000 square miles of inhospitable lands north of the sixty-fifth degree of north latitude.

The story of the Russian advance towards the Far East is briefly told. Towards the end of the fifteenth century Yermak, with a band of Cossacks, crossed the Ural mountains. In 1587 Tobolsk was established; in 1604 Tomsk; in 1619 Yeneseisk; in 1638 Okhotsk on that forbidding part of the Pacific Ocean which has come to be known as the Okhotsk Sea. In a century and a half the whole country from the Urals to the Okhotsk, a distance of 6000 miles, was brought under the rule of the White Czar.

Russia's next step was to descend southward and find an outlet which would not be sealed by ice most of the twelve months, as was the port of Okhotsk. It was for this purpose that, in the middle of the seventeenth century, the Cossacks forced their way beyond Lake Baikal, into the yet unknown region bordering the mighty stream of the Amour.

Here they came in collision with the Chinese garrisons, for the country was, at least nominally, under the suzer-

rainy of the Chinese Empire. In that period the far eastern boundary of the empire of Muscovy was the Yablonoi and Stanovoi ranges which, rising not far from Lake Baikal, extend their course in a northeasterly direction to the frozen shores of the Okhotsk Sea. When the Russians made their advent in the regions east of the Yablonoi mountains they were greeted with desultory assaults at the hands of the Chinese, who had already established outposts at various strategical points and who had been extorting from the aboriginal tribes furs and other valuable skins. Yet the Cossacks pressed forward, and in 1685 established a foothold at Albazin on the upper reaches of the Amour.

Alarmed by this Russian invasion, the Chinese authorities in that region entered into negotiations with the Russian representatives. The parley resulted in the Treaty of Nerchinsk of 1689, whose purpose was, to quote the preamble to that instrument, to "repress the insolence of certain rascals, making hunting incursions, beyond the limits of their territories, and who pillage, murder and stir up trouble and quarrels, as well as to determine clearly and distinctly the boundaries of the two empires of China and Muscovy."

In virtue of the Nerchinsk Treaty Russia recognized the Stanovoi mountains as the northern boundary of her territory, and made inroads across the Yablonoi range and into Chinese territory as far as the Argun River. The treaty, however, was far from satisfying the Russian desire for expansion. On the contrary, it strengthened the Russian belief that the Chinese hold upon the vast Amour region was not firm, and that its addition to the dominion of the Czar could be effected with no great difficulty.

And so the Russian advance, both on land and at sea, continued with increasing vigor. In 1741 Behring and Tchirikoff discovered what is now the territory of Alaska. This memorable event was followed, in 1797, by the establishment by Emperor Paul of the Russo-American Company, which was engaged in fishing and trading in the Northern Pacific. In 1850 Captain Nevelskoi sailed southward along the coasts of Kamchatka and Okhotsk, and in 1851 founded at the mouth of the Amour a victualing post destined to become a thriving port known as Nicolaievsk. In 1858 more naval posts were established in Castries Bay and Port Imperial. In 1857 the Russian scientist Veniukoff explored the vast region traversed by the Ussuri River, a tributary of the Amour.

But the most important step taken by Russia in these far eastern regions was the exploration by Count Muravieff, Governor General of Irkutsk, of the great country washed by the Amour River. In 1854 the daring count improvised a flotilla of flat-bottomed barges and sailed down the winding course of the turbid waters for almost 2000 miles from Stretinsk to the mouth of the Amour. The discovery of this waterway from the Trans Baikal region to the Okhotsk Sea opened the eyes of the Russians to the boundless possibilities which were in store for them in the country along the Amour. Russia's exultation upon this great discovery may well be imagined from these effusive words of joyful exclamation addressed by Count Muravieff to the Cossacks who followed him in the adventure:

"Comrades, I congratulate you! Our efforts were not in vain. The Amour has become the property of Russia. The Holy Orthodox Church prays for you; Russia is grateful. Long live the Czar Alexander! May the newly acquired territory prosper under his mighty protection! Hurrah!"

The Amour did indeed become Russia's property, notwithstanding China's remonstrances. Soon after its exploration, that is, in 1858, Count Muravieff succeeded in persuading the local Chinese authorities to sign at Aigun

a treaty formally recognizing the Russian occupation of the vast territory stretching from the Stanovoi ranges on the north down to the Amour River on the south—a country to which China had claimed a right of eminent domain. And in 1860, two years after the conclusion of the Aigun treaty, Russia scored another diplomatic *coup* in the signing of the Peking Treaty, obliging China to forfeit another vast territory lying between the Amour River and the Japan Sea. In the year following, the foundation was laid for the establishment of the city of Vladivostok, an impressive name meaning "Dominion of the East." Thus, without firing a shot, without sacrificing a single life, Muravieff, the daring Count of the Amour, added to the map of Russia half a million square miles of territory.

Not satisfied with the annexation of such vast territories on the continent, Russia sent out marauding warships to the Japan Sea and in 1875 practically swindled Japan out of Saghalien Island. This island has an area of 29,100 square miles. Japan had claimed ownership for this island by reason of discovery. After the Russo-Japanese War of 1905 Russia was obliged to retrocede to Japan only that part of the island lying south of fiftieth degree of North latitude. This section is 2200 square miles in area, about two-fifths of the entire territory.

Siberia cannot be thought of without thinking of the great railway stretching over a distance of 4500 miles from the foot of the Ural Mountains to Vladivostok. For our present purpose we need consider only that section of the line lying east of Lake Baikal.

It was on May 19, 1891, that the Czar Alexander instructed the Grand Duke Tsarevitch Nicholas to cut the first sod at Vladivostok, thus commencing work on the great Siberian railway. In those early days the Russian plan was to build a railroad from Vladivostok due north along the Ussuri River up to the city of Khavarovsk, and thence westward along the northern bank of the Amour River, touching *en route* the cities of Blagovestchenck, Stretinsk, Kaidalovo and Chita before the line reached Lake Baikal. This line from Vladivostok to the lake totaled about 2400 miles. It was undoubtedly Russia's desire to avoid this line and lay the main line of the Siberian railway from Vladivostok due west through the heart of Northern Manchuria. This latter route would total some 1640 miles, which are 760 miles less than the Amour line. In those days, however, China was still regarded as a sleeping giant whom it seemed exceedingly dangerous to arouse. By depriving her of the territory north of the Amour, the Russians had already shaken her equanimity, and they thought it unwise at that time to encroach further upon her domain by building a railway across Manchuria upon which China's claim was unquestioned. Happily for the Russians the myth of China's potential military strength abruptly exploded in the Chino-Japanese War of 1895. As a consequence Russia revived the once abandoned plan of linking Vladivostok with the Siberian hinterland by a railway built through North Manchuria, in preference to the Amour line which she had once decided to adopt.

And so the Manchurian line, officially known as the Eastern Chinese Railway, 800 miles in length, was completed in 1901, while the Amour line was constructed only between Vladivostok and Khabarovsk (457 miles) in the East, and between Stretinsk and Kaidalovo (200 miles) in the West, leaving the intervening section of 1500 miles along the Amour River entirely untouched. But the Russo-Japanese War of 1904 once again caused the Russians to change their building plans. The war wrested from Russia the southern quarter of Manchuria and placed it under Japanese influence. This new situation rendered the position of the Russian railway in North Manchuria

somewhat precarious. It seemed to the Muscovites extremely unsafe to rely upon the single line of railway passing through a country which did not, after all, belong to them and where they were permitted to remain only on the sufferance of China and Japan. Seized with this feeling of insecurity the Russians revived in 1907 the old scheme of the Amour railway, which had been pigeon-holed since 1896. Work on this line between Khabarovsk and Stretinsk was commenced in 1908 at various points, and was completed shortly before the outbreak of the great war in Europe.

Along the Amour railway are found rich agricultural lands extensive enough to receive many millions of colonists. It is estimated that the single district of Southern Ussuri stretching north of Vladivostok contains more than 5000 square miles amenable to the plough for the cultivation of wheat. In Northern Ussuri, in the neighborhood of Khabarovsk, there is also an extensive area suitable for farming. To the west and to the east of this city along the main course of the Amour are 30,000,000 acres of arable lands. To encourage colonization on these lands the Russian Government has offered attractive inducements to time-expired soldiers of the East Siberian Corps. These inducements include the grant of a subsidy in money, the free allotment of 15 *dessiatins* (40½ acres) for perpetual use, and exemption from taxation for the first three years. In spite of these efforts on the part of the Government so little progress has been made in the exploitation of agricultural resources that in Vladivostok flour and meat are so scarce that they have to be imported from Australia and the Pacific Coast of America, more than 5000 miles away.

Vladivostok, with a population of 90,000, is by far the largest and most important city in the Russian Far East. Other important cities in this region are Harbin with 80,000 population, Blagovestchensk with 70,000, Chita with 68,000, Khabarovsk with 54,000 and Nicolaivsk, 50,000.

The slow progress of Vladivostok is partly due to the rigorous winters with which it has to contend. Although its latitude is only a quarter of a degree further north than that of Florence or Nice, its winters are as severe as those in Finland. For at least four months in the year, the harbor of Vladivostok is sealed by ice, through which lanes are opened for steamers by powerful ice-breakers. During the coldest months the Fahrenheit thermometer often registers 60 to 70 degrees below zero. This handicap, imposed by nature, has been made more aggravating by various administrative measures adopted by the military bureaucrats responsible for the management of the port.

Ethnologically the Russian Far East is an interesting subject of study. In the eastern section of Primorskaya Province are found Gilyaks in considerable numbers, while the Orochis inhabit along its seacoast. On the lower Amour and Ussuri live the Goldi, Mangun and Semager tribes. Further up the Amour are found Orochons, Man-yargs, Birars and Daurians.

In Trans Baikal Province the leading aboriginal races are the Buriats and Yakuts. The Buriats, numbering at present some 290,000, are still increasing. During the eighteenth century they were converted to Buddhism and were taught to read and write by priests from China and Mongolia. As a result illiteracy is much less common among them than among the peasants in European Russia.

These strange tribes of Far Eastern Siberia had undoubtedly remained for many generations in the savage state in which Muravieff, Veniukoff and Nevelskoi found them in the middle of the past century. From this primitive state they have not appreciably deviated in the fifty

years of their contact with Russian civilization. Their habitations are tents of skin or bark. They lead a wandering life, migrating from place to place. Among them has developed little community of ideas and customs, each tribe speaking a language different from that of another. In appearance they are like the Indians of North America. Undoubtedly they belong to the Ural-Altaic family, for their dialects are Turanian. Naturally meek, they are nevertheless capable of becoming ferocious when their feelings are deeply stirred. Through decades of abuse to which they have been subjected, at first by the Chinese and then by the Russians, these gentle tribes have come to look with suspicion and fear upon all outsiders.

The first foreign intruders to strike terror into the hearts of these aborigines were the Chinese. How cruelly the Chinese treated the native tribes before the advent of the Russians in the Amour region may be judged from the following quotation from the diary of the Russian scientist, Veniukoff, who explored the Ussuri in 1857:

"Since leaving Imma, we had been accompanied by four Chinese, with a Manchu soldier at their head. These formed our escort by order of the officer commanding at Imma, and acted as spies upon our doings. They were very polite, but always preceded us and forbade the Goldi to accompany us, as I was at that time looking out for a guide. They succeeded very well in foiling my endeavors, and I found only one man not altogether disinclined to serve us as guide. He was an old man from the village of Choborka to whom life had become indifferent. 'The Manchu,' he said, 'interdict us from rendering you assistance, and anyone acting contrary to their orders would of course fare badly. But I am so old that I should be quite willing to accompany you or to die, had I not a pain in my left leg. I know you are the heralds of other Russians, who will come to free us from the Manchu yoke, but as long as these wild beasts remain here, it is dangerous to be your friend.' I subsequently ascertained that the fears of this old man were by no means exaggerated. On our approaching the tent of a Goldi dwelling above the Sungachan he trembled with fear, thinking we were Manchu; but when I asked him a few questions and tendered payment for some millet, he told us he had cause to fear the Manchu. His father, his mother and his two brothers, driven to desperation by the Manchu collector of tribute, had strangled themselves. These collectors come once or twice annually, and by the aid of the stick extort all the furs these poor people may be possessed of. Not putting trust in any of their assertions, they continue the beating after all the furs have been given up to them, in the hope of getting at concealed treasures."

The Russian taskmasters who replaced the Chinese proved little more generous than their predecessors in their attitude toward the natives. The Russians, too, robbed the guileless aborigines of lands, of furs and of cattle. To add to the terror of the terrorized, those natives, who have become Russianized, often join their overlords from across the Ural Mountains in preying upon other natives who have not yet come under the "civilizing" influence of Russia. Take, for instance, the case of the Anabar people. In former times these natives were comparatively well off, having had large herds of reindeer and plenty of nets for fishing purposes. Now they have been reduced to poverty by the Yakut agents of the Russian merchants who have made them only too well acquainted with *vodka*, that insidious spirit dooming thousands of Russians every year. They soon become indebted to these ruthless merchants and agents, and in order to work off their debts are obliged to devote all their time and energies to fox-trapping and collecting tusks.



"The Carnival of the Genroku," by H. Moronobu.

THE DECORATIVE ART OF KORIN

Being Excerpts From the Preface of a New Book on This Wonderful Painter, Which Is Just Off the Press, From the Pen of Yone Noguchi.

With a commentators' note of appreciation by Dora AMSDEN.

Note.—Agato Korin, "a name," said M. Louis Gonsse, "as beautiful as a picture."—was the central figure of a small group of master craftsmen and painters who discarded the conventions of Kano and Tosa, the two great classic art schools of Japan, and gave the name of their leader to the school which is considered the most completely Japanese of all—the *plus Japonais des Japonais*.

Korin was indebted to a great predecessor—Koyetsu, who died probably in 1639, about twenty years before his birth—for his methods and unfettered style; and to Sotatsu, the prince of flower painters, whom he lovingly and patiently copied. Each school, however, claimed him, yet he alone "carried the style which bears his name to its full possibilities" a style in which mass and color were all important and line was felt more than expressed. His incredible audacities startled the world of art, but the French, with unerring art-instinct bowed to his genius and called his work "le *regal des delicats*."

The following extracts from the Preface to Professor Yone Noguchi's forthcoming work on Korin—of the same format as his "Hiroshige"—will make all art lovers eager for the book that will surely rekindle the fire of enthusiasm for the great artist.

Enlightening is his picture of Genroku, that period of incomparable glory which the Japanese revere as the French do the reign of Louis the Fourteenth. Then Korin painted, and his brother Kenzan, became his exponent in pottery decoration. Moronobu, the originator of Ukiyo-ye, worked in book illustration, and all the crafts flourished.

It was, too, a time of revelry, this Carnival of Genroku, until that stern disciplinarian, the Tokugawa Shogun shook his mailed fist at irregularities and license, and stopped "skylarking" in the streets of Yedo.

The deep significances of this period and their influence upon Korin are revealed by Yone Noguchi in his incomparable English, scintillating with exotic epithet and Korin-like audacities of expression. As a friend remarked, he is "so awfully Japanese, and so awfully English, you know!" No more daring painter ever lived than Korin, for he "made his own conventions without losing suggestiveness." As lacquerer his genius reached its zenith. He it was who first made use of mother-of-pearl and he employed pewter, tin and lead for his inlays. His gold is unmistakable in its rich red hue. He flooded his screens with golden sunshine or silvered moonbeams, backgrounds which in his art-alchemy he knew the ages would darken harmoniously.

Professor Noguchi gives full credit to Hokusai, who after more than half a century set himself to revive the glory of the master. The son of a Daimyo, Hokusai used magnificent means which Korin also employed. "When I paint a daimyo," he declared, "I must feel as a daimyo," and arrayed in rich brocade he sat himself down upon a regal cushion. Yet simplicity, restraint and suggestion were his, inherited from his ancestors who waited upon the Ashikaga Shoguns, in that age of ascetic restraint and calculated simplicity.

No successor approached the great secessionist in originality. "Alas!" lamented Okakura Kakuzo, "this wonderful school, foreshadowing French Impressionism by two centuries was nipped in the bud by that icy conventionality of the Tokugawa régime to which it unfortunately succumbed."

DORA AMSDEN.



ORIN'S attitude towards flowering plants is neither troubled nor annoyed by any theory, although he believes as I believe, I am sure, that theory is but a sense of adoration distilled and then stiffened. Let me say that Korin's attitude towards them is accidental; but this accidentalism always moves

in harmony or coincides with the internal inevitability; therefore his attitude is in all respects natural. Korin never treats the flowers and grasses decoratively, because they themselves are already decorative enough without being given any special emphasis. I do not agree with people (many, both in the western countries and Japan)

who attempt to cover Korin in flowering plants or any other subject with a phrase of the decorative artist. The most certain thing is that no real decorative art would be realized merely through the point of technical emphasis, however skillfully it were executed. The decorative art of Korin (let me call it so for the present) is an inevitable outcome of his natural, therefore essential, attitude. Who can deny that only the thing most natural can be the thing most decorative? Korin's attitude towards flowering plants is natural, because in his pictures he never especially tries to restrict or modify their beauty. He is the artist whose love of their selection is not foolishly fastidious. As an admirer of flowering plants Korin's real artistic value lies in the fact that he freely lets them sing their own essential beauty, or deliberately lets them keep their own silence, on paper or silk or lacquer. And it is the best, I believe, when they sing alone. In the best part of Korin's works he drew their pictures in the position of soloist.

Once I heard a story of the morning-glory in the garden of Rikyu, a famous tea-master of the sixteenth century, the rapturous face of the summer dawn which inspired Taiko, the great warrior-prince, to pay Rikyu an early morning visit. It goes without saying that the morning-

glory, as I once wrote, with a face only too happy to die when all the prayers are told, was then a new floral wonder, having just been brought from China. On the appointed day, it is said, Rikyu, the most aesthetic of all aesthetes, bade his men pull and throw away all the morning-glories, from the garden, although he knew that they were the only object for Taiko's call on him; he swept and washed the stepping-stones of the garden path, called *roji*, the passage into self-illumination or the holy teism, and waited the arrival of the great prince. The great prince, into whose vision not even one glad face of the morning-glory, feeling the breath of sunlight, entered, was greatly displeased. With a frowning countenance Taiko approached the tea-room under the world-wearied trees by the solitary granite lantern, and rigidly inquired of Rikyu where he planted the flowers of which he was so proud. Rikyu did not reply. Taiko, of course, was obliged to enter the room with a bad grace. But when he entered the room, lo! there at the *tokonoma* just one glad face of the morning-glory, breaking the invisible chamber of the dark, at once winsome and delicate like a forgotten rainbow or an angel's lips parted from being charmed, welcomed the great prince.

It was the great art of this tea-master that he sacrificed all the other morning-glories only to make one morning-glory shine with a queenly distinction.

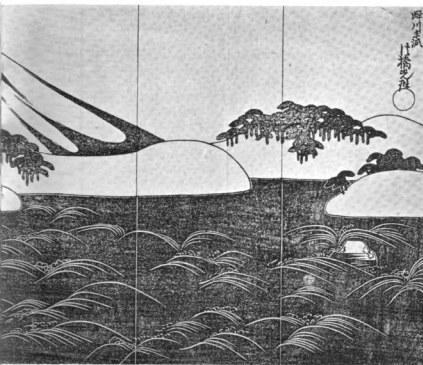
My imaginary eyes can see clearly, I think, whenever I recall Rikyu's attitude, the face of the selected one almost spilling tears from too great joy. And at the same time I think that a death such as that of the other sacrificed flowers, is never a dog's death. This Rikyu's aesthetic attitude is at once the attitude of Korin, towards flowering plants or trees, in art. See his picture of a single stalk of peony flaming like a sunset fire, or a vistarita drooping with calm peace, or a vine of the morning-glory crawling with a dog-like sense of smell, or a camelia fluting all the breath of the sunlight! Again, see his picture of an age-unknown plum tree sitting cross-legged like a world-wearied saint, with the beacon light in his heart, or a maple tree shedding its leaves like falling golden poems. What Korin wishes to invoke in his art is nothing but the suggestion of beauty. Like Rikyu who sacrificed all the morning-glories except one (or a Japanese connoisseur of arts), Korin always presents to you just a touch of the flowers or trees,—a single



In the beautiful six-leaf screen, illustrated above, Korin has a remarkable daring of color without fear of having empty spaces in his compositions.



Court Nobles looking at the Iris, by Korin.



able example of his masterful handling of light and shadow. He had the
It was this that gave his work such remarkable quality and effect.

and independence, when it is all by itself, alone and separate. And I say that such great dignity and grace of natural phenomena is most successfully symbolized in the flowers and trees which Korin painted separately. * * *

I wrote somewhere in an essay on Japanese poetry: "To cling too closely to the subject matter in literary expression is never a way to complete the real saturation; the real infinite significance will only be accomplished at such a consummate moment when the end and means are least noticeable, and the subject and expression never fluctuate from each other, being in perfect collocation; it is the partial loss of the birthright of each that gains an artistic triumph. I have a word which is much used, carelessly, in the West, but where true meaning is only seldom understood, that is the word of "suggestion." I have an art; that is the art of suggestion. What suggestion? you might ask. I will point the way, if you are given a right sort of artistic susceptibility, where the sunlight falls on the laughter of woods and waters, where the birds sing by the flowers and let you feel how suggestion comes and goes." * * *

Technically the art of Korin, not only in his pictures of flowering plants and trees but also of any other subject, as I have already suggested, is a thing eliminated or condensed to the extreme point, where any change in addition or omission would imperil a spiritual organism of the picture. Korin adjusted and regulated the traditional methods till he mastered a technical freedom through which he realized his own artistic deliverance. * * *

He is a magician in the best sense of the word, whose talismanic wonder, as in his gold screens or silk or lacquer, dances on the wire of music.

His pictorial magic, as far as it is seen in technique, is evoked from the manner in which he handles the empty space in picture—let me say: in which he leaves the space unfilled. This full and empty space of Korin's pictures is not merely a space or emptiness, but a substance itself. It has more value, in fact, than the part of reality painted. We have a thousand Japanese artists old and new, who are taught the mystery of pictorial space, but Korin is certainly the best of all with its management. Korin is a master who makes the space perfume and swing softly, yet vividly, like a shadow or ghost that surprises and kisses

life or light on the darkness called universe; he never brings out, at one time a whole number of things. In this attitude, he has a great and distinguished artistic value. He teaches us the secret of how delightful it is to leave a full and empty space in the picture, or how to cover up the space of the picture with the most delightful emptiness. You may say that, that is the decorative art of Korin if you will; but I believe that Korin only noticed and gazed on the accidental gesture of nature, and let her sing her own song in his art. And he knew that when she sang her essential beauty, most successfully, was the time when she stood in her solitude. * * *

Now see Korin's picture of the camelia and butterfly, or the marsh-reeds and snowy heron, or the sea-gulls and billows. See his picture called the "Strand of Suma," in which the plovers and sea-waves are painted, or that of a hydrangea and hare, or a stork and plum-blossom, or the maple leaves and wild deer. If as a whole, the things in those pictures keep an unmistakable love and a beautiful natural kinship, I think that it is only gained from the real sacrifice of a certain individuality in the things painted there. Therefore, I say that any natural phenomenon attains its height of worth when it commands silence, solitariness



Chrysanthemums—part
of a screen by Korin.

life's breast. It is not too much to say perhaps that Korin's main value hangs on this one point.

One of my friends in the Asakusa district, Tokyo, holds a little private exhibition of Korin's hanging-rolls and screens on the fourth of January, every year, at his house overlooking the Sumida river where the water peacefully flows, responding to the people's greetings of the season. My way to the exhibition, as he writes, in his invitation, "being true to the tradition of the new spring," the lines written by Hoitsu of the early

first. But if you cannot get a picture of cranes, any other picture will serve well when it is drawn by the huge princely arm (not merely the hand, I remind you) of great Korin, whose golden art born in the golden clime makes a fitting background for the happy pageant of life. * * *

There is among Korin's famous works a pair of two-leaf screens called *Fuhaku Raijin* or "Gods of Wind and Thunder," where the two aerial gods with such extraordinary faces ride triumphantly across the wind and clouds. My mind's ears al-



The God of the Winds—one of Korin's finest screens.

nineteenth century, a distinguished decadent and follower of Korin's art, in his popular song called "*Haru no Akebono*" or "Dawn of the Spring," ring in my mind saying: "From a two-leaf screen in the entrance-hall, a pair of the cranes drawn in the Korin style will greet the joy of the age till the end of eight thousand years." Nothing could be more appropriate for the New Year's decoration than Korin's cranes, the most lovely symbols of peace and joy, at one's entrance-hall where gorgeous happiness of the returned spring steps in

most feel that they hear the booming of drums beaten by the thunder god in the picture. Both of the screens, useless to remark, are painted most gorgeously on golden backgrounds. The screens are also famous on account of their backs which contain the picture called "Autumnal Flowers in the Storm" by Hoitsu, where the Chinese agrimones, bell-flowers and ivies are thrown down by the violent winds. This work of the Gods of Wind and Thunder is an imitation of the same subject drawn by Sotatsu, a famous master of flowers and

trees to whom Korin paid a student's obeisance, and is treasured today at the Kenninji Temple of Kyoto. But I remind you, this imitation is quite a legitimate thing in the pictorial world of old Japan, when it does not stay merely as an imitation, as in this pair of Korin's screens where the wonderful execution in color and action amply covers the loss in impressible nobility of the original. * * *

I do not mean to ask you to particularly admire the painted parts, because for me the large empty space surrounding the figures, that suggests the flood of wild air with the fretful earth spinning far below, is more important artistically; in truth, even among Korin's numerous works, this work is absolutely incomparable in the way it treats the empty space in the picture. Oh, what a talismanic space! Oh, what a magical artist with space! I am always glad to think that Korin does not place a bird or butterfly in the empty space of another famous picture called the "Iris," once an heirloom of the Honpo Honganji Temple of Kyoto, in which, as an European critic aptly imagines, the gold ground serves splendidly as sunlight. If Korin breaks this wonderful space with a dot or line, I am sure that the lyrical beauty of the irises as a soloist is somewhat impaired. When one sees how beautifully the spotting of empty space saves his art from general monotony in the pair of screens called the "Thirty-six Master Uta Poets," the mystery of his rhythmic mood, sometimes tantalizing and always charming, will be found in this management of space. * * *

It was Korin who discovered the meeting ground of aesthetic value and symbolical expression from which a Japanese decorative sense developed wonderfully. Again it was Korin as an immediate follower of Koyetsu and Sotatsu who rescued the art of his day from the meditative sad sentimentalism of objective art with a new symbolical adventure which opened a genuine vista of Japanese art from the point of ignoring of a limitation of fact; although he was often arbitrary in his way and set perhaps too much value on his consciousness, he never was merely capricious. His work is really a result of his astonishing energy that is economically arranged with a sense of rhythm. He is never womanish like other followers of the later days. If he has gaiety, that gaiety belongs to men. Mr. Ricketts says rightly: "Korin's gaiety is that of buds upon huge trees."

Korin, whose prince-like feeling made splendid use of gold screens, has painted many important works with sea-waves as his subject. I myself saw quite a number of screens with waves, all of which could not be called genuine, since already in his day a forgery, an imitation with commercial purpose, assumed a nonchalant air even in his sight. I am sure that Korin did not condemn it with an equally prince-like benevolence. Among the works into which Korin breathed his magnanimity in swelling waves, the ink-case called "*Sumi-no-Ye Suzuribako*," the property of Baron

Iwasaki, as the name indicates, with a design in association with Toshiyuki Ason's *uta* poem about the *Sumi-no-Ye* strand, has perhaps the most unique distinction for the reason that the artist's magic covered this small thing with his prince-like large feeling in design. On every side of the box the golden waves are painted. Leads are spotted representing the shore, and with inlaid silver the characters of the poem are written, but the two words "strand" and "wave" being suggested by the design itself. This is Korin's characteristic idea that always astonishes and delights us; indeed his imagination, not merely his fancy, comes riding on the whisper of his conscious passion for beauty. Korin also designed in waves the inside of another famous ink-case, "*The Eight-Bridge Ink Case*," owned by the Imperial Museum. This ink-case is separated into two sections, the upper shallow box for an ink-stone, and the lower deep box for letter-papers; the black-lacquered outside is decorated with irises, the leaves and stalks in gold dust, and the flowers in inlaid green shells. Lead is used for the bridge, and silver for the bridge-posts.

One of my friends uses a catch of plover originally designed by Korin for the sliding screens of his drawing room. An exceedingly plump bird this is. But when I was told by a geologist that plover is only a bird little and insignificant in appearance, having nothing to charm people, I could not help exclaiming: "Korin never imitates the real shape of plover. Korin creates his bird and only calls it plover. That is Korin's worth." I had on several occasions before, seen Korin's *kakemonos* and screens of plum trees; and here by my table on which I am writing now, are laid spread out a few color-prints of plum-blossoms reproduced from his work, the pictures of the cup-like large flowers perching like a bird or butterfly upon a branch that shoots out from the huge old trunk. The shape of the flowers is crooked too. But there is in the picture a certain unspeakable magnificent atmosphere in which an undaunted ghost breaking winter's threat, sings out the coming of the new spring with a voice of the prophet Jeremiah or John the Baptist. Judging them from the point of reality, they are too large for plum-blossoms and are crooked, as I said just now. Like that western poet who wrote of "all heaven in a wild tiny flower," you must see, first of all, Korin's artistic attitude in giving these plum-blossoms a dignity of the absolute existence which spills infinity through their petals. Korin never values nature by size or weight; he gives everything he painted such a mighty sense of the center of the universe, from the little blushing morning-glory by the bamboo fence to the Fuji Mountain speaking to the clouds. He is an artistic nihilist who looks upon all the phases of nature equally. He is an egoistic giant whose life, as some writer says, gesticulates sometimes with arrogance and often with fantasy; his artistic egoism makes him walk life's highway with a prince-like splendor. Really the art of Korin, who "feels that he is a prince when he paints," is

an art of six-leaf gold screens, gorgeous, exhilarating, even flashy and gay.

But alas, who knows the lonely side of his golden gaiety? Who knows his solitary thoughts that pick and gather the sigh of autumnal flowers and grasses from the rapture of light? Korin is a gold screen with that gold that is silent. Without the understanding of his voiceless solitude that seeks the way of twilight toward poetry sad and old, no one will really understand him. With a silent profundity his gay exultance links itself with the mystery of star and heaven. When Mr. Ricketts says that Korin's gaiety is that of buds upon huge trees, I am glad that he, at least, in the West, appreciates him properly.

There is no more interesting time in Japanese history than the Genroku period, when Japanese life being nearly forgotten the boorish fight and cruel blood, with the soldier class comfortable in the reminiscences of their grandfathers' fame of swords, and on the other hand, with the lower society released for the first time in liberty and wealth, made a splendid background for Korin's activity. * * *

When we say that Korin is the artistic representative of this period, that is because general society, suddenly blossomed with an unrestrained air of prosperity, eager and zealous with a wild desire for anything extraordinary, responded at once to the golden imagination of Korin on screens or lacquer. With the support of the age, Korin became a leader in the quest for emancipating the populace in art. It is easy to imagine how the city men, with money and time, vied with each other in their household appointments or the splendor of their wives' dresses. Not only on the screen or silk did Korin draw his art, but also on the bodies of women, since with a plain design on the pure black *kimono* with a white lining, he made his own "score," in making one lady eclipse the other gorgeously attired women in a dress contest. That is his favorite game, as in his pictures, to conquer the substance with nothing, the voice with silence.

But Korin is nothing if he is merely an affirmant of the age, or an eulogist of wealth and success. As son of Soken, a calligrapher who learned a secret from great Koyetsu, and a general appreciator of arts, Korin's poetical mind was able to read between the lines of life's song, whose sorrow kissed joy; like a prophet who heard the voice of dawn in the heart of midnight, he felt the sadness of his age in which the tension of society already began to relax, and people drifted into its way in spite of themselves, from which the song of lamentation took its flight. Indeed the period generally known as Genroku trembled in pain under its gay fantastic surface. Again the art of Korin made its brilliant aspect more endurable with the sadness that bridged Heaven and Earth. He was a serenader of life who gradually entered into paganism to save himself from provincialism. The great thirst for expression made him silent; he sought an emancipation of life in solitude.

The season is the spring of springs of the Genroku era, when the eastern wind of wealth and gallantry stirs up life to song. The place is Arashiyama near Kyoto, where the flower-clouds draw a curtain crosswise. We see a pleasure boat paddling down the Oigawa river, where white ripples and fallen red petals embroider a hundred fantastic crests; in a party of plutocrats in the boat our Korin, well-built and somewhat stout, cuts a distinguished figure. (I think that Korin was the possessor of a strong body, since robust health alone could create such an art as his.) As the noon time approaches, those greasy plutocrats begin to open their luncheon boxes, gorgeous affairs both without and within. But where is Korin's luncheon box? He brings out something wrapped up in a bamboo husk. A few plain rice-balls are seen. Korin's wealthy friends look at one another with a sense of surprise or contempt. But when the husk is fully opened, lo! its inner surface is gorgeously lacquered with his design of flowers and birds. Korin looks up at them with a little smile. They do not know that a still bigger surprise is yet waiting. Korin finishes his simple meal, and throws away his lacquered bamboo husk into the stream, bidding it a good farewell.

I do not know how much of the story is true. But is it not his customary game to conquer the others artistically? Oh, what great laughter. Oh, what sarcasm against the money-smelling provincialism which does not know how to arrange life decoratively or weave a picture with contrasting colors. He was a great artist also on the canvas of daily life.

Many dates are given for his death. Then his age, too, varies from fifty-two to sixty-two. * * * Being born of a wealthy family, which since the time of his grandfather, was appointed by the dowager-empress, Tofukumon-in, as her own purveyor of silks and dresses, Korin became a settler in the world of art in his boyhood days, and was fortunate through his life in being able to indulge in art, or as we say in Japan, to travel, studying art. He had nothing to complain of, even when he could not live more than sixty years.

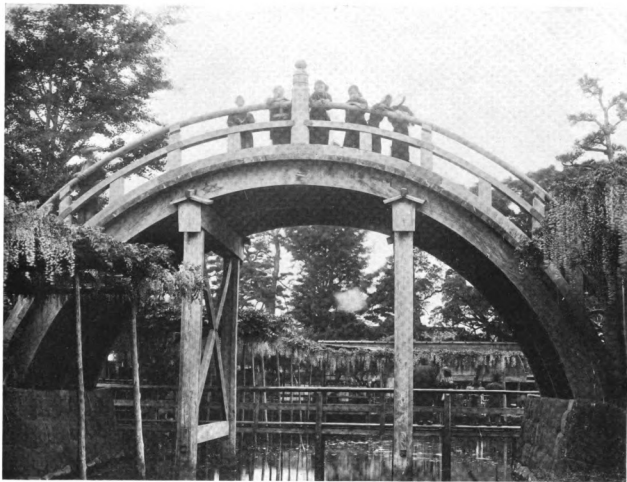
Korin's father was Soken, as I already mentioned. And Soken's grandmother was Koyetsu's elder sister. So Korin's relationship to great Koyetsu, it will be perceived, was that of great-grand-nephew. It was quite natural that he was greatly attracted by the art of Sotatsu. But the proof that his earliest technical training was given by Yasunobu Kano, can be easily seen in some of his works in which his early reminiscence was purified and vitalized by his later development, which combined a freedom of soul with gravity. Then he entered the kingdom of art of the early Tosa school. Korin left us many works which he executed under its influence, some of them illustrating the scenes in the "*Ise Monogatari*" or the "*Heike Monogatari*"; all of them prove that he grasped that mystery belonging to the early Tosa art, really the graceful delicacy with lingering

faint emotion that those works express is something which we can compare with the silver tremor of a star over the hush of a stream.

He painted, of course, many distinguished pieces in the time when Sotatsu charmed and interested him. I myself like the works belonging to the time of Sotatsu's early influence, in which his effort in forgetting nature where he entered, is delightfully visible. The best specimen might be found in his picture of the azalea owned by Mr. Takuma Darn Tokyo; the influence of Sotatsu clings to the picture quite affectionately. What a pleasing atmosphere is created by a reflection of azaleas in a valley of water, painted by a graceful stroke. But you must turn your eyes to the screens of sea-waves or irises or plum trees for his audacious flight of art which he realized afterwards.

Korin was fortunate in having a faithful follower in Hoitsu, who worked out the revival of Korin successfully in his day. On the 100th anniversary of Korin's death (assuming it was in June of the 12th of the Bunka era, 1815), Hoitsu asked his friends to exhibit Korin's one hundred pictures, and copying from them, he brought out a well-known book called *Korin Hyakuzu* or "One Hundred Sketches of Korin." It was in the Bunka era that Hoitsu reached the zenith of his fame. He sent a large stone from Yedo (Tokyo) to Kyoto for the rebuilding of Korin's monument there. And to commemorate the occasion he invited people, five men a day, for the tea-ceremony during thirty days. I feel I see distinctly Hoitsu's face smiling proudly and delightfully.

YONE NOGUCHI.



The famous drum bridge at Kameido, with its wistaria garlanded approaches and giant arbor of this lovely, drooping flower, is one of the pleasing sights of Tokyo, that visitors in the months of May and June can never forget. This peculiar type of bridge was considered symbolic by early Buddhists. It is one of the few examples in Japan and is one of the places of the great public playground in Tokyo's loveliest park.



Marshal Joffre



Samuel Hill

GALLERY OF NOTABLE TRAV

Ambassador Shidehara on Leave.

WEARIED from his exhaustive efforts at the Disarmament Conference in Washington, where he was one of the central figures, in addition to his other duties as Japanese Ambassador at Washington, K. Shidehara sailed for Japan on the Korea Maru. During his stay in San Francisco he refused all entertainment and stayed quietly in his apartments at the hotel. Mrs. Shidehara, charmingly gowned and looking like a French fashion plate, accompanied her husband home. Just before departure a group of Japanese prominent in local affairs headed by T. Teshima, presented the Ambassador with a large loving cup appropriately inscribed as a token of their

appreciation of his excellent work at Washington. He will be in Japan several weeks.

Marshal Joffre Reaches San Francisco From Japan.

IN company of Samuel Hill of Seattle, who went to Japan to meet him, Marshal Joffre was a guest of the city of San Francisco for several days. Mme. Joffre and daughter who came from France to meet him, joined him here. Mr. Hill, who acted as host and escort to the marshal during his visit in America, has been to Japan many times and is well known there. His last two missions to that country have been in the interests of the good roads movement, of which he is one of the world's foremost advocates.

Naval Attache to Tokyo Sails.

OUTBOUND on the Korea Maru was Captain L. A. Cotton, U. S. N., who went to take his post as naval attache at the American embassy there. Captain Cotton has seen service all over the world and is eminently fitted for the present position. He was accompanied by Mrs. Cotton and two sons.

Mr. and Mrs. Arthur G. Woolley of New York, who went to Honolulu for a month's stay, were passengers from that port on the Korea Maru, en route to Japan and China on a leisurely pleasure tour. Woolley is well known in banking and financial circles on the Atlantic Coast.



Ambassador K. Shidehara



Madame Joffre

TRAVELERS TO AND FROM JAPAN

Dr. Ransom Returns to Shanghai.

RETURNING to Shanghai after a vacation in America during which he spent some time on the Atlantic Coast and in Washington, Dr. S. A. Ransom was a passenger on the Shinyo Maru. He is in charge of the United States health office at Shanghai, which is one of the most important points in the Far East.

Harry Bostwick Off Again.

OFF on his annual tour to the mining properties of which he is the manager, H. H. Bostwick of San Francisco was a passenger on the Korea Maru. He left the steamer at Kobe to proceed to Korea, where the extensive mines and smelters are lo-

cated. This is his twenty-first trip on Toyo Kisen Kaisha steamers.

Veteran Trans-Pacific Traveler Sails.

COMMENCING his forty-second trip to the Orient, John Becker, well known authority and buyer of tea, sailed for Japan and Formosa on the Shinyo Maru. This is his forty-second trip on Toyo Kisen steamers, making a record for this travel even among these men whose business calls them across the seas regularly.

Mrs. E. D. Mackintosh, wife of one of the well known bank officials of Nagasaki, who arrived a few

months ago on the Taiyo Maru for a visit with her people in Berkeley, Cal., returned home on the Korea Maru after an enjoyable vacation.

Vacation in America.

CAPTAIN J. WESTON MARTYR, well known in shipping circles of Japan, where he has been associated with the firm of Samuel Samuel Co. for several years, was a passenger on the Korea Maru, coming to America to meet Mrs. Martyr, who is well known on the English stage under the name of "Norah Balfour." Captain Martyr hurried through from San Francisco to meet her in Boston, where she was appearing in limited engagement.



Miss Elena Jurado



Miss Helen Cooper

To Make Moving Pictures in Manila.
SAILING on the Shinyo Maru was the first unit of the Motion Picture Corporation, which under the direction of Hobart Bosworth plans to produce a series of screen stories whose scenes are laid in the Philippines. As the star of the attraction, Miss Elena Jurado, whose discovery and elevation to stardom was one of the recent features of the Bosworth's "White Hands," returned to her native land, where she will portray the character of the Spanish heroine of the play. It is the plan of the picture concern which has its headquarters in San Francisco, to send a second unit over in the near future. The company sailing on the Shinyo Maru was in charge of Kenneth MacGaffey, and included besides Miss Jurado, Benjamin Sarraga, Mrs. MacGaffey and Clarence Jacoby.

Tells of Hydro-Electric Development Projects in Japan.

ACCORDING to S. N. Hayes, electrical engineer of Pittsburg, Pa., who returned on the Shinyo Maru from an extended stay in Japan, contracts for hydro-electric power development exceeding \$3,500,000 have been placed within the past six months and more are under discussion. City officials of Tokyo are considering the construction of subways to relieve street congestion and the plans for the electrification of the railways operated and owned by the government are taking shape rapidly. Interest in these undertakings is keen and there are many engineers and construction experts coming to this country to study the handling of such problems. Hayes traveled all over Japan, covering many out of the way places, and dur-

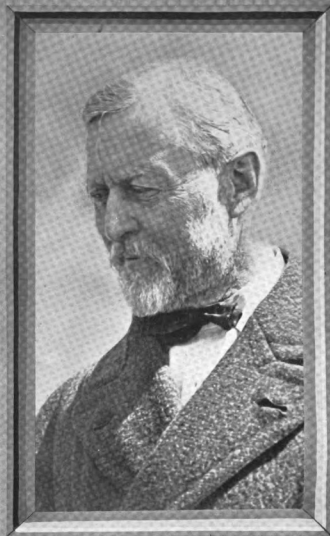
ing his journeys was accompanied much of the time by his daughter, Miss Helen Hayes.

A Real Prize Winner.

WHEN the scores of contestants in the sports tournament held by the passengers of the Korea Maru eastbound to San Francisco on the last voyage, were added up, it was found that Miss Helen Cooper, daughter of Mr. and Mrs. E. H. Cooper of Pittsburgh, was winner with the greatest number of points. She entered in nearly every event and won handily in most of them, being particularly energetic in such competitions as the potato race, egg and spoon races, and others requiring speed and agility. Miss Cooper now holds the enviable reputation of being the youngest title holder of the Korea Maru.



Mlle. Genevieve Joffre



Hobart Bosworth

Tells of Business Conditions.

AMONG the well known business men of New York who returned from Japan on the Korea Maru was R. B. Cook of the firm of Andrews and Cook, textile merchants, who spent several month in the Orient on business for his firm. "Conditions," said Cook, "while still below normal are slowly returning to the average. It will be some time, however, before we can expect to find them entirely satisfactory."

J. C. Dunn New Traveling Purser on Korea Maru.

PASSENGERS on the Korea Maru were enthusiastic over the excellence of the service and the attentions of the new traveling purser, J. Chillingham Dunn, who made his first voyage in that capacity. For the past nine years he has been man-

ager of the United Club at Yokohama, where he made a host of friends among those whose affairs carry them back and forth across the Pacific.

Home Again.

MRS. ROSE WALTER of San Francisco was a passenger on the Korea Maru, returning home after a six months' tour of the Far East with an extended visit in Manila. She went out on the Shinyo Maru and returned on the Korea Maru, and expressed herself well pleased with the service and attention on both steamers.

Japanese Prima Donna Returns Home

SAILING from Honolulu on the Shinyo Maru was Madame Tanaki Miura, who returned to her own country after an absence of several years,

during which she achieved the greatest honors ever given to any artist from Nippon in many countries of Europe and both Americas. In her characterizations of Madame Butterfly and Madame Chrysanthemum, she created a new and unique interpretation that surpasses anything done by any artist heretofore. While in Honolulu she appeared in several concerts with marked success.

Shinyo Maru Has New American Officer.

WHEN the Shinyo Maru backed into the stream H. C. Benhayon went out as traveling purser, succeeding W. C. Chapman, senior purser on the Pacific, who retired after twenty years with Toyo Kisen Kaisha, on account of ill health. Benhayon has had Oriental experience, having been in Shanghai and

(Continued on page 49)



Soichiro Asano, President of Toyo Kisen Kaisha, and recognized as one of the greatest captains of industry in the Far East.



In the engraving above are seen some of the smiling faces of travelers on Toyo Kisen Kaisha steamers. Mrs. C. M. Montague, in the upper left, was sailing for Japan from San Francisco. Next to her is Mr. M. R. Horton, prominent in financial and club circles in Pasadena, who had just returned from a round trip on the Shinyo Maru. Miss Hazel Hayes is seen at the lower left, on arrival of the same steamer, while Miss H. C. Wilson was caught by the camera as she greeted her friends on the dock, as the Korea Maru came alongside.

TELLS OF ORIENT'S PROGRESS

Impressions of China and Japan Given by John D. Rockefeller, Jr., on Return From Visit—Japan's High Education and China's Vast Potential Wealth Outstanding Features.



PON his return from an extended tour of Japan, China and Manila a few months ago, John D. Rockefeller, Jr., of New York, made an interesting statement to the press containing his observations on the countries and peoples visited. Coming from a man in his position and influence it furnishes an illuminating illustration of the value of personal contact as a means of obtaining a better understanding of the other nations' obstacles and advantages. The statement, as published, said in part as follows:

The opening of the Peking Union Medical College which the Rockefeller Foundation has been instrumental in

establishing at Peking, is what took me to the Orient. The buildings of the college, consisting of modern, well-equipped laboratories, a hospital dispensary, nurses training school and pre-medical school, with the necessary administration buildings, power plant, shops, etc., are now all completed and in running order.

Noted medical men and women from America, Great Britain and Europe, as well as fifteen from Japan and many from various parts of the Orient, attended the conference. The presence of such a group did much to impress the people of China with the high standards and size of the college and the importance of the work which it has undertaken. Most graciously

were those guests received by the Chinese people and the Chinese Government; most cordially were they entertained. The week of the opening exercises was in every way successful and significant.

After a stay of several weeks in Peking our party visited Shanghai, Soochow, Hongkong, Canton, stopping en route for a few hours at Manila, in the splendid development of which we were greatly interested. We then went back to Japan by sea, having gone to Peking by the overland route through Korea and Manchuria.

For a month we enjoyed the beautiful scenery and interesting sights of the Island Empire, visiting Kobe, Osaka, Kyoto, Nara, Nikko, Miyano-shita, Tokyo, and sailing from Yokohama. We had many fine and intimate views of Mount Fujiyama, and were fortunate in being in Japan when the brilliant foliage of the maple trees

(Continued on page 47)



JUNE, 1922—ISSUED MAY 1ST

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE PUBLISHED ON THE FIRST OF EACH MONTH BY TOYO KISEN KAISHA TO STIMULATE INTEREST IN TRAVEL GENERALLY, WITH THE ESPECIAL OBJECT OF INCREASING TRAVEL ACROSS THE PACIFIC.

BUSINESS AND EDITORIAL OFFICE:

SUITE 204 TOYO KISEN BUILDING, 549-551 MARKET ST.

JAMES KING STEELE, PUBLISHER AND EDITOR

E. C. HUNKEN, ASSOCIATE EDITOR

SPEAKING FOR OURSELVES

- 1—Making Potential Trans-Pacific Travelers.
- 2—Marshal Joffre.
- 3—Improving Trans-Pacific Service.
- 4—Vacations.
- 5—Panama Canal an Aid to Trans-Pacific Travel.
- 6—More and Larger Hotels.
- 7—Electric Power Development in Japan.
- 8—Two Princes There Are.

PRESS dispatches state that several large steamers have been chartered by the members of the Ancient Order of the Mystic Shrine to carry them from San Francisco to Honolulu at the conclusion of the annual conclave which is to be held in San Francisco June 13-14-15. Many of those who will make this wonder voyage will be journeying on the Pacific for the first time. Many of them will have their first experience on any ocean and will gain their first knowledge of the sea, the steamers and the men that go down to the sea in ships on this journey. It will, therefore, be not only of greatest recreational interest but of educational value as well, because it will bring them into contact with new conditions, climates and scenery. To those interested in transportation across the Pacific, such excursions mean more than simply a few ship loads of people. They mean that those who participate have been inoculated with the desire to travel and that their present going will be the first indication that they have felt the lure of the Pacific and the tug of those lands that lie farther beyond. The voyage to Honolulu is a comparatively short one—only about six days—and it is usually the forerunner of a keen desire to continue farther on, that finds fulfillment sooner or later. It is, therefore, recognized as one of the potential factors contributing to the development of the trans-Pacific travel.

—2—

RETURNING from Japan, where he went to return the visit of the Crown Prince of Japan to France Marshal Joffre, the "hero of the Marne and savior of Paris" as he has been acclaimed by his countrymen, was a guest of the city of San Francisco for several days last month. During his stay he was accorded every honor, courtesy and attention by the city officials, the

local French colony, the members of military organizations and the consular corps. He was dined, received and motored to a point of exhaustion, but the sturdy old veteran stood up under the strain in an admirable fashion. He was accompanied by Mme. Joffre and their daughter, Mlle. Joffre, and instead of being quartered in a hotel, one of the private homes of the city was turned over to them during their stay. This gave them the freedom they desired and enabled the distinguished warrior to go and come as he pleased. Residents of that neighborhood were much impressed by the democratic simplicity of the Marshal as he strolled alone about the street taking his daily exercise regardless of secret service men and police officers detailed to look after him.

—3—

SINCE the acquisition of the palatial Taiyo Maru by Toyo Kisen Kaisha, and its entry in service on the San Francisco-Japan-Hongkong line, trans-Pacific shipping companies have been active in securing new steamers to meet its competition. According to late reports, no less than five new vessels will be available in this trans-ocean trade before the end of the year. This means that the interest in this matchless voyage—particularly via Honolulu—is growing apace and that new facilities are being provided to meet the demand. All of which emphasizes that fact that the tour of the Orient is the most delightful in all the world, as it takes the traveler to new lands and different peoples, through a variety of climates and conditions that are to be met nowhere else. The coming of new steamers means greater efforts to please and satisfy every patron on the part of each of the concerns doing passenger business on these routes, and this comes from experience in the shipping game. Toyo Kisen Kaisha, with its long record of excellent steamers, capably officered and handled, of unexcelled service and table and of varied entertainment features for the pleasure of passengers, continues on its way as the premier steamship line operating in the trans-Pacific trade out of San Francisco—the choice of the experienced travelers of many lands.

—4—

TO the average person a vacation means a complete change of environment and occupation, coupled with new experiences that refresh the body and exalt the

spirit. For this reason most of us seek an entire change of scene and go some place for our holidays that is entirely different from anything that we have seen before. It is generally accepted that the ideal vacation is one that includes a sea trip of some sort and that under most circumstances the longer it is the better. If with this a visit to new and unfamiliar lands can be combined, then that becomes the perfect recreational tour. The trans-Pacific voyage with its restful length of a fortnight—broken by stopovers at Honolulu and with the fascinating ports and cities of the Far East, strung along the steamer track like pearls on a string—ports at which the steamer's stop enables the passenger who is only passing through to go ashore and see much of the place, combines every feature that can be conjured up to make a glorious holiday. It has the advantage of length and distance—which happily puts the traveler for a brief time out of touch with the things that so intimately concern him and brings new and increased interest in the things that are all about. The creature comforts provided on the steamers make every day one of complete enjoyment and the route, via Honolulu, "along the pathway of the sun," enables the voyager to live in the open practically the whole journey through. The life at sea is a luxurious one—resembling in many ways that of the best resort hotels on shore,—the service is better than that given in most hotels, in that there is a personal element entering into it impossible to obtain without the efficient and willing Oriental servants. The food is the best, prepared under the personal supervision of competent American stewards. The broad open decks afford opportunity for out-of-door games and sports of many kinds, while orchestra concerts, moving pictures and dancing enliven the evenings. A few weeks of this restful yet continually changing life puts new vigor in to mind and body and brings the traveler home with keener sense of international conditions and the relations between peoples, as well as a vastly improved physical condition.

—5—

STEAMSHIP service between New York and San Francisco by way of the Panama Canal is reported to be showing a marked improvement in passenger travel. Sailings are now maintained about every month, and as steamers stop at many ports en route, as much time is consumed as is needed to make the trip from San Francisco to Hongkong. Passenger business from San Francisco to Europe is also being developed, in a limited way, by those companies whose freight steamers have suitable accommodations for such travel. Improved service is being provided in the coast wise trades along the Pacific Coast by competing concerns which have purchased or built new and speedy steamers especially adapted for this work. All these things point to an increasing eagerness to travel by sea, which is highly to be desired. Every passenger on any ship, whether the voyage be long or short, on deep water or along the coast, who comes to realize the superlative joy of such journeying, becomes at once a potential passenger for those steamers which operate on the longer routes, across the Pacific, "along the pathway of the sun."

—6—

AS far back as 1875 there was built in San Francisco the largest hotel in the world and this proud position was maintained by the City of the Golden Gate until the opening of the Waldorf Astoria in New York just before the World's Columbia Exposition at Chicago in 1893. The building of the Biltmore in 1912 brought the first serious competition in point of actual size.

Then the Commodore with two thousand rooms was started, followed by the immense Hotel Pennsylvania with twenty-two hundred rooms, which seemed to be the limit of practicality in hotel operation. Since the completion and successful operation of the huge and beautiful Drake Hotel in Chicago a year ago, an added impetus has been given to hotel construction in that city and announcement is now made that plans have been completed for a new hotel there which will be the largest in the world. According to the architect's plans it will have three thousand rooms contained in a building of twenty-five stories, situated in one of the most attractive neighborhoods of the city. To maintain such an establishment will require a small army of servants and assistants and when in full operation the hotel will be capable of housing over seven thousand guests, more than the inhabitants in many a good sized town. Increasing travel as well as the continuously perplexing problems of living and housing in large cities demand enlarged facilities and there is no reason why such stupendous enterprises should not be successful.

—7—

ENGINEERS arriving from Japan tell of extensive plans there under consideration for the development of the natural resources of that country to turn them to commercial uses. Of these the one at present occupying the minds of engineers, capitalists and government officials alike, is the installation of modern machinery to transform the tremendous water power of Japan into electrical power for use in transportation and industrial purposes. As a nation whose rapidly increasing population far exceeds its food producing resources, Japan is in a position where provision must be made to increase manufactures of every sort, which can be sold to other nations of the world and thus enable her people to import the needed food stuffs. This can only be done by utilizing the immense potential resources of the nation. There are now nearly a score of hydro-electric development projects under way and they are the forerunners of many others which will be of vast benefit to the manufacturing interests of the whole country.

—8—

LAST month the Prince of Wales arrived in Japan, where he was greeted with elaborate ceremony. His visit was a return courtesy for that of present Prince Regent Hirohito, who as Crown Prince last year made an extended tour to England and the principal countries of Europe. This was a precedent-shattering event in the history of the Japanese Empire and brought it into closer contact with the nations of the Occident than ever before. When the Crown Prince returned to his native land, circumstances were such that he became the ruling head under the title of Prince Regent, an honor and a responsibility unusual for one of his years. Both the Prince Regent and the Prince of Wales are young men, of sincere and lovable natures that appeal strongly to their own peoples. Both of them are living in times of vast change and unheard of conditions and both are destined to play important parts in the affairs of the world. Prince Regent Hirohito came back from his holiday and was quickly immersed in the affairs of state. Prince of Wales has made one tour of the world and has just come from India on a mission of conciliation and diplomacy, so both of the royal young fellows are doing their share in their own way. It would be interesting to know just what each of them thinks of his job and of the part he must take in the work of the world.

HOME, SWEET HOME, IN JAPAN

(Continued from page 19)

such a lot of more interesting things. Several times we have thought of investing in one. I confess I too have a weakness for conveniences. Last winter I had laid by enough to buy one without pinching us, and then a friend suggested we make a midwinter trip to Ikao. I'm glad I had sense enough to make the right choice. Fancy the exhilaration of daily tramps over deep snow, accompanied by the silent fir trees, the sun above us swimming like a moon in the sea of mist, the world transmuted to a more ethereal one by the magic of snow and mist and silence. Then when we came back to our inn to plunge luxuriously into a big tank of steaming hot water from a hot springs which has its source in some place of perennial warmth so far beneath the surface that it never knows winter's chill. All this joy we had for a whole week for the price of a gas range. O Chiyo got a week's holiday, too. And she's perfectly satisfied with her charcoal fire, even though she has to spend a few minutes kneeling before it with her kitchen fan, deftly putting the embers in place with a pair of steel sticks, or softly blowing a breath of life into a dying spark which turns and grows and grows into a blazing eye under her wise nursing.

"You see there are two ways of looking at this Oriental 'low standard of living.' Wasn't it Emerson who approved 'plain living and high thinking?' Wasn't it an Occidental who wrote a book about the simple life? Here we live it."

"I see. I am argued down. But not yet convinced. However, we will pass that. And now, dear lady, will you pardon my curiosity if I ask 'Where do you sleep?' In all this your domain, which looks like a castle of dreams, I have seen nothing to remotely suggest that the people do ever sleep here."

"Sleep? Oh, anywheres!"

"Anywheres?"

"Don't look so mystified. Or do! I think, just to tease you, I'll leave you guessing. A Japanese house, though without lock or key, also has its secrets. If there are no keys, there are also no keyholes. Riddlemerree, Riddlemerero! Why, what's the matter?" I broke off, seeing friend Kehoe looking extremely red and uncomfortable.

"Of course you couldn't know," he laughed off his discomfort, "the fellows used to call me Keyhole Kehoe on account of my unhole-y curiosity."

"Mr. Kehoe, you seem to have several failings. Next time you come I'll satisfy your curiosity, and answer some more questions, if you like. Have you managed to get any copy today?"

"I think I have enough for the day," he grinned. "No objection if I put you in?"

"Not in the least," I answered sweetly, "allow me to present you with a postcard as a souvenir of your call. Though it's a more pretentious interior than our own, the main features are the same."

Kehoe gazed at my postcard with interest. "What's that round thing in the middle of the room?"

"That's a charcoal burner, to keep us warm on a cold day."

"Why do they put it in the middle of the room?"

"Oh, it can be put anywhere. It's placed there beside the *zabuton* so you may sit and warm your hands over the fire."

"Where does the smoke go? Isn't it unhealthy?"

"There isn't any smoke. The fire is all a-glow before it is brought in. Good charcoal doesn't smoke after it is lighted. As for being unhealthy, do you observe the paper *shoji*? Air as well as light filters through them, just as it does through the walls of a tent. So long as we have only *shoji* to shelter us from the wind, a charcoal brazier, with the small fire that is deemed sufficient in a Japanese home,

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is not, I think, unhealthy. It is getting to be a modern fashion, however, to use a lot of glass about the house. Then the charcoal becomes a real menace."

"Isn't it cold in winter here? Don't you need some more heat than that?"

"It is cold. Japanese people have a very convenient and economical way of keeping warm, by means of padded clothing. You see everything is in keeping. You can't change one thing without changing another. Now do you want to know what these little things are that look like foot-rests? They are elbow rests, on which the awkward foreigner may prop himself up when he tries to sit in Japanese fashion. You will see them in the houses of the well-to-do."

Kehoe pocketed the postcard with the air of bottling an imp. "I'm not going to let out another question today."

"Before I go, may I ask one other question? 'Does everyone live in such a house as this? I mean in a dwelling of similar style and arrangement? Are there no 'apartment houses' such as we have at home? Don't any of the Japanese live in hotels?'"

"For a 'single' question I think that takes the record," I answered, "but here are the facts. Japanese families invariably live in separate homes. There is not to my knowledge a single apartment house for Japanese in all the land—not one family living permanently in a hotel—except travelers—in the decidedly Occidental city of Tokyo."

"Japanese houses in cities are built closely together, and, with the exception of large business firms, business and dwelling occupy the same building, usually a large front room being devoted to business and the rear rooms and upper part of the house for living purposes. In residential districts in the outskirts of cities, houses are surrounded by spacious gardens, enclosed by wooden or bamboo fences, over which may be seen pine and maple trees carefully trimmed."

"Homes are of small size, made of wood, bamboo and tiles, built very light, so as to suffer the least damage from earthquakes. The most economic and practical size of a house, accordingly, is about eight rooms and is two stories high. This is the size of house most commonly used all over the country. It is just the right size for the average Japanese family, which consists of about five persons. Houses thus being invariably small and the members of each family large, the necessity of many families living in an apartment house is entirely unknown. Then, too, labor is comparatively cheap, and a faithful and industrious maid-servant, who will do cooking and house-cleaning, as well as serving and running errands, can be hired for a reasonable sum. There exists a cordial relationship between the master and the servant, who is treated as a member of the household."

Kehoe listened carefully to my explanation.

"I see," he said, when I finished. "Now I must be on my way. May I take advantage of your permission and come again for another visit? *Sayonara*, kind lady."

"*Mat-irashai*" (come again), I replied, with the customary formula, as he went away.



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At left—Afternoon Dress of wool lace and canton crepe.
Below—Dinner Frocks of all-over two-tone tinted lace.
Below—Dinner Dress all crystal beaded.
At right—Sport Dress of novelty Rodier crash.



IMPRESSIONS OF CHINA AND JAPAN

(Continued from page 41)

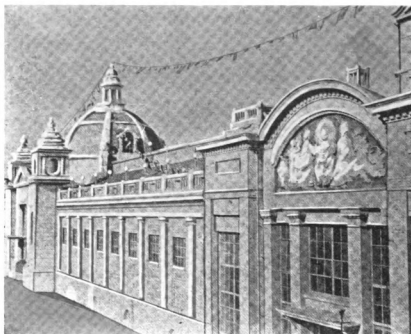
was at the height of its glory. Being invited to attend the Imperial Garden Party at Tokyo, we there had the opportunity of seeing a gathering of some 5,000, most of whom were Japanese representing the elite of the nation.

I have come home with a tremendously deepened interest in the problems of the Orient, with the warmest feelings of friendship for both the Chinese and Japanese people, and desirous of doing everything possible to forward international peace, goodwill and co-operation between these great nations and the peoples of the West.

Good Education in Japan

One cannot be long in Japan without being struck with the high standards of education which the nation has established. Modern public school buildings are in evidence on every hand and the percentage of illiteracy in the country is phenomenally low. In the medical sciences Japan has attained great proficiency and has made important contributions toward the solution of the world's problems in the prevention and cure of disease. One is impressed, furthermore, with the efficiency of the Japanese people,

and with their industry, as well as with the rapidity with which they have laid hold upon the developments of modern science and whatever in Western civilization has seemed of value to their national life, both



Above is shown a part of one of the buildings of the Tokyo Peace Exposition, which was opened to the public on March 10th, and is now in full swing. It is said to be attracting much interest among the residents of the Far East, as well as from tourists. It will continue until July 31st. This is the first exposition that has been held since the war.



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Unlimited Potential Wealth of China

What impressed me most in China was the antiquity of the Chinese civilization, which extends back in recorded history more than a thousand years before Christ; and the extraordinary wealth of the nation, both in population, mineral resources and agricultural possibilities. One is also interested in the industry of the people, their patience, their self-control, their manual skill and mental ability, and their respect for their parents and veneration for their ancestors. China has her problems; so have we and every other nation. But that a people, who for over three thousand years have overcome every difficulty in their national life which has confronted them, will be able to adjust themselves successfully, both internally and externally, to the new conditions of modern civilization, and come through the throes of their re-birth all the stronger and more united because of the very difficulties with which they are confronted, I firmly believe.

My visit to China and Japan has made me most optimistic as to the future of these two great nations, whose leaders are increasingly alive to the fact that in friendly relations with each other and the Western world is to be found the greatest assurance of national solidarity and commercial prosperity. Only as these nations enter into co-operation with each other and with the Western world, each nation in the group having in mind the interests of all, will the fullest development of all, socially, intellectually, industrially and commercially, be attained. China, Japan and the Western world cannot afford to be anything but the best of friends, associated together in the closest and most reciprocal relationships of mutual helpfulness. Each has much to contribute to the common interest and to the well-being of the others. In proportion as these contributions are made and received in a spirit of sympathetic understanding, good-will and fairness, will the outcome be satisfactory or disappointing. Anything other than genuine whole-hearted peace and co-operation between the East and the West would be the height of folly and is unthinkable. That through the frank, full and sympathetic discussion of the important problems of each of the nations participating in the Conference which is going on in Washington there may be laid a permanent foundation for mutual confidence and ever-increasing co-operation, is most earnestly hoped.



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meets all trains and steamers.

PERSONALS

(Continued from page 39)

other cities of China for some time, and is well qualified for the position of traveling purser, who is practically host of the ship. This is unique among the positions of the steamship world. Toyo Kisen Kaisha is the only company that carries an American or European officer in such a berth in addition to the regular executive officer.



Renzaro Deguchi, Japanese Marathon.

Marathon Runner Races Across Pacific.
TEO R. Deguchi, who claims to be the champion long distance runner of Japan, is the distinction of being the first man to really "run across the Pacific." He gained this on the last voyage of the Shinyo Maru, on which he was a passenger, when he ran every day of the voyage, covering remarkable distances. On this steamer, as on most of the vessels of Toyo Kisen Kaisha fleet, the promenade decks are of unusual length and eight or ten laps around one of them make a mile trip. Deguchi utilized these decks as an excellent training track and during early parts of the day and evening when he did not interfere with other passengers could be seen speeding round and round keeping himself in fit condition. He stated to a newspaper man on arrival of the Shinyo Maru that he had covered the distance of some 800 miles in Japan in fourteen days and he planned to run from San Francisco to New York in not more than 100 days. According to his calculations, to make the distance he must average between thirty and forty miles per day for the entire period.



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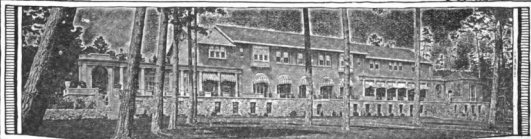
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Notes on the New Books An American Diplomat in China



WITH Peking and all China seething with political confusion,—with the great Celestial nation the topic of discussion in the press of every tongue, with the prospect of armed conflict impending between the forces assembled on the frontiers of China and Siberia—and a score of other angles, industrial and political—anything that tells of conditions and the events that have brought them about is naturally of compelling interest. In a new book entitled "An American Diplomat in China," Paul S. Reinsch, former American Ambassador at Peking during 1918 and 1919 and at present advisor to the Chinese Government, presents intimate views of Chinese officialdom and of the feverish activities of the foreign legations during his stay there.

Without the usual verbiage of ceaseless documentary evidence and long theories as to the whys and wherefores of diplomatic procedure, Dr. Reinsch has put into print in a most readable way the happenings that came before him. It is more of a picture of things as they appeared to him than a record of events, smugly chronological, and couched in laudatory diplomacy.

From the beginning of his sojourn in the Far East until his return to the United States, the series of events, from diplomatic dinners to personal affairs, the panorama of history passes smoothly along, interestingly and well told.

Stepping behind the scenes in the great drama of the struggle of the Chinese Republic one receives an introduction to Yuan Shih-Kai, the dictator-President of China, as an American would view him. His ideals are measured as we would see them, and likewise the Oriental viewpoint is portrayed. Even the language of this military ruler is given in such a way that one readily sees reasons for his attitude on many questions of that time. This striking figure of Chinese history is handled with a human touch, and the many meetings of the Minister and the President, as told of, tend to throw a new light on Yuan. To the end the story carried with it the picturesqueness of the character to the last rites of Yuan, in the great hall of the presidential palace.

Dr. Reinsch tells in his own way many of the incidents in China and in Japan that have since gone down in history. Although there is no material change as to facts, they are told in a clear way and from an American viewpoint.



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number of tourist guests.

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in Japan.

Reservations for Chambers can be
made at Toyo Kisen Kaisha Office.



Bowman Hotels

New York

From left to right: Murray Hill Hotel (proposed), James Woods, v. p.; The Belmont, James Woods, v. p.; The Biltmore; Grand Central Terminal; Hotel Commodore, George W. Sweeney, v. p.

John M. E. Bowman, President



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Improved Facilities for Toyo Kisen Kaisha in New Ground Floor Offices on Market Street.



ONE of the outstanding events in transportation circles in the past month was the removal of Toyo Kisen Kaisha from the quarters at 625 Market street, which it had occupied for the past ten years, to the new building erected for them at 551 Market street, opposite Sansome. This property consists of a handsome two-story steel frame building, with a frontage of sixty feet on Market street, extending a distance of one hundred and fifty-five feet to Stevenson street in the rear. The west forty feet on the ground floor is occupied by the steamship company.

An immense display window, thirty feet wide, extends across the front, making a magnificent place for the show of a wonderfully accurate model of the Tenyo Maru, one of the crack steamers of this company, which attracts attention the whole day long from the throng of passersby. A wide lobby for the use of passengers is just inside this window. This is fitted with writing tables and racks for literature, with sailing bulletins giving the dates of arrival and departure of each of the steamers.

The entire ground floor, occupied by the passenger, freight and executive departments, is furnished in rich American walnut, all the office equipment having been made to special order of this material. The counter is of the same wood with an eight-inch base of grey marble and a top of the new composition that renders it noiseless. This counter, by the way, is said to be the longest of any devoted to trans-Pacific business in the world, having a length of nearly one hundred and fifty feet. The offices of the manager and assistant manager are at the rear of the main floor, thus being in close contact with all departments. The ceiling of this room is twenty feet high and the walls are soon to be decorated with a number of handsome mural paintings depicting some of the beauty spots of Japan and America.

A unique feature of the mural decoration is a huge map which covers half of the east side of the room, behind the passenger department. This is a reproduction of the chart showing the oceans of the world, steamer routes and principal ports, issued by the United States Hydrographic Office, and is done on heavy canvas in seven colors and mounted directly on the plaster. On it the lines of the Toyo Kisen Kaisha are shown in different shades—red for the trans-Pacific, green for the South American and black for the round-the-world freight services via the Canal. This map is one of the most interesting pieces of travel information in any steamship office, as it presents the countries and ports in exact relation to each other and shows approximately the correct distances.

More Room Needed

The removal of the Toyo Kisen Kaisha to the new building, which is known as the Toyo Kisen Building, was the result of a heavy demand for additional facilities for its rapidly expanding business, and is indicative of the prominent place occupied in the business community of this city by this progressive concern. It first showed its faith in the future of this port and in the coming of prosperity by bringing to San Francisco as an addition to its already large fleet, the palatial Taiyo Maru, formerly the German liner "Cap Finisterre." This is the largest steamer on the Pacific, having a passenger capacity of nearly five hundred first class, one hundred second class, one hundred and twenty third class and eight hundred steerage, making a total passenger accommodation of nearly fifteen hundred people.

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For years THE BLACKSTONE has been the favored stopping place in Chicago for travelers from the Far East, seeking distinctive refinements of hotel service. Here, and at THE DRAKE every guest is the recipient of courtesies that make a visit to America's second city truly memorable.

THE DRAKE, under the same management as THE BLACKSTONE, is famed for its beauty of

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Fascinating Color Studies From Wood Blocks

Produced by American Girl Artist, in Korea

AN American girl, who was born in Tokyo while her father was in the consular service there, is today one of the outstanding Americans in the Orient who is doing her share toward interpreting the spirit of the East for the people of the West. This is Miss Lillian Miller, daughter of Consul General and Mrs. Ransford S. Miller of Seoul, Korea. Mr. Miller, who was among those mentioned for the post of Ambassador to Japan, has been in the American consular service since 1888. He was Japanese Secretary of the American Embassy in Tokyo during

Miss Miller's childhood, and it was in those days that she first became interested in Japanese wood-cuts. She had her preliminary education in foreign schools in Japan, going to Washington, D. C., for her high school work. At the age of 10 she was taking painting lessons under Kano, who was at that time famous as a court painter in Tokyo. When only 12 years old she had exhibited paintings at the Ueno Academy of Fine Arts. While she was at college in Vassar her father was sent to Korea, and when she returned to the Orient in 1917 she de-

cided to study and to work definitely on wood-block prints. When America entered the Great War she went to Washington, where from 1918 until 1919 she had a share in the civilian war work. It was when she returned to Japan in 1919 that she began in earnest her work on wood-block prints.

Miss Miller's formal presentation to the Americans and foreigners in Tokyo was made at the home of Mrs. Charles Burnett, wife of the American Military Attache in Tokyo, in December, 1920. At that time her first showing of screens and wood-block cuts was made, and her popularity has increased every month since that time. Added to her 6000 greeting cards sold in a little over a month last year, she has sold 2000 wood-block prints and screens since her presentation at Mrs. Burnett's house. The Empress of Japan last year accepted a screen by Miss Miller.

Korea a "Story-Book Land"

ASKED recently why she decided to change from Japanese to Korean subjects Miss Miller said: "In 1917 I saw Korea for the first time. It seemed to me a story-book land. The people are like old Chinese sages with their long flowing garments of white, always white, and the men with their old little black hats."

Miss Miller's work of executing the wood-block painting is to sketch her subject first, finishing the completed color sketch. Then many blocks are made for each picture, one for each tone that appears in one of the wood-block color prints. The system is the same as for those by the famous Hiroshige and other popular artists of Old Japan. When the set of blocks for the print is completed, Miss Miller superintends the work of coloring.

"Old Father Kim" Has Kindly Heart

The American artist's work has recently been shown in New York, and she has been elected a member of the Boston Arts and Crafts Society. Her work thus far has been chiefly in screens, in wood-block prints and in greeting cards.

Her most famous print perhaps is "Old Father Kim," the tobacco man of Korea. This print shows an old Korean in flowing white robe, with a tiny hat on his head and a thirty-section fan held high above his head.

This old man of Korea, the washerwoman who is prominent in "Monday Morning in Korea," and various other subjects this young American artist has made well known, were purchased by many hundreds of art lovers in Peking, Shanghai, Tokyo and Seoul.



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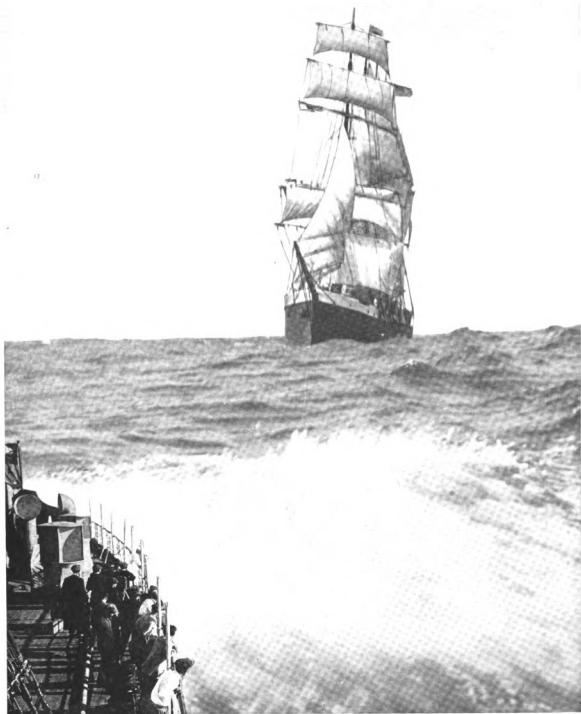
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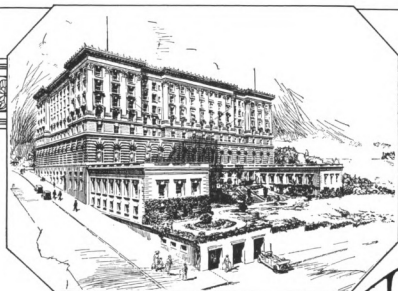
F. M. DIMMICK
Lessee and
Manager

*Both European and
American Plans*





During the long, lazy and pleasantly monotonous days at sea, the passing of another vessel is an event that brings all passengers to the rails. If, as in the case when the above photograph was taken, the approaching vessel be a sailing ship, then the interest is more intense for the day of these picturesque and fascinating types is rapidly passing.



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The Fairmont Hotel

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Whether you spend six months in San Francisco, or but a day — in either case you will find the Fairmont an ideal hotel in which to stay.

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Hotel Vista del Arroyo
with its spacious Lounge
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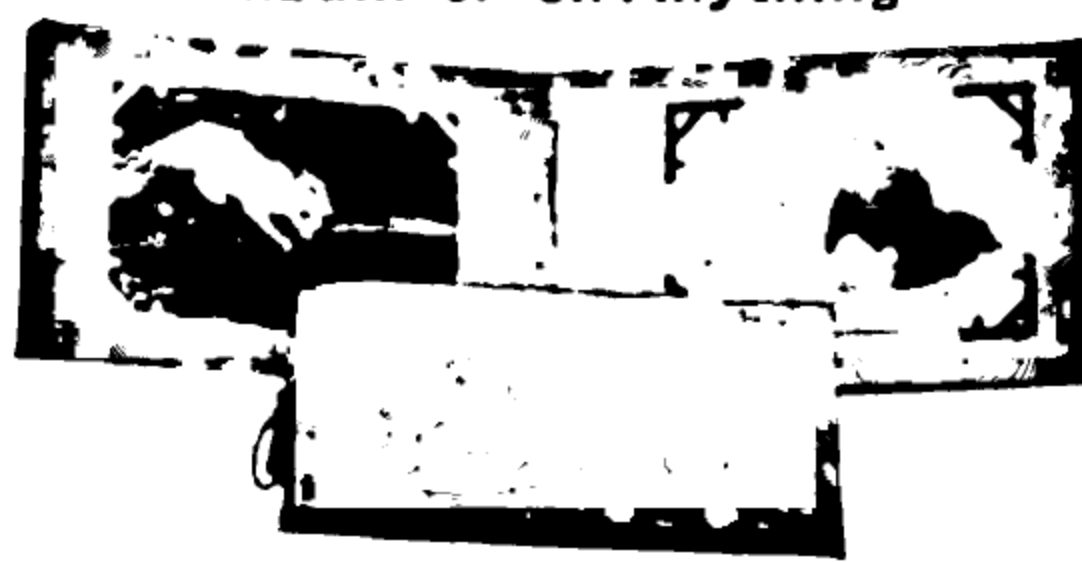
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MARY-SAN

Strange Tale of the Daughter of An American
Castaway on Pacific Island Now an
Instructor to Tokyo Policemen.

Prematurely aged by hardship, a foreign woman, the daughter of an American citizen, lives in a house in a poor section of the Honjo factory district in Tokyo. After years of suffering the future appears brighter now. Through the generosity of a wealthy neighbor a better home has been provided, and the mother has been given fairly remunerative work teaching English to 156 Honjo policemen, says the *Japan Advertiser*.

Through all the years of hardships the little woman found consolation in only one thing—her ancestry and her claim to be an American citizen. Her Japanese neighbors refer to her as such.

Had a Christian Education

The story of Mary Susie Rose is more pathetic than that of most of the inhabitants of the slum districts with whom she had to live. Raised and educated a Christian, her faith appears unbroken despite the fact that her lot has exiled her from Christian influences. Calling at the humble home of Mary-san, as the policeman pupils call her, last week, the *Advertiser* reporter was the first foreigner that Mrs. Rose had seen in 15 years.

From the meager details that she knows of herself it is impossible to get a complete knowledge of who her ancestors were. She knows, however, that about 50 years ago a severe storm hit the southern Pacific, and an American vessel was wrecked. One of the sailors was washed ashore on one of the Pelew Islands, a group a little east of the Philippines. This man was Henry Savannah Segrave of Boston, Mass. He lived with the natives on the island, working, it is said, as a blacksmith. Eventually he married one of the native girls, expecting to spend the rest of his life without again entering his own world. He was right, on November 6, 1877, a baby girl was born from his union with the native woman. That baby girl is the woman of the Honjo slums and the English teacher of the policemen.

Adopted By a German

When about two years old the little girl was adopted by a German named Rose, who was one of the first foreigners to live in the Bonin Islands, and she was taken with her mother to his home on the southernmost island of the group, given his name and raised as his child. It was about five years after this that Archdeacon Ronald

(Continued on page 62)

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San Francisco's oldest bank,
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CLEMHORST

All Standard Codes

Largest Hop Growers in the World

STRANGE TALE OF MARY-SAN

(Continued from page 60)

Shaw, who came to Japan from England in 1873, visited the Bonins and brought the little girl to Tokyo. She lived in his home in Azabu and was educated at St. Margaret's School.

When 10 years old she spent six months with her adopted father on the southern island and then returned to Tokyo. It was on this trip home that she learned who her real father was and the circumstances connected with her life. For six years Mary Susie lived in the Tokyo missionary's home and went to school here. When she was 16 word came from her island home that her adopted father was at the point of death and she returned there to care for him during his last days. He did not die until she was 21 years old, however.

In the years that followed things went from bad to worse. The son by the first marriage helped her to make a living and raise the little girl. For a while she made a living by teaching English to her neighbors in Tokyo. The family were practically destitute for years, living almost from day to day. A month ago, however, a wealthy Japanese, Mr. K. Ozawa, learned of the family and gave them a better home at No. 23 Taihei-machi, Honjo. He found work for the girl, Mume-ko, in a glass factory, and secured a place for the woman teaching English to the policemen of the district. With the aid of this friend the woman hopes that she and her daughter may be able to make a comfortable living during the remainder of their years. From past experiences, however, she said that she knew they would not be able to exist very long were it not for the help of friends.

A foreign desk and a chair are the only things in the Honjo home that are not strictly Japanese. The house is poorly furnished, and the daughter of the American sailor can hardly be distinguished from a Japanese woman of the slums because of her years of hardship and her well-worn kimono.

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Toyo Kisen Kaisha is the largest steamship company operating between San Francisco, Portland, Japan and the Orient. It maintains fast and frequent service across the Pacific, following the "Pathway of the Sun" along the semi-tropic route. This is one of the most delightful ocean voyages in the world, as it carries the passenger through smooth semi-tropic water and the balmy days and nights which permit of life in the open air on the broad decks nearly every hour of the voyage—a fact to be considered by travelers in selecting the route for their Trans-Pacific voyage.

The steamers of this line are of the most advanced types, having been built especially for this service with every device for the safety, comfort and pleasure of passengers. The present fleet of the North American line consists of the following:

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S. S. "PERSIA MARU"—Single screw, 15 knots speed, displacement, 9000 tons, gross 4681 tons.

S. S. TAIYO MARU

This steamer was formerly the German liner "Cap Finisterre," built for service between Hamburg and Buenos Aires. It was allocated to Japan, by the Reparations Commission in Paris and by that government allotted to the Toyo Kisen Kaisha for operation under the new name of Taiyo Maru. It has accommodations for the largest number of passengers of all classes of any steamer, in the San Francisco-Orient trade. Being designed especially for service in the tropics, Taiyo Maru is unusually well equipped for the pleasure of passengers, with wide, cool and comfortable decks, numerous large public rooms, elevator and other features including a tiled open air Roman plunge, on the top deck.

S. S. Tenyo Maru—Shinyo Maru

The Tenyo and Shinyo Maru are sister ships of 22,000 tons displacement. They are driven by triple screw turbine engines which account for an utter absence of vibration and can attain a speed of twenty-one knots per hour. These ships are as finely equipped in every detail as the best first-class hotels on shore, and leave nothing to be desired in service or table. Eight turns around the promenade deck measures a mile, giving ample opportunity for exercise and promenade. The table is unsurpassed.

S. S. Korea Maru—Siberia Maru

The Korea Maru and Siberia Maru are somewhat smaller than the above mentioned, being of 20,000 tons displacement and

Continued on page 64



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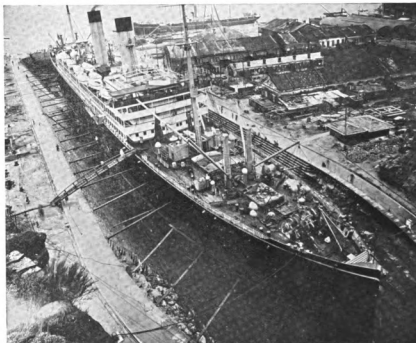
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ACROSS THE PACIFIC

(Continued from page 61)

are driven by twin screw engines. They were built especially for the Trans-Pacific trade, with unusually broad decks and perfect ventilation and are exceptionally comfortable.

S. S. Persia Maru is of 9,000 tons displacement and is popular.

Its passenger accommodations are amidships, all rooms being afforded plenty of light and ventilation. All rooms are comfortable.

San Francisco-Portland-Japan Service

Another passenger and freight service is

maintained between Japan and Portland, Oregon, via San Francisco eastbound, and from Portland to the Orient direct westbound with sailings practically every month.

In addition to these liners a number of freighters are also operated on the North American line, giving a freight service extending from San Francisco to Singapore, by way of Japan, China and Philippine ports.

Another freight service is from Singapore to Havana, Cuba, by way of Japan, China, Honolulu, San Francisco, New Orleans and Havana.

On these lines vessels of the standard 8,800 deadweight ton type are used, which are

designed particularly for this trade. These at present are

CHOYO MARU
REIYO MARU
HAYO MARU

KOYO MARU
MEIYO MARU
KAISHO MARU

TOYO KISEN KAISHA TRANS-PACIFIC SERVICE TO SOUTH AMERICA

In connection with the trans-Pacific service to North America, Toyo Kisen Kaisha also operates a line of steamers from Hongkong to Valparaiso (South America), via Moji, Kobe, Yokohama, Honolulu, San Francisco, Portland, Ore., San Pedro (Los Angeles), Salina Cruz, Balboa (Ancon), Callao, Arica and Iquique. This is one of

SAILING SCHEDULE—TOYO KISEN KAISHA

(ORIENTAL S. S. CO.)

WESTWARD TO THE ORIENT

STEAMERS.	Arrive Leave	San Francisco	Honolulu	Yokohama	Kobe	Nagasaki	Dairen	Shanghai	Manila	Hongkong
		(1922)	(1922)			(1922)				
Tenyo Maru	Arrive Leave	Jan. 3 p.m.	Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	Jan. 26 p.m. 7 p.m.	.....	Jan. 29 a.m. 29 p.m.	.....	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 p.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.
Taiyo Maru	Arrive Leave	Feb. 21 p.m.	Feb. 27 a.m. 27 p.m.	Mar. 10 a.m. 13 a.m.	Mar. 14 a.m. 15 p.m.	Mar. 16 p.m. 17 p.m.	.....	Mar. 19 a.m. 19 p.m.	.....	Mar. 22 a.m.
Siberia Maru	Arrive Leave	Mar. 10 p.m.	Mar. 16 a.m. 16 p.m.	Mar. 27 a.m. 30 a.m.	Mar. 31 a.m. Apr. 1 p.m.	.....	Apr. 4 a.m. 5 p.m.	Apr. 7 a.m. 7 p.m.	.....	Apr. 10 a.m.
Tenyo Maru	Arrive Leave	Mar. 18 p.m.	Mar. 24 a.m. 24 p.m.	Apr. 4 a.m. 7 a.m.	Apr. 8 a.m. 9 p.m.	Apr. 10 p.m. 11 p.m.	.....	Apr. 13 a.m. 13 p.m.	Apr. 17 a.m. 18 p.m.	Apr. 20 a.m.
Korea Maru	Arrive Leave	Apr. 1 p.m.	Apr. 7 a.m. 7 p.m.	Apr. 18 a.m. 21 a.m.	Apr. 22 a.m. 23 p.m.	Apr. 24 p.m. 25 p.m.	.....	Apr. 27 a.m. 27 p.m.	.....	Apr. 30 a.m.
Shinyo Maru	Arrive Leave	Apr. 13 p.m.	Apr. 19 a.m. 19 p.m.	Apr. 30 a.m. May 3 a.m.	May 4 a.m. 5 p.m.	May 6 p.m. 7 p.m.	.....	May 9 a.m. 9 p.m.	May 13 a.m. 14 p.m.	May 16 a.m.
Persia Maru	Arrive Leave	May 5 p.m.	May 12 a.m. 12 p.m.	May 25 a.m. 27 a.m.	May 28 p.m. 29 p.m.	.....	June 1 p.m. 2 a.m.	.....	.....	June 6 a.m.
Taiyo Maru	Arrive Leave	May 11 p.m.	Mar. 17 a.m. 17 p.m.	May 28 a.m. 31 a.m.	June 1 a.m. 2 p.m.	June 3 p.m. 4 p.m.	.....	June 6 a.m. 6 p.m.	June 10 a.m. 11 p.m.	June 13 a.m.
Siberia Maru	Arrive Leave	May 28 p.m.	June 3 a.m. 3 p.m.	June 14 a.m. 17 a.m.	June 18 a.m. 19 p.m.	.....	June 22 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 28 a.m.
Tenyo Maru	Arrive Leave	June 7 p.m.	June 13 a.m. 13 p.m.	June 24 a.m. 27 a.m.	June 28 a.m. 29 p.m.	June 30 p.m. July 1 p.m.	.....	July 3 a.m. 3 p.m.	July 7 a.m. 8 p.m.	July 10 a.m.
Korea Maru	Arrive Leave	June 20 p.m.	June 26 a.m. 26 p.m.	July 7 a.m. 10 a.m.	July 11 a.m. 12 p.m.	July 13 p.m. 14 p.m.	.....	July 16 a.m. 16 p.m.	July 20 a.m. 21 p.m.	July 23 a.m.
Shinyo Maru	Arrive Leave	July 5 p.m.	July 11 a.m. 11 p.m.	July 22 a.m. 25 a.m.	July 26 a.m. 27 p.m.	July 28 p.m. 29 p.m.	.....	July 31 a.m. 31 p.m.	Aug. 4 a.m. 5 p.m.	Aug. 7 a.m.
Persia Maru	Arrive Leave	July 21 p.m.	July 28 a.m. 28 p.m.	Aug. 10 a.m. 13 a.m.	Aug. 14 p.m. 15 p.m.	.....	Aug. 18 p.m. 19 a.m.	.....	.....	Aug. 23 a.m.
Taiyo Maru	Arrive Leave	July 29 p.m.	Aug. 4 a.m. 4 p.m.	Aug. 15 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 p.m. 22 p.m.	.....	Aug. 24 a.m. 24 p.m.	Aug. 28 a.m. 29 p.m.	Aug. 31 a.m.
Siberia Maru	Arrive Leave	Aug. 15 p.m.	Aug. 21 a.m. 21 p.m.	Sept. 1 a.m. 4 a.m.	Sept. 5 a.m. 6 p.m.	.....	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m. 12 p.m.	.....	Sept. 15 a.m.
Tenyo Maru	Arrive Leave	Aug. 26 p.m.	Sept. 1 a.m. 1 p.m.	Sept. 12 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 p.m. 19 p.m.	.....	.....	Sept. 23 p.m. 24 p.m.	Sept. 26 a.m.
Korea Maru	Arrive Leave	Sept. 6 p.m.	Sept. 12 a.m. 12 p.m.	Sept. 23 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	Sept. 29 p.m. 30 p.m.	.....	Oct. 2 a.m. 2 p.m.	Oct. 6 a.m. 7 p.m.	Oct. 9 a.m.
Shinyo Maru	Arrive Leave	Sept. 21 p.m.	Sept. 27 a.m. 29 p.m.	Oct. 8 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	Oct. 14 p.m. 15 p.m.	.....	Oct. 17 a.m. 17 p.m.	Oct. 21 a.m. 22 p.m.	Oct. 24 a.m.
Persia Maru	Arrive Leave	Oct. 6 p.m.	Oct. 13 a.m. 13 p.m.	Oct. 26 a.m. 29 a.m.	Oct. 30 p.m. 31 p.m.	.....	Nov. 3 p.m. 4 a.m.	.....	.....	Nov. 8 a.m.
Taiyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Siberia Maru	Arrive Leave	Oct. 31 p.m.	Nov. 6 a.m. 6 p.m.	Nov. 17 a.m. 20 a.m.	Nov. 21 a.m. 22 p.m.	.....	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m. 28 p.m.	.....	Dec. 1 a.m.
Tenyo Maru	Arrive Leave	Nov. 10 p.m.	Nov. 16 a.m. 16 p.m.	Nov. 27 a.m. 30 a.m.	Dec. 1 a.m. 2 p.m.	Dec. 3 p.m. 4 p.m.	.....	Dec. 6 a.m. 6 p.m.	.....	Dec. 9 a.m.

NOTE.—The dates of departure, as above given, are sometimes changed through unavoidable circumstances. Passengers should ascertain from the Company's Agents at their ports of embarkation the exact date of departure.

the longest regular service in operation by any Japanese steamship line touching American ports.

The steamers on this line are in through round trip service between China and Japan ports and Southern Chile via San Francisco and West Coast ports of North and South America. Steamers call at San Pedro and Portland, Ore. on their outward and homeward voyages to the Orient. These steamers are all large and modern and have saloon accommodations.

S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

SAN FRANCISCO, JAPAN, HONGKONG LINE

(Subject to Change Without Notice)

FOR THE YEAR 1922

EASTWARD TO AMERICA

Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru
Survey Docking 13	Apr. 4 p.m.	Apr. 6 a.m. 6 p.m.	Apr. 8 a.m. 8 p.m.	.....	Apr. 10 a.m. 11 a.m.	Apr. 12 a.m. 13 p.m.	.....	Apr. 14 p.m. 16 p.m.	Apr. 25 p.m. 26 a.m.	May 2 p.m.	Taiyo Maru
Survey Docking 11	Apr. 21 p.m.	.....	Apr. 24 a.m. 24 p.m.	Apr. 26 a.m. 27 p.m.	.....	Apr. 30 a.m. May 1 p.m.	.....	May 2 p.m. 4 p.m.	May 13 p.m. 14 a.m.	May 20 p.m.	Siberia Maru
Survey 11	May 1 p.m.	May 3 a.m. 3 p.m.	May 5 a.m. 5 p.m.	.....	May 7 a.m. 8 a.m.	May 9 a.m. 10 p.m.	.....	May 11 p.m. 13 p.m.	May 22 p.m. 23 a.m.	May 2 p.m.	Tenyo Maru
Survey Docking 13	May 13 p.m.	May 15 a.m. 15 p.m.	May 17 a.m. 17 p.m.	.....	May 19 a.m. 20 a.m.	May 21 a.m. 22 p.m.	.....	May 23 p.m. 25 p.m.	June 3 p.m. 4 a.m.	June 1 p.m.	Korea Maru
Survey Docking 13	May 29 p.m.	May 31 a.m. 31 p.m.	June 2 a.m. 2 p.m.	.....	June 4 a.m. 5 a.m.	June 6 a.m. 7 p.m.	.....	June 8 p.m. 10 p.m.	June 14 p.m. 20 a.m.	June 26 p.m.	Shinyo Maru
Docking 7	June 13 p.m.	.....	.....	June 17 p.m. 18 a.m.	.....	June 21 a.m. 22 a.m.	.....	June 23 p.m. 25 p.m.	July 6 p.m. 7 a.m.	July 14 p.m.	Persia Maru
8	June 21 p.m.	June 23 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 27 a.m. 28 a.m.	June 29 a.m. 30 p.m.	July 1 a.m. 1 p.m.	July 2 a.m. 4 p.m.	July 13 p.m. 14 a.m.	July 20 p.m.	Taiyo Maru
9	July 7 p.m.	.....	July 10 a.m. 10 p.m.	July 12 a.m. 13 p.m.	.....	July 16 a.m. 17 p.m.	July 18 a.m. 18 p.m.	July 19 a.m. 21 p.m.	July 30 p.m. 31 a.m.	Aug. 6 p.m.	Siberia Maru
Docking 9	July 19 p.m.	July 21 a.m. 21 p.m.	July 23 a.m. 23 p.m.	.....	July 25 a.m. 26 a.m.	July 27 a.m. 28 p.m.	July 29 a.m. 29 p.m.	July 30 a.m. Aug. 1 p.m.	Aug. 10 p.m. 11 a.m.	Aug. 17 p.m.	Tenyo Maru
7	July 30 p.m.	Aug. 1 a.m. 1 p.m.	Aug. 3 a.m. 3 p.m.	.....	Aug. 5 a.m. 6 a.m.	Aug. 7 a.m. 8 p.m.	Aug. 9 a.m. 9 p.m.	Aug. 10 a.m. 12 p.m.	Aug. 21 p.m. 22 a.m.	Aug. 28 p.m.	Korea Maru
7	Aug. 14 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 18 a.m. 18 p.m.	.....	Aug. 20 a.m. 21 a.m.	Aug. 22 a.m. 23 p.m.	Aug. 24 a.m. 24 p.m.	Aug. 25 a.m. 27 p.m.	Sept. 5 p.m. 6 a.m.	Sept. 12 p.m.	Shinyo Maru
6	Aug. 29 p.m.	.....	.....	Sept. 2 p.m. 3 a.m.	.....	Sept. 6 a.m. 7 a.m.	.....	Sept. 8 p.m. 10 p.m.	Sept. 21 p.m. 22 a.m.	Sept. 29 p.m.	Persia Maru
Docking 9	Sept. 9 p.m.	Sept. 11 a.m. 11 p.m.	Sept. 13 a.m. 13 p.m.	.....	Sept. 15 a.m. 16 a.m.	Sept. 17 a.m. 18 p.m.	Sept. 19 a.m. 19 p.m.	Sept. 20 p.m. 22 p.m.	Oct. 1 p.m. 2 a.m.	Oct. 8 p.m.	Taiyo Maru
Docking 8	Sept. 23 p.m.	.....	Sept. 26 a.m. 26 p.m.	Sept. 28 a.m. 29 p.m.	.....	Oct. 2 a.m. 3 p.m.	.....	Oct. 4 p.m. 6 p.m.	Oct. 15 p.m. 16 a.m.	Oct. 22 p.m.	Siberia Maru
8	Oct. 4 p.m.	Oct. 6 a.m. 6 p.m.	Oct. 8 a.m. 8 p.m.	.....	Oct. 10 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	.....	Oct. 14 p.m. 16 p.m.	Oct. 25 p.m. 26 a.m.	Nov. 1 p.m.	Tenyo Maru
Docking 9	Oct. 18 p.m.	Oct. 20 a.m. 20 p.m.	Oct. 22 a.m. 22 p.m.	.....	Oct. 24 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 28 p.m. 30 p.m.	Nov. 8 p.m. 9 a.m.	Nov. 15 p.m.	Korea Maru
Docking 9	Nov. 2 p.m.	.....	Nov. 5 a.m. 5 p.m.	.....	Nov. 7 a.m. 8 a.m.	Nov. 9 a.m. 10 p.m.	.....	Nov. 11 p.m. 13 p.m.	Nov. 22 p.m. 23 a.m.	Nov. 29 p.m.	Shinyo Maru
Docking 7	Nov. 15 p.m.	.....	.....	Nov. 19 p.m. 20 a.m.	.....	Nov. 23 a.m. 24 a.m.	.....	Nov. 25 p.m. 27 p.m.	Dec. 8 p.m. 9 a.m.	Dec. 16 p.m.	Persia Maru
7	Nov. 26 p.m.	Nov. 28 a.m. 28 p.m.	Nov. 30 a.m. 30 p.m.	.....	Dec. 2 a.m. 3 a.m.	Dec. 4 a.m. 5 p.m.	.....	Dec. 6 p.m. 8 p.m.	Dec. 17 p.m. 18 a.m.	Dec. 24 p.m.	Taiyo Maru
7	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	Dec. 13 a.m. 14 p.m.	.....	Dec. 17 a.m. 18 p.m.	.....	Dec. 19 p.m. 21 p.m.	Dec. 30 p.m. 31 a.m.	(1923) Jan. 6 p.m.	Siberia Maru
9	Dec. 18 p.m.	Dec. 20 a.m. 20 p.m.	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1923) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Tenyo Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Manila 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.



ORIENTAL HOTEL-KOBE

FINEST IN THE FAR EAST

Cable Address: "Oriental" KOBE

American Plan—Rates on Application

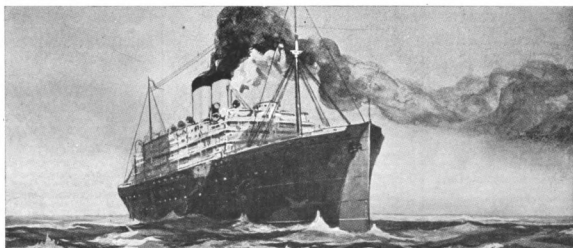
Located on the Bund and in the Center of the Business Section of the City. Five minutes' walk from Sannomiya Station and the American Hatoba. Roof Garden Commanding Unobstructed view of Harbor and City with Hills in the Background. Fireproof, Steel, Stone and Brick Building. Hot and Cold Running Water, Steam Heat and Telephones in Every Room. Electric Elevator Service. Large and Handsome Foyer. Best Orchestra

in Japan. European Steward. Completely Equipped Garage. New Banquet Ballroom and Theatre recently completed and now open for Private Dances, Receptions, Theatricals, Dinners, Lectures, Concerts, Motion Pictures, and meetings of all kinds. Banquet capacity, 350 persons; concert capacity, 700 persons. Completely equipped stage with scenery, lights and dressing rooms. European steward in charge.

Under the Personal Direction of KENT W. CLARK



View of the New Ball Room, Oriental Hotel, Kobe, showing hardwood dance floor and stage at far end.



A LIST OF AGENTS AND REPRESENTATIVES OF

TOYO KISEN KAISHA

(ORIENTAL STEAMSHIP CO.)
IMPERIAL JAPANESE AND UNITED STATES MAIL LINE

"THE PATHWAY OF THE SUN"

From San Francisco and Portland, Ore., to Japan, China, Philippines and the Far East

For Information Regarding Passage and Freight Address any of the Following:

TOYO KISEN KAISHA maintains agents in the principal cities of the world, thus enabling travelers to secure definite information regarding rates and sailings at all times. The full list of these representatives is given below, and they will be glad to give any service in their power to those who request their assistance. As these men are all recognized authorities on travel matters, travelers will find it to their advantage to avail themselves of their service and advice whether their plans are for the transpacific journey or for travel in America or any other country in the world.

TOYO KISEN KAISHAHead Office: Tokyo, Japan
General Office: Yokohama

San Francisco Office:

Fourth Floor, Merchants National Bank Building,
New York Office: 165 Broadway**AGENTS IN THE UNITED STATES, CANADA AND MEXICO****Akron, Ohio**Firestone Park Trust & Savings Bank.
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Rubber City Savings Bank.

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American Express Co., 29 Luckie St.

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319 Hardy Bldg.

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W. B. Johnson, Gen. Agent, Southern Pacific Co.,

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S. J. Brown, Gen. Agent, Southern Pacific Co.,

3 Woodworth Bldg.

American Express Co., 4 No. 19th St.

Boston, Mass.

Cunard Line, 126 State St.

Thomas Cook & Son, 167 Tremont St.

Colgate-Beebe & Co., 281 Washington Street.

Colgate's Tourist Co., 281 Washington St.

W. B. Hayes S. S. and Tourist Agency, 10 Congress St.

Raymond & Whitcomb, 22 Beacon St. and 17 Temple

Place.

Master's Tours, 248 Washington St.

Am. Express Co., 43 Franklin St.

E. S. Leavitt, Gen. Agent, Southern Pacific Co.,
409 Old South Bldg.
Willard Massey, Gen. Agent, Union Pacific Co.,
207 Old South Bldg.
Waller H. Woods Co., 80 Boylston St.
S. B. St. John, D. P. A., Santa Fe, 336 Washington St.
E. C. Natio, G. A., Western Pacific, 450 Old South Bldg.

Buffalo, New York

Am. Express Co., Main and Erie St.

Buffalo Trust Co.

Berkeley, Cal.

First National Bank.

Cincinnati, Ohio

Cosmopolitan Tours Co., 511 Traction Bldg.

American Express Co., 4th and Race Sts.

H. F. Kern, Gen. Agent, Southern Pacific Co.,

15th and Vine Sts.

W. H. Connor, Gen. Agent, Union Pacific Co.,

704 Union Central Bldg.

P. G. Burnett, G. A., Santa Fe, 200 Neave Bldg.

The Fifth-Third National Bank.

Chicago, Ill.

Cunard Line, 167 North Dearborn St.

Thomas Cook & Son, 203 South Dearborn St.

Raymond & Whitcomb, 112 North Dearborn St.

Am. Express Co., 22 North Dearborn St.

Universal Marine Agency, 142 So. Clark St.

C. L. Keith, 179 W. Jackson Boulevard.

C. L. McFall, Gen. Agent, Southern Pacific Co.,

35 W. Jackson Blvd.

Geo. Bierman, G. A., P. D., Union Pacific Co.,

58 East Washington St.

J. R. Moriarty, D. P. A., Santa Fe, 170 W. Jackson St.

J. L. Hohl, G. A., Western Pacific, 700 Westminter Bldg.

T. & S. Tours Company, 103 West Jackson Bldg.

The Harlan Tours, 202 S. State St.

Cleveland, Ohio

Cunard Line, Hotel Cleveland, Public Square.

The Colver-Miller Co., 2033 East Ninth St., Cleve-

land Trust Bldg.

Akron, Folkman & Lawrence, 2010 E. 9th St.

Am. Express Co., 2048 E. 9th St.

P. Palmateer, D. P. A., Santa Fe, 505 Bangor Bldg.

J. H. Harper, G. A., Western Pacific, 505 Bangor Bldg.

Calcutta, Cal.

G. O. Culley, Act. Southern Pacific.

Denver, Colo.

American Express Co., 1443 Stout St.

E. D. Whitley, Denver R. S. and Tourist Agency.

611-17 St.

F. W. Seelig, Gen. Agent, Southern Pacific Co.,

Denham Bldg.

J. Hall, D. P. A., Santa Fe, 304 U. S. Nat. Bank

W. K. Cundiff, A. G. P. A., Union Pacific Co.,

1914 & California

S. Ban & Co., 2009 Larimer St.

Des Moines, Iowa

D. M. Shrank, Gen. Agent, Union Pacific Co., 209

Fifth St.

C. A. Moore, G. A., Santa Fe, 616 Flynn Bldg.

H. W. Warren, D. P. A., Chicago, Milwaukee and

St. Paul Ry., Union Station.

Detroit, Mich.

Cunard Line, 35 Washington Boulevard.

Am. Express Co., 25 Fort St. West.

W. W. Hale, Gen. Agent, Southern Pacific Co.,

211 Majestic Bldg.

A. R. Malcolm, Gen. Agent, Union Pacific Co.,

11-17 Lafayette Blvd.

F. T. Hendry, Gen. Agent, Santa Fe, Free Press Bldg.

H. I. Seinfeld, G. A., 1216 Dime Savings Bank

Building.

M. S. Murphy Co., 200 Murphy Bldg.

Detroit Travel Bureau, 251 Griswold St.

Detroit Travel Bureau, 1549 Broadway.

C. Leslie, 227 West Fort St.

El Paso, Tex.

Southwestern S. S. Agency, 1st Nat. Bank Bldg.

El Centro, Cal.

Security Commercial & Savings Bank.

Fort Worth, Texas

S. J. Anderson, 311 W. T. Wagoner Bldg.

Grand Junction, Colo.

F. C. Hogue, G. A., Western Pacific

Highland Park, Mich.

Highland Park State Bank.

Hot Springs, Ark.

Leon Numaiville, Mo. Pac. Ticket Office.

Indianapolis, Ind.

American Express Co., 32 South Meridian St.

Fletcher American Co.

Kansas City, Mo.

J. M. Hardy, 707 Walnut St.

Violetta Travel Bureau, Hotel Meublebach.

American Express Co., 1125 McGee St.

L. B. Banks, Gen. Agent, Southern Pacific Co.,

Railway Exchange Bldg.

Sch. Rhodes, A. G. P. A., 805 Walnut St.

Geo. Hagenbuch, D. P. A., Santa Fe, 719 Walnut St.

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(Continued on page 68)

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American Express Co., 619 Marquette
E. H. Hawley, Gen. Agent, Union Pacific Co., 125
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Frank Tourist Co., 489 5th Ave.
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Frank C. Clark, Times Building.
Miller Tourist Co., 5 Columbus Circle.
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Bennett's Travel Bureau, 506 5th Ave.
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Bldg.
Pierce Tourist Company, 1476 Broadway.
T. & S. Tours Company, 150 Fifth Ave.

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Goodman, Thomas Tours Co., 2379 Hudson Ave.
Tamaki & Co., 2456 Wall St.
E. Nenteboom, 2370 Washington Ave.

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F. T. Brooks, 1602 Chestnut St.
F. L. Feakins, 536 Commercial Trust Bldg.
G. C. Dillard, D. P. A., Santa Fe, 602 Finance Bldg.
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Arnold Katz Co., 716 Walnut St.

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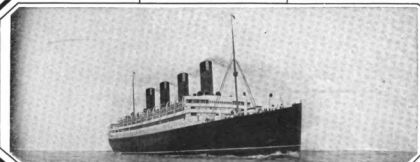
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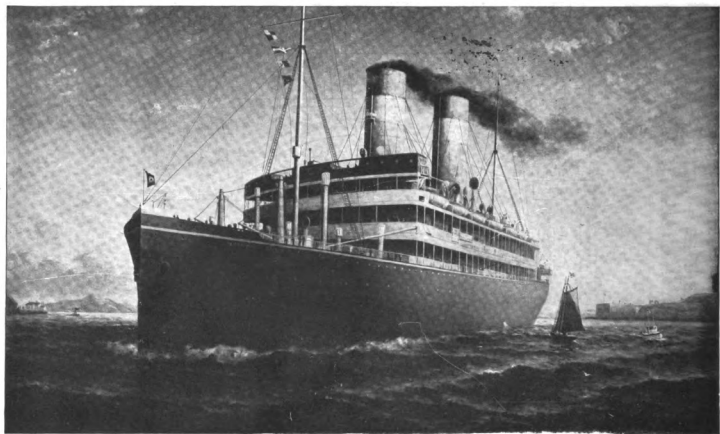
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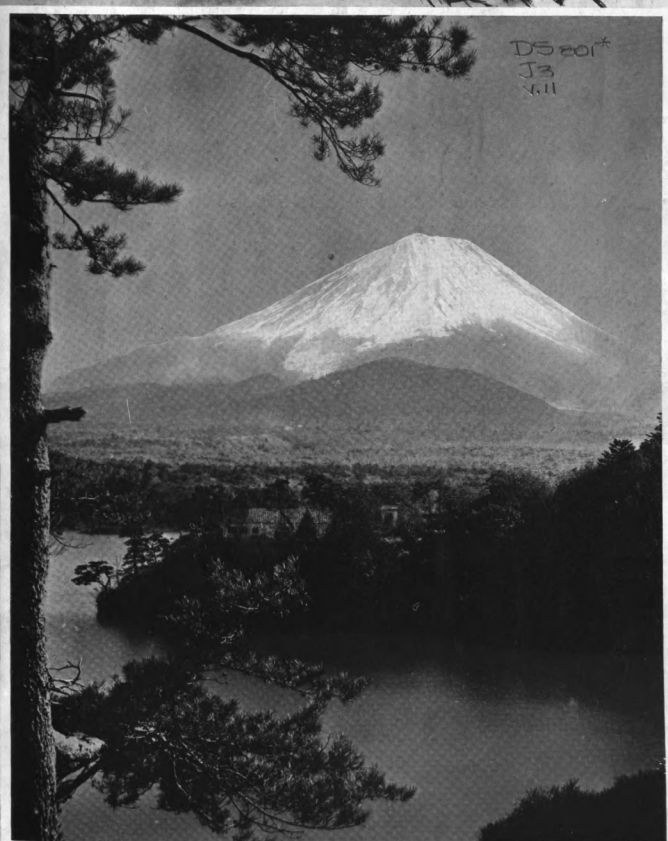
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This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. lines, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedules and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureaus, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

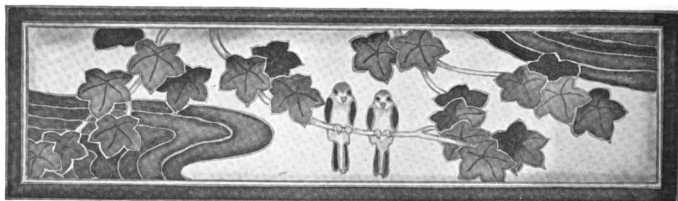
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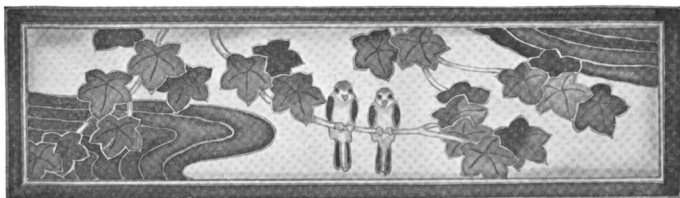
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Fuji-yama, the noblest and most spectacular peak in the world, is the best remembered part of Japan. It is beloved by all Japanese and has been the inspiration for thousands of verses from time immemorial. Rising from the plain in a long gentle slope, unmarred by smaller hills, it lifts its giant cone over twelve thousand feet above the sea in a matchless symmetry that is the joy of artists the world over. One of the most famous of the Japanese stanzas, from the pen of a well-known poet, is as follows:

*On Fuji's brow, a crown of snow was set at dawn of earth—
Though nigh the sun, it still doth show fair Fuji's peerless worth.*



Fuji-no-Yama

*ONCE in the dim and misty past, when there was strife among the Gods,
That ruled on earth and those that dwell beyond the floating bridge;
The Earth God piqued, because his rivals, claimed a greater glory
For their heavenly realm—out of the baleful fury of his wrath
Thrust up the lordly Fuji from the plain—flaunting its glorious, perfect cone
Into the high and burnished dome, that housed his taunting peers.*

*Thus—, so runs the tale, handed from fathers to their sons,
Was Fuji-san, the noblest peak upon this earth—brought into being;
Reared in a jealous passion, to show contemptuous strength,
Smoking and rumbling, torn by raging flames within,
Vomiting molten ashes, lava, rocks, and causing all the land to quake;
Men feared it as an evil thing and shunned the terror of its might.*

*Since then, beneath the healing touch of time, the fires have died,
Convulsions ceased; the open seams and wounds have closed,
Until today the mountain stands, a sacred thing throughout Nippon;
Capricious ofttimes, with its head enveiled by clouds and mists
That hide from human sight its majesty when lightnings flash,
But ever stately in the glowing dusk and witching in the rosy dawn.*

*With all these moods so like our own, this famous peak incites
In hearts of all, who feel its magic spell—an admiration
Deep, sincere, such as no other towering height in any land inspires.
Cold, yet consumed with inward fires—serene—immutable throughout the years,
It radiates a message to the world, that is much needed in these rushing days:
Beauty and strength—calm under every stress—too big for hate,
Not small enough for pride—simplicity—truth—uprightness—faith—
Qualities of greatness in the lives, of nations as of men.*

—JAMES KING STEELE.



OVER AND AROUND MT. FUJI

Exaltation of spirit without physical discomfort, the experience of those who ascend the "glorious mountain"—
Exploring lovely lakes and following the river to the sea, a part of an outing that has no counterpart.

By JOHN SHARROCK



THE motor car swung 'round the sharp turn and entered the dim tunnel with unexpected abruptness. In the half-light we could see the curved roof and brick walls that encompassed us. Then we came swiftly into the light with a suddenness that dazzled us and brought up at the little tea house that sat perched on the side of the road.

While we were busy accepting the tea and cakes the little, wrinkled old lady urged upon us, Yamaguchi, our host, stood rapt with the vision before him. "Ah," said he, "we are just in time. Another hour and we would have missed it altogether—just look!" Then it was that we became conscious for the first time of the glorious vision that filled the skyline before us. At our feet, the mountain side fell away in a long gentle slope to the plain some two thousand feet below. Biseecting this level valley ran the railway tracks, like a black cord thrown carelessly down, looping and twisting its way from Tokyo. Beside it we could see a town, and beyond that the brown fields that gradually melted into the swelling hills. These merged into the mountain and continued in unbroken rise into the perfect one of Fujiyama, towering above the light veil of cloud that hung two-thirds of the way to the summit.

Although the mountain was a full thirty-five miles away, in the clearness of that afternoon it looked like it could almost be touched. A bank of snow caught in one of the ravines flashed back the afternoon sun and the shadows showed very black in the gullies and cuts that gashed the rugged sides.

In silent awe, we sat

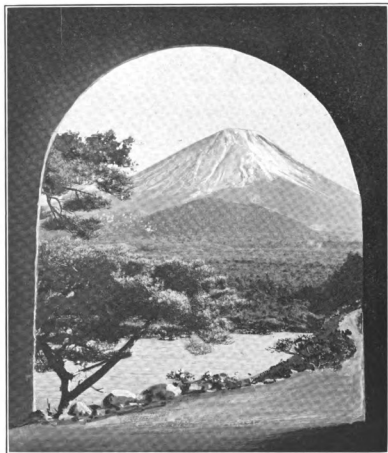
on the benches and drank in the lovely spectacle. It was too big for words—they did not seem adequate. The bigness—the silence—the dominance—the perfect form and immutability of it, checked us from marvelling with sound the message that came from it to our eyes. While we watched the scene changed swiftly. From somewhere came a bank of cloud that quickly blotted out the fair picture, enfolding the peak with a swaddling of grey, that rapidly extended almost to the plain below.

Yamaguchi sighed as he turned toward us. "We may as well go now. We were very lucky this afternoon. It has been days since we have had so lovely a view as this. And there is no use waiting, for it will not come again today."

We were a quiet group going home, but our Japanese hosts knew and understood the reason for it. They had seen the mountain many times and knew just the imperponderable effect it made even on the least susceptible. So we rode in silence under the spell, that lasted until we reached the comfortable Fujiya Hotel and were once more gathered about the glass-topped tables, with their cheering bottles of various liquid refreshments before us.

It was Thompson who first spoke. "I'd like to climb that mountain. Has it been done? What are the chances of doing it, Yamaguchi-san?"

"Climbing Fuji-san," came the answer, "is one of the favorite sports of Japan. In fact there is in the mind of every Japanese, the hope that some day he will be able to make the ascent, and the Pilgrim Associations that flourish all over the country have thousands of members, each one



In silent awe, we sat *Mt. Fuji as seen from the Tunnel of the Nagao Pass, near Miyazoshita.*

keen on making the climb as soon as his turn as a member comes around. Now that you speak of it, the climbing season is now on. Owing to the weather conditions and the fact that many lives have been lost through attempting to scale it during the stormy seasons, the mountain is under the control of the Government and none are allowed to try except during the regular season, from July to September, or by special permit. There are five different paths, none of them difficult, with resting places about a mile apart on the way to the summit. People generally go up one day, spend the night at one of the rest stations and are there to see the sun rise. Then they go about the summit and down the other side to the lakes and home again. You can do it easily in two days and if you take four you can see the lakes and return down the rapids of the Fujikawa River—an interesting, and I might say, thrilling experience."

"We will form the scaling party right here," said Thompson. "Who will join me in the expedition? We will start on Saturday and be back in Tokyo on Tuesday or Wednesday morning. And we will leave all the details of the arrangements to our good friend Yamaguchi, for if he looks out for them, everything will be done properly."

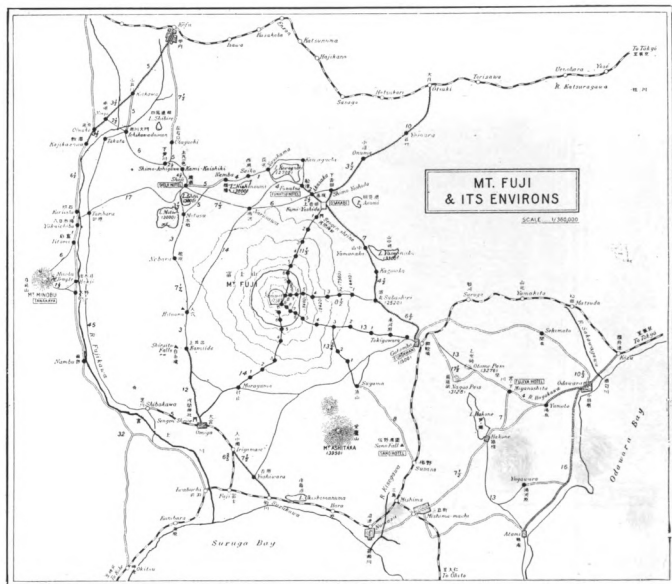
During the next four days, the coming mountain climb

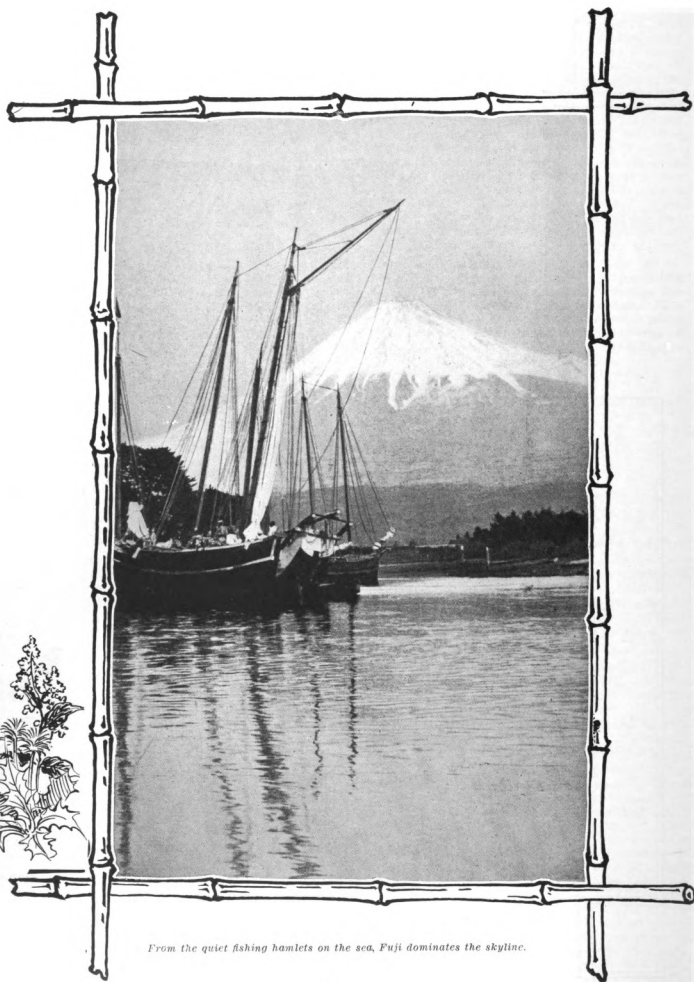
was the chief topic of discussion among the members of our group about the hotel. Ruth, Thompson's wife, nearly broke up the party by declaring herself in on it, and it was only after appealing to Yamaguchi and receiving his assurances that many Japanese women made the trip, that we agreed to her going along.

"I can walk as far and as long as any of you men," she said, "even though I don't play golf every day; and when it comes to enduring any discomfort, if there is any to be endured—which Mr. Yamaguchi says there is not—I promise that I will not be the one to do the complaining. I know you well enough to know that the 'kicks' will come from another quarter." So diplomatically disclaiming any and all responsibility and assuring both the Thompsons that as far as we were concerned we would be only too glad to have Ruth along, we "compromised" by letting her have her way, as usual.

We left the delightful Fujiya Hotel with regret, amid the low bowings and "sayonaras" of the entire staff of smiling neisans, porters, chauffeurs and the office boys, with the charming Mrs. Yamaguchi waving us farewell from the stairway and Yamaguchi-san himself in the motor with us, to go as far as Gotemba. Our road led

(Continued on page 8)





From the quiet fishing hamlets on the sea, Fuji dominates the skyline.



Through the forest-covered passes, bordering the gentle lakes, is seen the snow-crowned top. A band of dark-green forest, bordering gentle lakes encircles its base.

OVER AND AROUND MT. FUJI

(Continued from page 5)

through the village and along mountain roads that had become so familiar to us during our stay there, and after a low sweep across the little valley, up the winding way that led along the mountain side to the Nagao Pass, where the tunnel pierces the sharp crest of the ridge. Leaving the tunnel, which is at an elevation of 3123 feet above the sea, we sped swiftly down the other side of the mountain, and within two hours were at Gotemba, fifteen hundred feet below us. This is one of the important stations on the main line of the Imperial Government Railways, a favorite gateway to the summit of the mountain.

There are five paths leading to the top of Fuji-yama, of which four are on the Tokaido or main line of the railway and one—Yoshida—is reached from the Central line at Otsuki. These are named from the villages at which the start is made and are known as Gotemba, Subashiri, Suyama and Omiya paths. They do not follow an altogether

separate course up the mountain as the Gotemba and Suyama paths meet at the 3rd *Go*, whence they follow a common course to the top, while the Subashiri and Yoshida paths join near the 8th *Go*. Between the 5th and 6th *Go* there is an encircling path which connects all the various routes, enabling one to change from one to the other if desired.

These paths are divided into ten stations about one and a quarter miles apart. These stations are known as *Go* and about 45 minutes is usually allowed to cover the distance between them. It is thirteen miles from Gotemba to the summit, which is 12,395 feet above the sea level or nearly 11,000 feet above the little town that rests upon its skirt.

Standing on the outskirts of Gotemba as we started on our journey, we were more impressed than ever with the majesty and beauty of the giant peak that towered above us in stately solitude. This is, perhaps, the best known mountain in all the world. It has been reproduced for centuries on materials of every sort—on towels and fabrics, in fragile chinaware and heavy porcelains and potteries—in gold and silver and precious stones—on lacquer and metal—on steel and silk—in embroideries and paintings. So innumerable have been the reproductions of its shapely cone that to thousands it has come to be a symbol of Japan, even more than the cherry or the chrysanthemum.

Geologists say that the mountain was formed during the tertiary period and the overflows of lava and lava mud

from the peak during eruptions, in the succeeding periods, caused its present symmetrical shape. It is now entirely extinct, although the traces of steam that issue from places in the crater and in the caves farther down near Shoji, bear evidence that there is still activity in its depths. The first record of eruption was made in 967, with others chronicled in 1082 and 1649. The last one occurred in the 4th year of the Hoei era (1707) when the small crater, now called Hoei-zan, was formed on the side of the mountain. Geographically it is a part of the long chain of volcanic peaks which begins in the Marianna Island group in the South Seas, and ends in the hills of Izu and Vries Island of Japan. It is the pre-eminent peak of Japan, dominating the two ranges that extend north and south on the main island of the Empire about one hundred miles apart. There is usually some snow on the summit even late in the summer, and in the winter time its entire form is draped in a mantle of white that is entrancingly beautiful.

Fuji-san is remarkable among the mountains of the

world for its long and gentle slope, and unequalled symmetry. Unlike other peaks there are no small ranges or foothills, as they are known in other lands, surrounding, but it rises austere and simple, directly from the plain. The angle of inclination is practically the same on all sides, although on the east the crater of Hoei-zan makes a break in the uniformity of its line to certain extent. Roughly the base of Fuji covers approximately 24 miles from north to south and the same distance from east to



Between the 5th and 6th stations rough lava fields succeed the trees.

west, from which it rises, as above stated, to the imposing height of 12,395 feet.

Due to this gradual rise, the sides are covered with vegetation of varying kinds, are divided into three different zones or belts. The first of these, as you ascend, is called the *Kaya-no* or the fields of miscanthus, from the heavy growth of this plant. It is about six miles wide. Then comes the zone called *Kidachi*, "the tree standing," or forest belt, which encircles the mountain with a width of from two to five miles. In this zone are great groves of trees rising to a height of twenty and thirty feet. They are particularly flourishing on the northwest and southwest sides. Here are larches (*todomatsu*), white firs (*momi*), and the pointed zelkova (*keyaki*) interspersed with maples and other trees. Beyond the forest belt is another tract that extends to the crater itself. This is called the *Yakeno* or burnt fields because here no vegetation is found—only bleak and barren rocks, burned lava formations and lava ashes—evidences of the days when

Fuji-san was a flaming demon flinging wide his carnage of molten devastation.

It was mid-morning when we drew up in front of *Furokuan*—the leading inn of Gotemba, where Yamaguchi had arranged for our (*goriki*) guides to meet us. Here we stopped long enough to eat a few sandwiches, which had been sent along and to get a brace or two from the bottles that were part of the equipment of our automobile. The guides came out and announced that the horses were ready, which occasioned howls of derision. "I thought we were going on a tramping party," said Clark, "not a riding school expedition." "Are those nags going to carry us or will we have to carry them before we get to the top?" said another.

Ruth Thompson thought her pony was "just too cute," and then we all saw the great light and realized that Yamaguchi knew more than we did and had provided the horses to carry us as far up the grade as they were allowed to go, out of deference to her charming self.

He certainly was an ideal host, for there was nothing that had been overlooked by him. He gave the guides explicit instructions as to our care—urged on them the necessity of careful handling of the lunch boxes and bottles which had been packed for us at the hotel—brought us each a long cane or climbing staff and several pairs of straw sandals with which to cover our shoes when we got into the rough going—assisted us to mount our ponies and the last we saw of him as we rode into the street, he was standing in the car waving us an enthusiastic farewell.

The long street ran as straight as any Japanese street could run, through the town and into the open country. We were impressed with the number of bypaths and inter-sections that came into it during the first three miles, and also with the number of signs and guide posts directing travelers along the main path.

At *Yoheiji-chaya* (3 miles) there was an inn and a large spring of sparkling cold drinking water, where other travelers were stopping to fill their flasks and water bottles against the shortage of the precious fluid at the stations farther up. Equipped as we were, with thermos bottles that contained liquid refreshments of other kinds, we stopped but a moment to watch the crowd about the well



Some Japanese climbers we met.

before proceeding on our way. A mile and a half further on we came to a tea house under a big pine tree and here we rested for a few minutes to enjoy the cup of tea which the nimble old lady in charge came bustling out to present to us. For the next two miles the road led through the rolling grass land which merges into the forest with its acceptable shade. We did not stop at *Uma-gaeshi*, although this was the place beyond which horses were not allowed to go, up to a few years ago, as, owing to the improvement of the trails, they can be used as far as the second station.

A mile beyond *Uma-gaeshi* we came to *Tarabo*, where there is an excellent inn. We had done the eight miles from Gotemba in a leisurely manner and without discomfort, even if riding on one of the ponies of this type is not the most exhilarating form of equestrianism. As *Tarabo* is on the edge of the barren region, we decided to leave our mounts and proceed the rest of the way on foot. Here we donned our straw sandals (*waraji*) to protect our leather shoes from the sharp lava, and proceeded to the 1st *Go*. There was nothing hard or dangerous about this trail. The grade was uniform and not steep as we knew mountain grades and, if it were in America, some daredevil motorcyclist or motor fan would be attempting to see how far up he could go in a machine, provided there was some sort of a road instead of the rough foot path that has served the thousands of pilgrims for all these years. The distance between the 2nd and 3rd *Go* is longer than the rest, and for this reason has two stone rest-houses between them. When we came to the 6th *Go* at an elevation of nearly 10,000 feet, it became quite chilly and we were glad to walk a bit faster to keep ourselves warm.

We were now above the clouds and glad that we had provided ourselves with heavy sweaters. The air was damp and depressing and not exhilarating, as might be expected at such an altitude.

Leaving the hut filled with pilgrims, who were making plans to spend the night there, we pushed on for the 8th station, arriving there about 8 in the evening. We had our supper from the package carried by the guides, on the rocks outside the hut and looked in vain for the sunset which we hoped we would see that night.

(Continued on page 12)



Stone huts at the rest stations—and "foreign" trampers.



Like a vast silver mirror, the lake reflects the matchless mountain.



Looking across the water in the early evening we saw the vision.



Mt. Fuji as seen over the roof of an inn on the trail.



After the forest zone came the climb over the rough lava.

OVER AND AROUND MT. FUJI

(Continued from page 9)

The heavy bank of clouds that lay below us, effectually cut off all hope of that, so when we finished our meal we went into the hut, selected our place to sleep and lay down with all our clothes on, covering ourselves, in addition, with the rugs that Yamaguchi had insisted that we bring along—a very wise and much appreciated suggestion.

These rest huts were built of stone and were long and low, without windows or other means of ventilation and were divided, like all Japanese houses, by the regulation mats on the floor. Each mat was three by six feet and this was the space allotted to each person resting there for the night. The place was packed with Japanese travelers, as we were the only foreigners, and the air was thick and smelly with the heat of people, with charcoal and oil fumes. Had it been clear—a starlit or moonlight night we could have stayed outside rather than within, but with the damp penetrating air, the heavy murkiness of the cloud bank all about us, it was too uncomfortable to attempt this. So we made ourselves as comfortable as we could and waited for the morning. Clark and I slept soundly—we had had too much experience in out-of-the-way places to be discommoded by a lot of other people in the same room, but we awoke with the first and made our way outside, adventuring into the dawn.

There is something irresistibly fascinating about the coming of a new day. No wonder that the earliest form of worship was that which arose out of a reverence for the sun, the giver of all light and good. No wonder that the Sun Goddess, progenitor of all Japanese and the founder of the reigning Imperial family, is symbolic of power and strength and loveliness!

Sunrise, whether it be seen on the wooded slopes of Mt. Tamalpais, on an Easter morning with hundreds of bowed worshippers singing an anthem of praise to the Risen Lord—out on the broad sea, when the sun rays fight their way through the mountain scenery of the trade wind clouds—on Pike's Peak in the high Rockies, with its half-thousand mile panorama of plain spread out below,—from the Peak behind Hongkong, with the morning light reflected back from the sails of the fishing boats already under way to the day's tasks—against the glare of the glacier along the inside passage to Alaska, with the waves breaking at the base—or from the eerie of Glacier Point Hotel in Yosemite, where perched a half-mile above the floor of the Valley, you look across the abyss to see Half Dome silhouetted black against the flame of the morning sky—sunrise, no matter where it is seen, and no matter if it is the most matter-of-fact and certain thing of our existence, is each day a miracle whose beauty is too often ignored in these days of our civilization.

Clark and I were and are "sunrise fans," having seen many of them under all sorts of conditions and in many out-of-the-way places and we were keenly alive to the glory that might come to us on this eventful morning. I say "might" advisedly, for as everyone knows, Fuji is a most uncertain mountain and that which is most expected and desired of her oftentimes is the very thing that does not take place.

We had an illustration of this as we sat in the semi-darkness, awaiting the coming light. Beside us an aged pilgrim, venerable beyond description, sat in an attitude of reverence. He glanced briefly at us and spoke to the guide—who, though he had been at this place on a hundred mornings, was as expectant as though this was his first experience. "What did he say?" I asked him.

"He asked if this was your first visit to the mountain," was the answer, "and when I told him yes, he said that this was his tenth and that never had he seen the sun rise in full glory, always mist and haze and sometimes rain and fog. This day he hopes will be fine."

The whole world sat silent and half afraid—waiting for the dawn.

Out in the void appeared gray, faint luminous streaks—far, far away, apparently across half the world. Brightening, they changed to pearl and then to rose. Then a conflagration of color burst out among the glowing clouds—violet, light green, rose, pink and coral red that ran like flame—bands and swathes of it,—changing with imperceptible yet swift graduations from shade to shade. The clouds took up their part and reflected back the waves of warming light—the sky behind them became a ruddy copperish hue. Up from the sea, with a sudden spurt came the rim of a golden ball; it turned blood-red, then to flowing silver, with innumerable golden arrows, spearing the sky from all about it.

With incredible swiftness—as one on an urgent business—the gleaming orb came into view—the sky took on more and more riotous garments of color,—the oriflamme of the dawn was lifted and the message of a new day heralded to all quarters. The sea, which had hidden the lord of the light, became his mirror, flashing back its welcome at his coming, strewing turquoises, emeralds, sapphires and diamonds with princely largess to make a path of gold and jewels before him.

Suddenly we were aware that it was day! That the sun was up and that people all about us were afoot.

The miracle of the morning lapsed into the commonplace of the daily life.

Thompson was shouting for us to "get a move on" and his wife was trying to re-arrange her hair in the little mirror in a vanity case. The path ahead was filling up with pilgrims and travelers like ourselves, intent on getting to the summit and the crater.

The sun had risen.

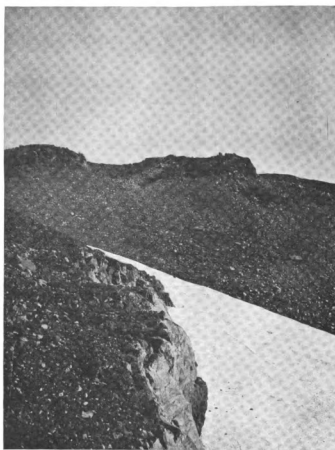
Only the old man, who had been our companion since first streaks of light appeared, sat motionless and undisturbed by the activity about him. "Ask him what he thought of it," we told the *goriki*. His question seemed to arouse the ancient from a trance and he answered slowly. "It was worth more than coming ten times, in vain for," he said. "Now I am content. I have a picture that can never be taken from me, and to think," he added softly, as if to himself, "that I have had to come ten times to find it and these 'foreigners' for the first time, and then out of idle curiosity, are given the same rich treat for which I have waited so long. Strange, strange are the ways of the gods."

We left him musing on the fates that come into the lives of men.

Between the 9th *Go* and the crater was the stiffest part of the trail. It bore the high-sounding title of *Munetsuki-hatcho* or "breast-striking" trail path, and while short was the only part that offered any difficulty in climbing. We passed over it not even feeling the elevation, and at 6 o'clock came to the edge of the crater.

Seen against the sky, the cone of Fuji looked like a sharp thin edge slashing into the clouds. When we arrived at its top, we found that it really was a huge cup—nearly circular in shape, and 2,000 feet in diameter. This contained the extinct crater, whose floor was shut in by precipitous walls that defied descent except at a considerable risk of life and limb. The crater war formerly much deeper than at present, as the trick-

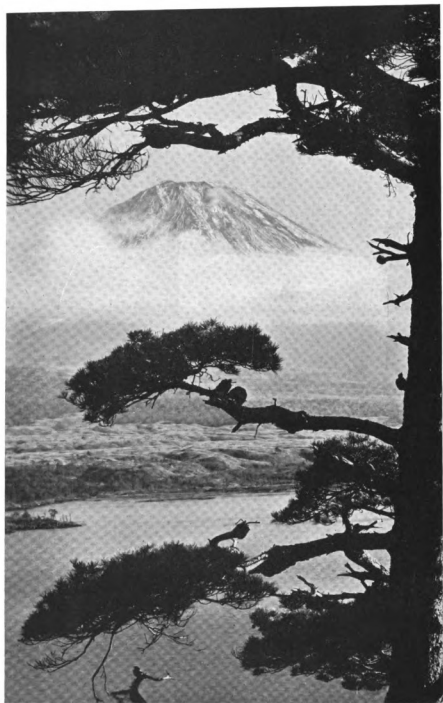
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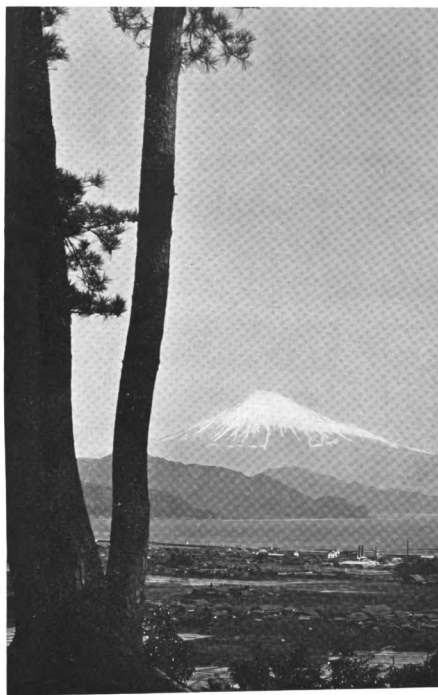
Snow in the gullies contrasted with the black lava fields.



The descent through the loose lava dust was thrilling.



Imagine awaking with this glorious picture in your window!



From Tesshuji or Inspiration Point, near Kunozan, this view is seen.

OVER AND AROUND MT. FUJI

(Continued from page 13)

ling of earth from the sides showed the filling in had been going on century after century. On the edge was a hill or peak that rose seven hundred feet above the bottom of the crater.

This was *Kenga-mine*, the highest point in Fuji and the one that appears to the observer from the valley giving the cone its sharp and symmetrical appearance. From its crown a panorama of the summit and of the sharply sloping sides opened out with remarkable clearness. The huge slash in the mountain side to the north, a deep fissure that penetrated far out of sight to the westward, was called *Osawa* and was 650 feet wide and half as deep. A path extended along the inner edge of this gorge by which the circuit of the crater wall could be made. This crossed *Uma-no-se*, the horse's back, so called because of the narrowness of its ridge from which we looked on the right side to the crater depth and on the left into the abyss of the gorge. The huge mass of earth and rock that rose on the other side of the crater was *Shaka-dake*, the second highest point on Fuji, being 12,310 feet in altitude. East of this was a temple and a torii called *Yakushi-go-dake*. Beyond this another peak of small importance but given the name of *Izu-dake*, and a little farther on a depression filled up with stones piled high in honor of Jizo, the patron saint of the little children. Round about here faint wisps of steam were seen issuing from the earth showing that there was still some fire down below. All told, we counted eight peaks or hills about the crater's edge, but none of them of particular importance except those mentioned.

The bleakness and barrenness of the burned out crater was relieved in two places by springs of flowing water that gush out the whole year through. They are known as the silver spring and the gold spring and provide the only water found at the summit.

If the old pilgrim with whom we had enjoyed the spectacle of the sunrise had felt that we were particularly fortunate mortals in having been on the mountain at that special time, he would have been more impressed had he been with us later on when we stood on the crater's edge looking down into the clouds far below. The sun was shining brightly when our guide suddenly stopped speaking and pointed to the clouds at our feet. "*Goraikwo*," he breathed as if in awe of what he saw. "What is it," we queried as we looked, and at first saw nothing.

"*Sanzon-no-Mida*, the vision of Buddha," he said.

Then we looked and saw what appeared to be an immense statue of the three Buddhas seated together on the clouds encircled by a golden aureole. It lasted several minutes and then disappeared. Asked as to the reason for the apparition he explained that it was caused by the sun casting the reflection of the shadows on the clouds, and in our case, as there were three of us standing together, we made up the group, which is regarded as of one of unusually good omen. The same effect is also seen at sunset at times when the whole mountain is projected against the clouds, similar to the mirages often seen at sea or on the desert.

It was now nine o'clock and we felt that we had seen all we could of the summit and were ready to leave. Instead of returning by the same path to Gotemba, at Yamaguchi's suggestion we planned to descend by way of Yoshida, one of the celebrated starting points on the mountain—then to visit some of the lakes of the chain that lies half way down the slopes—to stop at the excellent Shoji hotel on the lake of the same name and then return to the railroad by way of the boat down the rapids of the Fuji river—an ambitious and appealing program.

From the 9th to the 5th *Go* the return path was steep and slippery, being composed of loose sand and lava ashes which made it necessary to keep up speed if you would not have your footing go out from under you entirely. We wore out several pair of the straw sandals (*waraji*) in our slipping and sliding in the dust and arrived at the 5th *Go* in fast time. Here we rested for a half hour, lunching off the sandwiches, bread, cheese and chicken that we had brought with us, topped off with a couple of bottles of cold beer which was most refreshing.

Below the 5th *Go* we came again into the forest belt and noted with interest that the trees on this side were all inclined in the same direction, indicative of the force and steadiness of the prevailing winds. From a scenic standpoint this path is the finest of them all, as from many points between the 5th and 3rd *Go* the view is of vast extent and impressive grandeur. In the distance the high peaks of the Japanese Alps, *Norikura-dake* and other peaks of Shinano and Hida provinces could be distinguished with mighty *Asama-yama* showing a smoky plume on the skyline, and Lake Suwa gleaming between. Below us, like jewels in the sun, were the lakes of Kai province, lovely bits of water, encircled by the wooded slopes, with white roads leading through and beyond the well known mountains of that province, *Kama-go-take*, *Minobusan*, and *Misaka-toge*, their tops now disappearing in the afternoon haze.

Our lunch completed we went on at an easy pace, for the way was now less steep, arriving at the 2nd *Go* a little after one o'clock. Here we found a *basha* awaiting to take us on to Yoshida. The men of the party did not particularly want to ride in this fourwheeled apology for a conveyance—having had experience in its springless discomfort, but Ruth was tired despite her boast of the night before, so we all piled into the cramped and jolting vehicle. The next two hours were hours of torment, relieved for Clark and myself by occasional stepping out and walking along beside the miserable nag as it dragged its weary bones up the road. They were really the worst part of the whole trip, not even the night on the floor of the hut being anything like as uncomfortable.

When we arrived at Yoshida it was mid-afternoon, and while we had planned to push on to Shoji that night we were all so stiff and sore from the jolting of the *basha* that we decided to stay over at the *Osakabe*, a clean and pleasant Japanese inn, at this place.

The hot bath, as hot as we could stand it, took the soreness from our muscles and made us feel quite ready for the supper of soup, roast chicken, rice cakes and coffee, the latter from a marvelous little can that we had brought along with us. We spent the evening on the streets watching the crowd and the activity of village life, for Yoshida is the headquarters of several of the Fuji Associations, composed of people who plan to make the trip to the mountain group, and is the chief starting place for over thirty thousand of these travelers each year, and at this time was filled with visitors.

Next morning we were up with the sun and on our way to Shoji and the lakes before it had started to ascend. The long, straight street extending toward the mountain was lined with shops offering for sale every sort of merchandise and hundreds of souvenirs of the town and the mountain. A tall torii bridge at the far end, indicative of the shrine, and a small and uncomfortable tram car ran up and down on two of the thinnest kind of rails.

The two and a half miles were quickly covered, bringing us to Funatsu, on the shore of Lake Kawaguchi, ready for breakfast of tea, eggs and rice before we went aboard the boat which was to carry us across the lake to Naga-

(Continued on page 38)



From the steamer as we approached Tamsui this panorama greeted us.

COLONIAL JAPAN

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea, Saghalien, in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "Down the Danube," etc.

[EDITOR'S NOTE.—Because Poultney Bigelow is one of the most widely traveled of the men who are accustomed to record their impressions and observations in print, we esteem it a privilege to publish for the first time these authoritative first-hand notes on what Japan is doing in her colonial possessions. Mr. Bigelow knows wherewith he speaks and his opinions are based on facts and conditions gained by personal investigations. In coming issues he will tell of Korea and Shantung.]



AY 2nd, 1921. Farewell Formosa—lovely Taiwan good-bye! The type-setter clamors at my long lingering on the slopes of Niitaka and urges me to write of Saghalien, Shantung and Korea. So be it! But first a glimpse of Tainan and its historical seaport Amping, where the Dutch had an important fort and trading base in the same years that they settled New York and the Hudson River. The port of Amping has now every charm save that of deep water. Kelung and Takao absorb the modern commerce whilst those who would trade here must anchor two miles out and load from shallow lighters, or, better still, as in our case, enjoy the novelty of sailing on a raft of hollow bamboo stems—whose quarter deck or main saloon is the counterpart of a big wash tub. We Caucasians laugh at what we fail to understand and Mother Goose also poked fun at the wise men of Gotham who "went to sea in a bowl"—but if those famous pundits told us their side of the story maybe it would appear that they were Chinese and that their so called *bowl* was to them what the so called Tub was to the wise Diogenes—a mere figure of speech originating in envy.

At Amping we gazed on the neglected Consulate of Great Britain and marveled that no orthodox tourist had stolen the Lion and Unicorn from over the doorway. There's another abandoned Consulate in Takao, each speaking of the good old days when merchants were adventurers and when the long arm of John Bull reached even into the Formosan jungle. From the Oriental pattern of view, the Lion and Unicorn should not remain exposed to indignity, for these interesting and aerobatic bits of heraldry embody the majesty of a great Government; and, as such, deserve daily care. All honor therefore to the Japanese police and above all to the Chinese Formosans who see that no harm come to these alien properties. By this time they have probably been purchased and fly the sun burst of Dai Nippon.

Of course we clambered about the remains of the old fort and the massive buildings which little Holland here erected as though she were building for all time. But her work was not wasted, for much of those ancient walls are now utilized in the building of a Normal School for Japanese and Formosan students, many of whom we noticed in clean, white duck uniforms of European pattern. At a distance they seemed young naval officers, well set up, healthy eyes and skins, alert manners, attractive withal. Japanese Colonial administration is at its best in Formosa, perhaps because the jealous western world here does the least meddling. The tourist has hitherto avoided this Island—but these lines may be the innocent means of attracting their attention and then—

you may wonder what has become of the Consular Arms at Amping!

The Dutch were driven from here by combined Japanese and Chinese genius some three or more centuries ago. Koxinga was the hero's name—Chinese by the father but of a Nagasaki mother. Fortunate Japan!—for of course this hero of legendary prowess has a shrine here equally dear to both races—a shrine that is being elaborately repaired; for it symbolizes an Oriental Monroe Doctrine none the less living for being as yet unrecognized officially.

Our much quoted and sadly misunderstood pronunciation of 100 years ago means in the popular mind merely America for the Americans; and we declaim on this theme as though from Cape Horn to Hudson's Bay there were none but us Yankees. We have threatened war against any power who would undertake to colonize or civilize the misruled hordes of such states as Mexico, Hayti, Venezuela, Uruguay and Costa Rica. Japan has rescued Formosa and a goodly slice of the Asiatic mainland from political barbarism and is firmly leading its population on towards a plane of industrial and intellectual activity higher than was ever dreamed of by our most hopeful grandfathers. What a blessing to us and to the whole world if Japan would occupy one or more of our Latin American Republics and make property and life secure! Those wretched peoples are dying of democracy and demagogical despotism. What they need most is an honest and strong administration. Maybe we as a nation could give them this—but we do not. The American flag flew over the Mexican Capitol some seventy years ago, and many a patriotic peon of that priest ridden land prayed that it might never be hauled down; but Congress declined this white man's burden and we have now as our nearest southern neighbor a large and fertile area peopled by aliens in blood, language and religion; and living more nearly to savagery than any dependency of Japan. We insist that Mexico remain backward and barbarous. We refuse to civilize that country and we threaten to fight any nation attempting so laudable a task. Fortunate indeed is Japan that can worship at the same shrine as her subject neighbors, that can rejoice in a common literature and above all can look forward to a time when the spirit of Koxinga shall unite an army recruited from every state of the Far East in defense of the yet unuttered slogan: *Asia for the Asiatics*.

That night we spent in a Japanese hotel—indeed all the Formosan hotels (save the palatial European one in Taihoku) are of delightfully clean and cheery native style. There was a wedding going on in the great Municipal building near by, but we were sleepy and our curiosity therefore waned. We heard several well known *Moody and Sankey* melodies, with Japanese words. In my college days I had formed part of a volunteer choir organized by those famous evangelists and was therefore surprised, not to say scandalized, when each of the sacred songs was followed by uproarious shouts and hand clapping. Next morning we learned that the music was deemed a part of the festivity—and here once more let me warn my friends against drawing theologically optimistic data from the popularity of such jingles as *Pull for the Shore* and *The Sweet Bye and Bye*. Maybe Japanese entertainers imported this novelty from our Universities where many of our most catching hymn tunes are sung to irrelevant if not irreverent words.

Japan is now the classic land of entertainers who entertain—entertainments that are entertaining. Our ancestors of Rome and Athens, Corinth and Syracuse entertained in like manner. No feast was complete without a libation to Venus, no less than cheery Bacchus. All the

arts contributed to such a feast, and the wine cup gained in fragrance from having first felt the lips of beautiful woman. East and West were then more close than today, in matters of social relaxation. The early Christians made life hideous in Europe—they wrecked every beautiful pagan picture, book or temple. It is a mere miracle that we have today some of Horace, Ovid, Propertius and Aristophanes to remind us of a Golden era when women were entertaining and Bacchus drank only wholesome wines.

Praise be to God who kept the Christian monks from doing as much harm in China and Japan as they did in Italy and Spain. The Geisha of Kyoto and the Sing-Song *Girls of Canton entertain today as they did ten thousand years ago and will no doubt continue to do, so long as man has wit and health and a little spare money.

In Taihoku lives Mr. Ling—in a Chinese palace. Mr. Ling is a Formosan of taste, no less than wealth; and when he gives a banquet he gives the best—which means that *Sing-Song girls* help in the entertaining. Ah! such a banquet! Writing as I do in a land where men drink a bastard beer with two per cent of anaemic froth—moribund reminder of Munich days—how recall a banquet in far away Formosa where graceful goddesses wearing much smile and little dress kept our glasses filled with sparkling wine from the costliest caves of France! And all the while they carried on provocative converse with laughter melodious and words that were never coarse. It was a Chinese Hebe who filled my glass—and she said she would return with me to the Hudson River. But I referred her to my wife and Mr. Ling sent one of his Chinese aides who said some severe words to her which I did not understand. In any case my sing-song cup filler was not one whit intimidated—although she left New York out of her subsequent observations.

We were thirty at this farewell banquet, mostly high officials including the Civil Governor and his beautiful wife. The Sing-Song girls made much music before and after the dinner, assisted by an orchestra of men performers led by an eminent composer whose high honor it was to train these ladies professionally. Our friends spoke with great respect for the talent and training of these entertainers as they did also for the Geishas of their own land. The question of sexual morality has no more to do with such ladies in the Far East than with us in the case of chorus girls, type writers, or others pretending to a professional career. My own experience of the stage inclines me to believe in the strong moral fibre of those who are in the front rank of the singing and acting profession. If any of this great calling degenerate into sexual promiscuity, it means that they are failures in the great race and their course henceforth is in the public highway. It is even so with women of the Orient. Their professional training is long and costly; their work is done in the midst of temptations which they anticipate and overcome as only the strong and subtle can; many achieve honorable matrimony—in other words on this as on many other Eastern themes we should think of others as akin to ourselves—however strange momentarily their education and environment.

And this education and environment! How rapidly and mysteriously are they being modified if not radically changed! The Sing-Song girl is a joy for all time; and so also the temples and their surrounding groves; but oh! ye thirsters for the Japan of Lafcadio Hearn and E. S. Morse, hasten and search carefully or your voyages will have been in vain. The Japan that welcomed me forty-six years ago was little other than that which greeted Will Adams, the Kentish pilot in the days of Taiko Sama. Yet, even in Formosa, I could now conduct a party of

American tourists in such wise that they might at each step admire American lifts in office buildings; American machinery in saw mills and lumber camps; sugar plantations with hundreds of miles of narrow gauge track and every other detail perfect as the best in Cuba. I would engage to keep my tourist band perpetually in touch with telephone and cable service—even to give them daily Wall Street quotations. Unless they particularly desired the conversation of priests and scholars, I could engage to introduce them daily to Japanese Captains of Industry who would, in good English, discuss the comparative merits of every technical improvement affecting the great Formosan interests—lumbering, sugar, harbor works, tea, camphor, irrigation, and a hundred related themes vital to this tropical Empire. But the greatest of these is Education and that word in Japan means what it did to Froebel and Pestalozzi, Antisthenes and Plato. My imaginary band of tourists would note every American luxury in the form of school furniture, but he would have to be old and experienced in order to appreciate the consummate skill with which Japan has, *not copied*, but combined, the best features of European pedagogy and made them a part of her own inherited system.

It is perhaps idle to remind you that when Europe was beginning to emerge from barbarism in the days of Charlemagne, Japan was already in the period we call *Renaissance*—several centuries ahead of us in art and the humanities. We have outstripped her in the materialistic and factory features of human civilization but we are far behind her today in the higher qualities of courtesy, honesty and many other virtues which Christianity talks about on Sundays but rarely practises at any time. Courtesy is part of Japanese family discipline and never absent from a school and college curriculum. Pupils rise to greet their teacher and of course pay the same compliment to strangers visiting a class room. I write this not merely after visiting numberless educational institutions in different Japanese dependencies, but after an unusually wide personal acquaintance with colleges and students between the Atlantic and Pacific. Americans are instinctively sociable and helpful, but of courtesy in the world sense we are as innocent as the Esquimo girl of silk stockings below the knee. Our law makers in Congress are men above the average in many respects, but when they have shaken my hand with a vigor that would fill my cattle trough, and when they have pushed the spittoon in my direction or offered me a cigar; and when they have tilted back their hat and their chair and bade me make myself at home—well—to us that is native courtesy. But it is a courtesy that is too fragile for export—it wilts in the drawing rooms of old world elegance and leisure. It might pass in modern Muscovy—but would be poor equipment for an Ambassador or commercial traveler in any other land. It is American in the sense that it is now common in America; but it was not American when Washington occupied the White House and when Franklin adorned the politest capital of Europe. In Formosa Japan has planted excellent schools open to Chinese, Japanese and Malay. Had I youngsters I would send them to such a school when very young in order that they might learn the languages of the Far East along with the other usual branches. Thus equipped they would enjoy an immense advantage over other Americans, whether they entered a counting house or sought a career in law, medicine or diplomacy.

Formosa has excellent schools for girls and from what I saw, I would back their graceful graduates against a corresponding number of Smith or Vassar alumnae in any career where maidenly charm has value. Wife and I inspected a so called Middle School for girls in Taihoku

where the ages are from thirteen to seventeen. As usual I asked for singing, sport and gymnastic exercises, in addition to the class room and other orthodox features. In the gymnasium was a very exciting contest in full swing—two long lines of eager maidens dressed much as American college girls on similar occasions—I had almost called them Oriental Atalantas in the famous race with Hippomenes. But here were no golden apples to distract—nor competing man. The game was akin to the potato race that figures in all shipboard athletics; a game combining a steady eye, a sure foot, good wind, graceful torso and sound leg muscles. In each Japanese girls' college that I visited, the games appeared to have been selected mainly with a view to general health and graceful carriage rather than mere muscular force. The mannish woman of short hair and long strides I detest; she's almost as bad as the long-haired man with mincing steps. Men and women should love each other but not be fellow students. Japan is wise in repudiating this effeminate feature of American education. The results of our system so loudly vaunted fifty years ago have been to coarsen the women and distract the men. Woman is happiest when hard at work in her kitchen and nursery, and man finds felicity only when slaving for a woman and fighting any one who meddles in his domestic affairs. These two spheres call for different educational methods and the two cannot safely be confounded.

Nothing could exceed the grace, agility and wholly feminine charm of these Formosa maidens, who sprang to the starting like greyhounds on a coursing match. There was much laughter and applause—as might have been with us, but not quite so loud and shrill. Of course I saw no pushing or altercation or questioning of the umpire—all such things are taboo in the polite and pagan Orient. What will the next generation be!—not merely in Japan but China as well! What will become of our stock stories about Eastern women being reared in slavery and ignorance! The schools of the Japanese Colonial Empire are annually graduating potential mothers reared in a physical and intellectual freedom suggesting the best private academies of this country or England, and these are unconsciously modifying custom and dress—even domestic architecture—so extensively as to bewilder one who remembers the life of half a century past. This revolution is progressing the more sanely and safely because it is in harmony with national tradition and untainted by the paid propaganda of alien emissaries.

When we entered the room of the singing instructor, there was at first a momentary hesitation because the Japanese teacher did not feel that he could show off his class to advantage—the girls being just then occupied with reading from notes made on the blackboard.

But the resourceful Mr. Hosui, who had infinite imagination backed by very engaging manners, made a little speech in which he gratuitously promised an American song on my part if they would sing for me some of theirs. This had an immediate effect and the room rang with laughter and applause. The Professor surrendered without a murmur—the more willingly when he learned that in my suite was a notable member of the Foreign office. He had a rich bass voice admirably trained and I listened with pleasure to many vocal selections that were nominally Japanese but vaguely reminiscent of European ancestry. When first I heard music in the East it was to me discordant, yet those who made it were well paid and represented long years of study. Today the Japanese Marine Band from the Naval Depot at Yokusha plays marches by Sousa and waltzes by Strauss with a gusto that would be impossible unless they relished the sound. When sentences are complicated I close the book and when

music is problematical I leave the room. Most people go to the opera because it is expensive and because the women compel them. Also they can generally have a nap in the back of the box. But few go for pleasure. The people whom we think are musical are not moved by the music so much as by a morbid curiosity as to the manner in which certain passages of technical difficulty will be surmounted. They are of those who frequent the dangerous corners in a steeple chase, not for their love of the horse but in hope of seeing the rider break his neck. There is a field where the Graces fear to tread and only athletes can survive; that is the line between real music and acrobatic fingering; between the joyous dancing of wood nymphs and the painful toe poise of a tough jointed ballet girl. Japan leans now towards real music—the simple songs of our churches and nurseries. This is largely the work of schools where all physical drill and gymnastic movement is accentuated by the tempo of a parlor organ or piano. The next generation will solve many problems in this interesting field, but here I can only bear witness to the great progress made towards appreciating our songs and marches.

My share in this day's labor was to sing "Stop dat knocking at de door," and Mr. Hosui explained that I would sing a song by a famous composer to illustrate an interesting phase of American social customs. All this was said in Japanese and I did not hear the translation until the steamer had left Formosa below the horizon.

And so I sang the song of my early school days, when boys blackened their faces with burnt cork and organized negro minstrel shows whose only distinctive character lay in mispronouncing the largest possible number of words. It is a very dramatic and elemental song, this that I was forced into singing; and the feature that found most favor was a frequent banging of my fist on the keyboard lid to mark the rising impatience of a colored visitor. Mr. Hosui explained, in Japanese, that as America has no sliding panels by way of doors, people of quality make their needs known by pounding until the door is opened—all of which seemed perfectly reasonable in a land so barbarous as to exclude civilized Japanese! And then Mr. Hosui explained that the parents of the young American lady objected to the visits of this young pounding visitor and wished him to leave. But the young man pounded all the harder. He did worse—he fetched a *Samisen* (which Americans call banjo), and played outside of the young lady's door and kept on playing until the parents let him marry her!

It was a *howling* success. Never did Patti or Caruso receive such enthusiastic applause—but whether it was for the pounding of my fist, the imitations of banjo notes, the vivid portrayal of American customs by Mr. Hosui or the melody as emitted by my venerable vocal tubes—all this is beyond me.

Then they sang the Japanese National Anthem and we all stood. Then in our honor, all joined in the glorious Anglo-American anthem, "My Country 'tis of thee"—also standing. Then came a little parting speech—a little hand-shaking—a collective bow to the densely packed gathering of maiden melody—a radiantly responsive smile from a hundred sparkling eyes—and away we whizzed—parted forever!

Perhaps not!

Maybe these lines are now before the eyes of some whom I have seen or talked with—Japanese, Chinese or Malay,—if so, let them accept this by way of grateful testimony to their scholarship and breeding; also as an invitation to write me in correction of such mistakes as I am sure to have made in these pages.

One day I found myself alone in the spacious breakfast room of the Taihoku hotel, when in walked a tall, straight,

clean shaved, and very irritable young American with whom I fell into conversation, hoping to afford him some help in his manifest need. He cursed the Japanese as being all dishonest and despotic; he cursed them all, high and low; he knew what he was talking about, for he had just had business relations with them. Anger is a form of disease, twin cousin to insanity and the least expensive remedy is to reduce the high temperature of the patient. So I listened and nodded my head and let him exhaust some spiritual steam and then learned that he was traveling salesman for an important drug house in Detroit; that he knew neither Japanese nor Chinese; that he had never been in the East before; that he knew nothing of local custom or police regulations, but nevertheless assured me, as I had been similarly assured by others of my fellow-countrymen, that Japan produced only thieves and liars, whereas all Chinese were honest. He had come over from China where there is no control over the drug traffic and was deeply offended on discovering that Japan protects her people against those who sell poison, and that drug drummers must conform to certain police formalities as in other civilized countries. The smooth-faced young man did not say to me that he had chosen to defy the local regulations regarding drugs, he dwelt only on the extent to which his earnings were being impaired by the police of Taiwan. Of course, he awakened my sympathy and of course I offered to go with him to the Japanese Governor-General, to the Chief of Police, to the Medical Inspector, assuring him that my experience with Japanese officials had led me to anticipate a speedy and satisfactory settlement of such a tort as the one of which he complained. But no!—he nourished his antipathy to all things Japanese and said he was catching a steamer that very day for Amoy. So we chatted of other things, and he warmly praised missionaries, because, he said, they bought generously of his drugs.

After breakfast I hailed a 'riksha and called on the American Consul-General, H. B. Hitchcock, before whom I intended laying the case of this injured compatriot. I was bursting with righteous indignation and eager to see justice done—but I had barely got the words Detroit and Drugs underway, before the Consul raised his hand and with a weary smile such as one wears on hearing a very stale story, he begged me to save my sympathy! He knew all about that case—the young man had been to see him—and the young man alone was at fault. The law was explicit, everybody knew its provisions except the young man from Detroit, who had imbibed the pleasing fiction that there are no ten commandments east of Suez. Then the Consul told me of many similar cases—always the same complaint of Japanese official despotism or duplicity arising from our own fault in sending to foreign countries men who have no experience of other language than that of Michigan.

Moreover, let me mention that Mr. Hitchcock speaks Japanese fluently and is a worthy embodiment of Uncle Sam's regenerated consular service—one who not merely watches the interests of his country but enjoys the esteem of those with whom he has official dealings. There are now several American Consuls in the Far East worthy to be ranked amongst the best of that honorable service. None of them is paid adequately—nor are any of them housed in a manner proportioned to the dignity of the flag they represent. Yet on the whole the service has markedly improved through the very simple proviso that those who reach this dignity are not made the sport of politicians as was the case when first I sailed these waters. In those irresponsible eras anyone was a good Consul who could keep sober until after tiffin. In Shanghai the Consul-General (1876) had been called home to answer charges of robbing

the U. S. mails. In 1898 (my second visit), another Consul-General was being tried under fifteen indictments ranging all the way from illegal fees to selling bogus passports for up-country coolies. In treaty ports an American traveler was forced to discover the very unwelcome fact that the honor of his country and the safety of his person was frequently at the mercy of one whom his fellow-Americans declined to receive in their homes. All this has happily changed of recent years—and our exporting merchants breathe more freely—and those who contemplate pleasure cruises in the seven seas are encouraged by the thought of a good Consul in every port—resembling if not equalling so excellent an example as Mr. Hitchcock in Formosa.

We met our Consul and Mrs. Hitchcock at various formal functions—the last of which was a gala dinner at the Palace of the Governor-General, Baron Den. Nothing more fairylike has ever greeted me than the view from the terrace on that beautiful tropical evening—lawn and lake and bridge and stone lanterns and bamboo grove and flowering bushes all combined by some genius in landscape architecture and all bathed in the soft colors of a tropical twilight. His Excellency was dressed wholly in white, as were the members of his staff—the scene might have been any one of a dozen British Government houses in the tropics—all the appointments were in the best European taste, down to the last detail of table service—the social environment was English and so was the language. I had been asked to come half an hour ahead of the other guests, for the sake of a private interview; and I had of course asked permission to quote His Excellency should he choose to express opinions that might aid the cause of peace in the Pacific. The half-hour was exhausted; guests had assembled in the great hall; the Court photographer was impatient as the twilight deepened; secretaries placed themselves in the near foreground and discreetly cleared their throats—but Baron Den held me a happy listener as he spoke of the Island; its development; the assimilation of races; friendship with America; the educational problems; opium traffic, etc. He talked frankly as one who has nothing to conceal and nothing to fear. The Washington Conference has amply justified those who loved their own country and at the same time appreciated the im-

portance of good relations with neighbors, East and West. It was music in my ears when the Governor scouted the idea of war between our countries. He denied that there was a militarist Japan, although he admitted that there had been one, a few years ago, when relations between Tokyo and Washington had become strained to the snapping point. I did not have to point out that our Congress was the product of ballots; that the majority of our voters were ignorant and easily influenced by politicians and newspapers. Japan also has her yellow press, although less ramified than the dozens of dailies owned and inspired by some of our own plutocrats; who preach Peace in the abstract, yet encourage those who make war on property, and who persistently slander Japan in order to please the proletariat of the big cities.

The Washington Conference has not eliminated Yellow Journalism, but it has alienated from its ranks a large proportion of those who had formerly believed their fabricated cables about Japan.

And so, once more, farewell Formosa. We have not space for tabulating all that we saw in that enchanted Isle—not even the fairy slopes covered with tea bushes, and the graceful feminine forms flitting amongst them and culling Oolong leaves for London and New York epicures.

Formosa is a microscopic empire, yet I am compelled to leave it with only a thumbnail sketch. But is not all life a thumbnail sketch—for the picture we hope to paint some day!

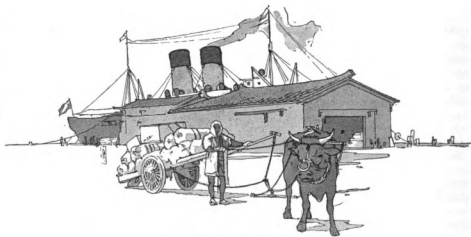
And so farewell, Formosa. The train carries us away from Tai Hoku—we exchange parting handshakes with Japanese officials who have come to the station in order to show us courtesy. There are the Civil Governor and his beautiful wife; Mr. and Mrs. Shimomura; Doctor Oshima, Mr. Kamada, Mr. Suyematsu, Mr. Hosui and many heads of departments and even the Governor-General, accompanied by the military headquarters Commander, General Shiba. God bless them all!

And so back to Keelung and then another luxurious Japanese mail steamer heading northward in search of another Colonial Japan.

(To be continued in next issue)



Imposing modern buildings like above house administration offices in Formosa.



AUGUST, 1922—ISSUED JULY 1ST

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE PUBLISHED ON THE FIRST OF EACH MONTH BY TOYO KISEN KAISHA TO STIMULATE INTEREST IN TRAVEL GENERALLY, WITH THE SPECIAL OBJECT OF INCREASING TRAVEL ACROSS THE PACIFIC.

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SPEAKING FOR OURSELVES

The San Francisco Chamber of Commerce has a department known as the San Francisco Convention League, whose business it is to secure for that city all the conventions and meetings possible each year. It is on the job all the time and as a result of its work last year many of the largest gatherings of this sort have been brought to the city this summer. Los Angeles has had a similar organization for many years and to it is due in a large measure that the southern metropolis has made such marvelous advancement. The efforts of these hustling bureaus and many others in California bring hundreds of thousands of travelers to that State where they gain first-hand information regarding its resources, attractions, opportunities, pleasures and advantages. Most of them come as strangers and are sent away enthusiastic boosters, whose message, carried to all parts of the country, influences others to make the journey and in turn see for themselves.

During the month of June, 1922, San Francisco had one convention of the Realtors, an organization representative of the real estate business from all over America. Hundreds of them came from New York and the East by motor, making the trip in a picturesque caravan style, comprising over three hundred motor cars, while others came by special trains. At one of the meetings the Japanese land laws of California were discussed and the views of those Californians who have been active in promulgating them and who are still carrying on their anti-Japanese propaganda, were impressed on the visiting delegates.

These men, who were of the big business interests in the homes and whose expressions have weight in their respective communities, went home with opinions decidedly in favor of such laws for aliens as are evidently a factor in California.

During the week in June, following this event, the annual convention of the order of the Mystic Shrine, affiliated with the great Masonic fraternity, was held in San Francisco, with an attendance of approximately a fifth of a million delegates and visitors. To house this vast crowd of sight-seers, was, of course, a tax on the accommodations, yet so carefully had arrangements been made, that every one was accommodated and pleased. To entertain this vast number of visitors was in itself a feat that but few municipalities could attempt and successfully carry off, but it was worth many times all the effort

and expense incurred, because through it these hundreds of thousands of visitors were shown the city and the great State of California and obtained such ideas of what it offered them, in pleasure, in opportunity, in investment, in health and all the other things of which the city and State are justly proud.

These two great meetings are mentioned as the most recent examples coming under our personal observation, of what can be accomplished by concerted, definite efforts along certain well-defined lines, and as illustrative of the benefits accruing to the different cities, countries and localities from personal contact and acquaintance of travelers.

If, as has been proved by these and thousands of other affairs of the same sort, the value of the personal experience and acquaintance among travelers is so great, then is confirmed the contention voiced so often in these columns, that the surest means of improving relations and promoting better understanding among the peoples of the world, is by improving the means of transportation,—by bettering the facilities and the accommodations that make for increased pleasure and enjoyment of life, and thus giving travelers from different lands opportunity to meet and know each other under their own skies, amid their national surroundings.

There can be no race or national prejudices among men and women who have met each other on a friendly footing in their own homes and in the environment of their own people, and who therefore have a sympathetic understanding of the problems and conditions of life that prevail there.

Admiral Baron Tomosaburo Kato, former Minister of the Imperial Japanese Navy and leader of the delegation representing Japan at the Disarmament Conference at Washington, was chosen Premier of Japan, succeeding former Premier Takahashi. His selection is a wise one, as he is, perhaps, as familiar with international problems facing his nation as any other man. He has just returned from a gathering where he had opportunity of meeting many of the most brilliant minds in the diplomatic world and he, therefore, has an invaluable intimate personal first-hand acquaintance with these leaders in international thought and policy.

(Continued on page 41)



A good picture of a formal Japanese dinner, given to "foreign" guests.

WHO IS THE GEISHA?

By SARA MOFFATT SCHENCK



HO are those beautiful girls?" was the question asked by the Prince of Wales as he passed a geisha house on his way to the Peace Exhibition in Tokyo. They stood on the balcony of the house and bowed low as the Prince passed, and lower as they saw he noticed them. His conductors explained to him that the girls were some of the Shimbashi and Yoshicho geisha, famous even in Tokyo for their grace and beauty. No wonder that the Prince noticed them, for the bright picture they formed would attract the eye of any man, be he Prince or commoner. Nowhere in Japan does the geisha pass unnoticed. Attractive she is taught to be and attractive she is, whether clad in her gorgeous robes of the dance or simply dressed in a street kimono. The air and distinction is unmistakable—she leaves a wake of staring eyes behind her.

But who and what is she? Quite evidently she is not a woman of quality or of social standing, nor is she of the demi-monde, a woman of the streets. She is an Institution, peculiarly Oriental and typically Japanese. One might almost say she stands for the Japanese social system. Her likeness is not to be found in the Western world, where, however, her name is known although her position is generally misunderstood. The term "geisha," too, seems to present difficulties to the average foreigner. It is pronounced gay-shah.

Japanese social life is based upon an altogether different foundation from that of the West. Each may look upon the other as undesirable, but each considers its own as unquestionably right. The Japanese system considers the place for the wife and mother to be in the home, sheltered and secluded, removed from the dangers and temptations and troubles of the outside world. Confucianism taught that it was not proper nor seemly for the

mother of a family to appear at gay or public functions. Yet how could any function be gay if all bright feminine grace were rigidly excluded?

So here appears the geisha. She comes to wait upon the guests, to entertain them, and to help them pass the evening in a pleasant and agreeable manner. She is a Necessity. Her numbers have grown and her accomplishments have brightened. Today the flutter of her long silken sleeves is present at every feast, whether held in the most exclusive restaurant of the capital or in some small country hotel in a remote provincial hamlet.

Her ranks are recruited from the lower classes, from the poor families who cannot afford to bring up their daughters and educate them. Yet so thorough is the training the geisha receives that she appears at ease in any company, and Cabinet Ministers do not find her wit dull nor her conversation trivial. She charms the boor with her dancing and makes the rustic feel at home among the strange surroundings of the city.

All this is not accomplished without infinite study and application. Generally a girl is placed in training for the life of a geisha at about the age of seven. This training includes many things—long hours of patient practice of the same dance step, over and over again, of the same strain picked from the strings of the samisen, of the same song sung in endless repetition. She is taught the etiquette of welcoming the guest, of filling his sake cup, of handling the dishes of the feast, and even of the ancient culture of the tea-ceremony. By the time she is eleven or twelve, she makes her debut as a dancer, accompanying the older girls to the feasts, but taking no further part in the festivities. She has a great deal yet to learn before she can become a partaker in the repartee that flies about and in the discussion of general topics. She is only



Geisha posed on a verandah.

a spectacle, a lovely little butterfly that can sing and dance. But she has been carefully taught and she learns quickly. A few more years and she is in her prime, an accomplished entertainer of men.

When it is decided that a young girl shall be instructed in the profession of geisha, she leaves her parents' home and enters a geisha house, or school. The keeper of the house pays to the parents a certain sum which more or less establishes a system of bondage for the girl. The parents have no more claim upon her, nor can she ever enlist their aid in leaving the profession to which they have consigned her—not until they can pay back the contract money in addition to all the expenses incurred by her training and keep. This rarely happens, as the parents were poor when they contracted her to the geisha house and they probably remain poor to the end of their days. She herself could pay back the price in time were it not for the fact that the profession demands that a girl keep herself in

fine clothes. This demand keeps her not only poor, but generally very much in debt. Her only chance of leaving the profession, once she has become contracted to it, is by marrying out of it. If she happens to attract the attention of some rich suitor who can afford to pay back the contract price and all the many expenses incident to her training and living from the time she entered, she can immediately be released from the house. This happens more frequently than might be expected, for while geisha do not possess any social standing in the general sense of the word, there is no great stigma attached to them, and "honorable" marriage is by no means an impossibility.

However, the great majority of geisha remain in the profession for life. Many of them would not change if they could. The life is too nervously exciting, too colorful in spite of the hard work of training and practicing, to fit them for any other kind of existence. They form their friendships among themselves, sometimes becoming so



Geisha making her toilet.

devoted that an offer of a change that would take them away from their friends is distasteful to them. They enjoy a freedom while they are geisha that would be denied to them were they to leave the profession and enter the quiet life of a home. They are constant attendants at the theatres, at the *katsudo-shashin* ("movies"), at wrestling matches where women of the upper classes of society can never go. They are very frequently taken on extended picnic parties to famous places of beauty around the country, they ride in motor cars and they taste of many of the joys of life that a mother of a family can hear about but in which she cannot participate.

Again there are many girls destined to this life that would gladly exchange it for the life of a modest home of their own. The daily round is not all joy, in spite of their happy faces and ready smiles. They have been taught to smile and joke, no matter what they feel. Mr. Fujimoto tells, in his quaint English, the story of a geisha's average day in her own words:



The samisen is the geisha's favorite instrument.



The tanzumi (drum) accompanies the samisen.

"Our world comes after sunset. Everyday life of our society's girls is various, but we generally get up at six on the morning, except those who were detained at machiai (assignation-house) until very late in the previous night, and keep sleeping to about ten or eleven. Getting out of bed at six, and after washing the face, we sit down before the mirror on the toilet stand and begin to comb the hair—it takes for combing more than half an hour. On the other side, *oshaku*, or smaller girls, are already aroused and driven out of bed by the mistress of the house, and very busy to sweep and clean the rooms. When all the rooms are cleaned up, they must offer lights to the God of Luck on the altar honored in the mistress' room. As soon as they finish breakfast they are sent out to the master of dancing. When we finish breakfast it is about nine, and most of younger geisha go out to their masters for the exercise of samisen. At eleven we go out for the hairdressing, and there spend an hour at least, chattering with girls assembled

from various houses. Coming back from the hair-dresser, we go to the bath-house; the polishing instruments carried to the bath are numerous—at least seven kinds. Sometimes we are invited by the mistress of a restaurant or *machiai* to the theatre, and much pleased to spend the afternoon by seeing our favorite actor's performance. The accomplished older girls are requested to teach or review dancing, singing, and *samisen* for the smaller dancing girls in the leisure time every afternoon.

"Approaching the tea-time, there are heard cries of cake peddlers in these *geisha* alleys, and small girls are seen to peep out of their entrance door and buy something from them. After four, telephone messages come from the guild office informing the names of restaurants where we are hired to attend this evening. About one hour before the appointed time for attendance to the restaurant, one or two *hakoya* (guild boys) come to our house and help for preparations; these boys are very well trained to dress *geisha*.

"When the girls who have finished dressing are on the point of going out from their house for the restaurant, it is a custom in our society that the mistress of the house strikes sparks with flint and steel against the back of the girls, wishing a good luck of the evening. We first call at the guild office, and accompanied by the *hakoya*, go to the restaurant. We are very busy and become toil-worn if we have to wait upon a great party attended by a great number of guests. Sometimes there is such a case, that according to a previous promise, we meet with the customers at a restaurant or waiting-house and set out from there for an excursion, commonly to a hot bath resort in an adjacent province. On that occasion we are dressed like ladies or daughters and take the automobile or the train in night. How happy we are to

take pleasure quietly at the mineral bath, while all the expenses for the hotel and the fees for ourselves are paid by the customers.

"The time we can come back to home from the restaurant or *machiai* every night is twelve. When we get in our house it is near one, and, changing clothes at once, we sit down near the fire box. Talking on another about the events or guests in this night, we take tea and cakes, and then go to bed. Almost all the girls of our profession are

offering prayers every day to a certain shrine, and entreat the prosperity of their business and the happiness of their future. On the monthly festival days of the shrine, we never fail to get up very early, at four or five, and go to the shrine to worship the god before breakfast."

Twice a year there is a Review Meeting, or a sort of recital held by some teacher of dancing or the *samisen*. Certain girls who are in training are selected to perform at this meeting which is held in a large room of some famous restaurant. It is in the nature of a competition between the different houses and the interest taken in the meeting by the participants is always very lively. The girls compete, not only in the skill and perfection of their dancing, singing and *samisen* playing, but also in the taste and beauty of their costumes. The performance of each girl is enthusiastically upheld by her particular friends.

The elder girls do all they can to encourage and help the younger members of their own house who are taking part. These *osarai*, as the meetings are called, are events of much excitement in the lives of the younger *geisha*.

As might be expected, all *geisha* and those connected with her are very superstitious. Charms and amulets are very numerous and many are the small ceremonies gone through with each day to



Geisha dressed in conventional bride's costume.

bring good luck and to ward off evil. Perhaps no class of people in the entire country is so constant in attendance at their shrines and places of worship as are the geisha. By a strange twist, Inari Sama, properly the Goddess of Agriculture, has become one of the patron deities of the geisha, and a small fox-guarded shrine is certain to be found near any geisha quarter. An emblem found in all geisha houses is the *maneki-neko*, the "beckoning cat." Tiny porcelain figures of a cat with a bell

hung from a ribbon around its neck and with one paw raised in a beckoning gesture are sold wherever the crowds gather to make merry, such as in the shops near Asakusa Temple in Tokyo or near Kiyo-mizu-dere in Kyoto. Many people speak of geishas as "cats." They wheedle you by their soft ways, only to turn and scratch you with sharp claws as soon as you cease to pour out your money for their pleasure.

The geisha themselves generally deny this charge. No doubt there is some foundation of fact in it, but certainly this is not true of all. These girls of the gay life of the country see more of the seamy side of existence than falls to the lot of the ordinary woman to know. Their feelings are touched and their sympathies are awakened more often than the smiling face betrays. Japanese literature contains many stories of the self-sacrifice of some geisha beauty for the honor or financial assistance of her lover. Nor is the man always the victim. Many a geisha hides the wound of a promise made by a devoted lover only to be broken. Their devotion to each other, or of an older girl to a younger, is often very touching.

Although "geisha" is the term usually applied to the entire class of dancing and singing girls, there is sometimes a distinction made between the

two. Properly speaking, "geisha" means dancing girl and is the term used in Tokyo, while "oshiaku" is the term used in speaking of the girls who do the singing. In Kyoto, the term "geiko" is used instead of "geisha" and "maiko" instead of "oshiaku." The office of the Geisha Guild is known as *Kenban*, and the messengers of the *Kenban* are called *hakoya*. The *hakoya* calls for the girl at the geisha house in which she lives and escorts her to her place of appointment. He carries her sash

for her and it is customary for the guest to include a tip for the *hakoya* when he begins the distribution of largesse which follows a geisha dinner.

It is often asked, "What becomes of the geisha after they are too old to dance?" A few, as was suggested, get married and leave the profession. Others manage to save enough money to become themselves mistresses of a geisha house. Others, again, spend their old age in teaching the younger girls. And a few whose voices are considered unusually good, continue in the profession as singers, or accompanists. A number of geishas marry professional wrestlers, and lead an irregular sort of existence, following the "sporting" life common to certain classes in all countries. A few retire to the country, to their old home, after they have passed the time when they can earn a living in the profession.

Those who are familiar with Japanese customs easily recognize a geisha even though she be dressed as a "lady or a daughter." There is an air about her that a Japanese woman of no other class possesses, an indefinable manner of confidence, of reliance upon herself, together very often, with a touch of vulgarity. Her dress, although of the finest material, is usually much gayer than the average woman's. Her appointments, her combs and pins, her rings and her little vanity cases are

(Continued on page 39)



Flower arrangement is one of the accomplishments.

ADMIRAL BARON KATO NEW PREMIER OF JAPAN

By YAMATO ICHIHASHI

Secretary to Admiral Baron Kato during Peace Conference



THE new Prime Minister of Japan is Tomosabura Kato, one of the "Big Three" at the recent Conference in Washington. He is an Admiral and he is a Baron. He is not a politician and has no party connections. A few days ago he was appointed to form a Cabinet, and the Cabinet he has just completed is distinctly aristocratic if judged by its personnel,—all this in "constitutional" Japan. What does this signify?

The past decade saw an intense struggle between bureaucracy and democracy in Japan. In December 1912, General Katsura formed his third Cabinet but it was short-lived. His famous *nikopon* (win-with-smile) policy was no longer able to stand against the rising tide of democracy, and thus died ingloriously the last of militarist-cabinets. At least, so it was thought. But his successor was a sailor-statesman, Admiral Count Yamamoto. A militarist again? Not exactly. In Japan, curious as it may seem, sailors are not politically put in the same category as soldiers. Unlike the Military Staff, the Naval Staff has never taken an active interest in politics. Politically a navalist is not a militarist according to the current popular notion, and there is something valid in this distinction. Still Yamamoto was without party connections, and it was this fact coupled with others which brought about a speedy downfall of his Cabinet. Then arose veteran Count Okuma, the nominal head of the Kenseikai, the Constitutional Party. Count Okuma, it may be noted, had been out of office since the 90's of the last century, and had been a consistent critic of bureaucratic Cabinets. Under the circumstances, the people expected Okuma to put an end to the government of bureaucrats. However, in the end the Okuma Cabinet proved to be another militarist administration. The infamous "twenty-one demands" on China was an epoch-making diplomatic blunder of that famous democrat. The popular agitation became more than a surface current and he had to step out of office. Japan was in sore need of a liberal leader with vision, and sought for such but in vain. The Governor-General of Chosen, General Terauchi, was recalled and was appointed the Prime Minister. It was a severe blow to democrat-idealists. The situation was made worse by the defiant attitude of Terauchi towards the Parliament, which is supposed to represent the popular voice. The successful Chosen Governor-General was unable to grasp the altered political ideal of Japan. So he, too, fell, leaving behind him nothing but a more intense hatred of bureaucracy and militarism in the mind of the nation.



Premier Tomosabura Kato.

It was at this juncture that Hara came into power. Hara was the head of the Seiyukai. Moreover, he was an untitled man, and the first of the kind to occupy the position of the Minister-President of constitutional Japan. He was hailed in as a Commoner-Premier. One cannot as yet properly appraise the work of this Commoner. But unlike his predecessors he was able to hold his own for more than three years and had there not occurred the folly of a demented youth, which cost the Premier's life, we might still see Hara in power. He died last November. Viscount Takahashi was appointed the Prime Minister, but the nation was conscious that the new Premier would not remain long in power. That anticipation came but too true.

As to who was to succeed Takahashi naturally became a question of deep interest. It was too obvious that the Seiyukai was in no position to form another Cabinet. Neither the opposition party, Kenseikai, headed by Viscount Kato, commanded confidence and influence to step into office. Therein the bureaucrats saw their chance. The nation stood between the devil and the deep sea. The anchovy (invisible activities) of these three elements must have been of unusual interest. The Seiyukai must have done everything in its power to prevent the rise of the Kenseikai, and *vice-versa*. But neither was particularly anxious to see the restoration of bureaucrats to power. These triangular struggles cannot

yet be analyzed. But the Imperial choice fell upon Admiral Baron Kato, and an aristocratic Cabinet is now in existence. This sketch account of the history of the Cabinets during the last decade is given to make more plain what is to follow.

Baron Kato became Minister of the Navy in the Okuma Cabinet formed in 1914 and continued as such until he became the Premier only a few days ago. This single fact indicates that Kato has been accepted as the most capable administrator of the Japanese Navy. But at the same time, no one ever entertained the idea that he was one day to become the Prime Minister, especially in view of what has been said. The political history of Japan during the past decade was decidedly against such an idea, even if Kato possessed all the qualities necessary for the position, since he is a naval officer and is not a politician. As a matter of fact, the veteran officer was never known as a statesman and still less his statesmanship to steer the ship of state. Politically he was an unknown character. And thus when he was appointed to head the Japanese Delegation to the Washington Conference, skepticism was not

concealed, due probably to his obscurity,—even to the ever-alert journalistic circle of Japan.

The Washington Conference was one grand opportunity for Kato to prove his worth as a statesman in a broad sense of the word. It was there, too, that rumors began to run that Kato might become the head of state. Washington quickly discovered Kato. From a naval officer he emerged a statesman, and the Imperial choice was doubtless determined by that discovery. A study of Kato as he appeared at Washington may, therefore, aid in throwing some light upon what he might do as the Prime Minister of Japan. But let us first learn how he impressed Americans.

The physical appearance of the Admiral is described as follows by an American writer: "The best known among them (Japanese) to Americans is Kato, Admiral and Minister of the Japanese Navy. His features are startlingly gaunt; his body frail as a youth not yet arrived at maturity; his sea-tanned complexion darker than that of most Japanese. Though short in stature, he has an abnormally large head, sheltering a brain able to cope with Occidental diplomacy. He speaks no English beyond, 'I thank you.' " Kato as a statesman is depicted as follows by another writer: "Baron Kato * * * was the Clemenceau of the Conference. In spite of not speaking English, in spite of not being the nominal head of the Japanese Delegation, in spite of being a naval officer in a political conference, he made himself Japan's chief representative. He was the hardest fighter; his was the strongest will in the Big Three. He is the embodiment of that inflexible nationalism which Clemenceau made the chief obstacle to Wilson at Paris and which lay in the way of Hughes's more complete success at Washington. If Japan finds herself morally isolated in the future, it will be because she committed her case to a hard fighter given to saying little and yielding little. He has not Clemenceau's political skill, nor his fierce aggressiveness. He does not know the West as the Frenchman did. Given different conditions, that bony face and those narrow eyes might have dominated the Conference. His was a stubborn defensive." From another writer we have the following: "I think, even if you knew nothing about Japan's desire for the status quo in Asia, you might have guessed it when you looked at Admiral Baron Kato. There is something about him more expressive of the status quo than I have ever seen in any other man. To many in the Conference gallery it was Admiral Kato who seemed to represent Japan. Through him spoke the Empire. He was its credo. I did not share this feeling. It seemed to me not Admiral Kato, who most faithfully mirrored the Japan of 1922, but that genial leader of the delegation, Prince Iyesato Tokugawa. Admiral Kato is too coherent, too perfectly aimed at one objective. What little I know of modern Japan is not like that. It is diversified, self-contradictory—advancing in uneven stages through several different generations."

The same author pictures Kato giving interviews to newspaper men as follows: "Day after day, in Washington, Admiral Kato parried the attacks of the newspaper men with the best good-nature and a finality that was chilling. He understands English, but uses an interpreter. Hearing each question twice, he has twice the time to phrase an answer. It is a bit unsportsmanlike. In any newspaper sprint I have ever witnessed, Admiral Kato is quite capable of giving odds, and in no need of taking them. A wisp of a man, with eyebrows perpetually signaling a surprise which he must seldom have experienced, he would face fifty eager correspondents and reply painstakingly to a hundred questions, without answering one of them." There is another picture of Kato similarly occupied, which is as follows: "In one of these rooms (in

the New Navy Building) some thirty newspaper men sit about a makeshift table of identical cheap varnished desks pushed together. Blinding, charmless lights. Nothing on the walls. The crowd, like a classroom, waits for its professor. Here he is: Admiral Baron Kato. The crowd rises. The Admiral, in faint but friendly English, wishes them a Happy New Year. 'The same to you, Admiral, and we are glad you have recovered from your illness.' Business begins. The Admiral does not conduct this in English, but through an interpreter with a Phi Beta Kappa key. Behind the Admiral sits, sly, amused and rotund, Mr. Debuchi, who handles his delegation's publicity. While the interpreter translates the first harmless questions, there is time to notice Admiral Kato's long, delicate nose, his thin, motionless hands, the blinking, tired eyes, with eyebrows in a perfect semi-circle as if raised in a perpetual frown. His slight figure sits sideways, looks at nothing in particular, seems aged, absent, infinitely weary and patient, yet unconscious of being either. 'Has Japan ever given Seminov any financial support?' The answer comes second-hand: 'In the past money has been given to Seminov, but this should not be interpreted as assistance. It was given by the last Cabinet when the Bolsheviki were not so strong as they are now, to stabilize Seminov.' 'How much was it?' 'All I remember is that it was very little.' 'What money was appropriated?' 'There was no appropriation. Every nation has such a fund at its disposal. It was not furnished by parliamentary process.'

"While some of the questions which follow hot upon these are being translated, Mr. Debuchi leans forward for a few words with the Admiral. He listens, his expression does not change from one of distant, patient endurance, he turns back again. Dozens of questions. Then as the correspondents are beginning to scrape back the varnished chairs, the interpreter halts them. 'The Admiral wishes me to say that as it might lead to misunderstanding, he thinks it will be more satisfactory to omit what he said about the money given to Seminov. It is a thing of the past.' 'Then we are to take what he said as withdrawn—cancelled?' 'Yes.' In newspaper language Admiral Kato spilled the beans, was tipped off, and then killed the only news of the afternoon. Yet he has not changed his expression of weary calm."

All of these quotations are from the pens of experienced American journalists and therefore men well qualified to judge other men. Yet not one of these seems to succeed in truly portraying the man they tried to picture. There is something lacking in each description that leaves the picture of Kato distorted as a poor caricature, and the failure is probably due to too liberal a use of their imaginative powers. None took the trouble of making a microscopic examination of their object with scientific impartiality. Nevertheless, the writer does not desire to criticize any of the authors quoted since the Japanese naval aides who are supposedly very close to the Admiral, themselves told the writer again and again that Admiral Kato was little known even among the naval men of Japan. Some of them said: "The Admiral is unknowable, or at least he is a very hard man to understand. He is so silent. Taciturnity is his chief characteristic." And the Admiral himself told the writer that he did not like to "talk." Kato seems to think that silence is a desirable quality in a naval officer. Eloquence finds no value in the life of sailors and eloquent sailors are rare. Admiral de Bon of France is an exception, and Kato was not much impressed by de Bon's eloquence. Nevertheless Kato can talk and did talk whenever he felt like talking.

At any rate, though the writer met Baron Kato for the first time at Washington, it did not take him more than three days to know the silent Admiral. One hundred

days' close association with the Baron did not necessitate any modification of his judgment formed on the third day. Kato is perfectly understandable because above all he is so distinctly human, and human mind can easily fathom another human man. At least, such is the writer's own conclusion. Physically Admiral Kato is too delicately built and is not attractive, but this defect is largely obliterated by his masculine personality, not devoid of certain charms. Could he express himself fluently in English, he would be even a "mixer" in American society. One writer accuses Kato "a bit unsportsmanlike" on the ground that the Admiral concealed his knowledge of English. That is entirely unjust because he does not understand English when spoken. He is not so small a man to take advantage in the manner accused. As a matter of fact, he tried his best to express himself in English whenever he was able to do so. Once he even read a short speech at a small banquet given in honor of American naval officers, and then he told the writer afterward that the Americans were kind enough to pretend as if they understood what he was trying to say. He does not understand spoken English and still less can he express his thoughts in English. But Kato has a rare ability to express himself clearly in a language familiar to him. That makes him all the more sensitive not to rely upon an unfamiliar language, for a clear mind like his fully appreciates that imperfect expression might make him ludicrous. Not only does the Admiral possess a clear mind but a mind which works with surprising celerity, as was clearly attested by his well-formulated replies to the rapid-fire-gun questions in the press interviews. Added to these mental qualities his inflexible facial expression, which is partly due to his professional training based on the Bushido ideal, makes him appear "cold" and emotionless. But Kato wept when the sad news of Hara's assassination reached him. Once he sang a popular song to entertain the naval officers. He acted towards the writer as his own father would. When the Conference ended the Admiral gave the writer a beautiful watch and chain, saying: "I went to a shop and selected them myself and so please wear them as a slight token of my gratitude to you." Is he not human?

But the qualities that made him one of the Big Three at the Washington Conference were his power of vision and his power of determination. So far, no writer, whether native or foreign, has shown appreciation of the peculiar rôle which Admiral Kato had to play at the recent gathering. The reduction of naval armaments meant more to Kato than either to Balfour or Hughes. Kato is not only a naval officer but the father of Japan's present navy. It was through his effort as Minister of the Navy that Japan's naval fleet attained the present strength in the midst of great difficulties, financial and otherwise. But when the American Government approached the Japanese Government on the question of naval limitation Kato showed no hesitancy. He who saw the danger of a weak navy was able to see a greater danger of competitive naval construction from national and international points of view. He expressed his readiness to join other powers to reduce naval armaments. But in so doing he never dreamed of the fateful appointment which soon befell him. When he was asked to head the Japanese delegation to the Arms Conference, it meant to Kato that he was to apply his ax to the very object of his own construction. There was an element of tragedy in the appointment, and Kato was unable to reconcile himself to the task in which he was to act as the leader in the proposed work of destruction. He had to go through mental agonies unknown to either Balfour or Hughes, who had no part in building their respective navies. The late Premier Hara knew this, but he could

think of no other man than Kato. Kato himself soon realized that no other man could successfully carry out the wish of the Premier, which was the wish of his nation as well as of the world at large, and accepted the appointment. What does this show?

Kato entered the Conference with a definite plan of limiting armaments, but which conflicted with that of Hughes in one respect, namely, over the ratio of capital ships. The American plan proposed the ratio of 5-5-3 for America, Great Britain and Japan. But Japan wanted $3\frac{1}{2}$ instead of 3. The difference means nothing to the general public, and it became impatient with Japan's failure to swallow the whole of the American proposals. But no international conference proceeds that way. The negotiations which resulted in an agreement among the three powers consumed no less than five weeks. During the period one saw Kato at his best. Day after day he met Balfour and Hughes, and day after day he listened to his naval experts. His compromising effort was two-fold: he had to compromise with the British and American delegates and he had to compromise with his experts. He said to his experts: "Is that what you must have to do, but don't you realize that what you propose to do will break up the Conference?" It is easy to destroy but I must make Japan responsible to render the Conference a failure. That would be calamitous to the nation and to the world." He was not always thus calm and patient and he thundered, "I appreciate your honesty and sincerity, but you lack vision. You are unreasonable as a child, and your statement is illogical. Talk sense." Enough evidences were given in those conferences between Kato and his experts that he alone was able to successfully carry out the work of the Arms Conference so far as the Japanese delegation was concerned.

To Balfour and Hughes, Kato proposed to accept the American ratio on two conditions, namely: the Mitsu was not to be scrapped and the status quo was to be maintained on the certain Pacific fortifications. On these bases an agreement was finally reached among the three great naval powers. Curious enough, the naval experts of Japan soon reconciled themselves to the above agreement. By this time Kato began to be looked upon as a statesman.

But for him a series of troubles began to present themselves. His Government did not wish to have the Japanese islands proper included within the scope of the four-power treaty. This demand appeared as a trivial matter to Kato, but to satisfy the Foreign Affairs Advisory Council he patiently undertook this disagreeable task and succeeded in bringing about a supplementary treaty excluding the islands proper. But the worst was yet to come. When the naval treaty was about to be drafted, Kato received instructions to have two islands (included in the provisional agreement) excluded from among those fortified islands in which the status quo was to be maintained. He found himself in a most impossible position. The demand must have appeared to him wholly unreasonable, as it surely did to others. For the first time, one could see the lack of clearness in Kato's expression. The writer called his attention to that more than once, and he gracefully admitted it. But he said, "It would be very easy for me to resign and thus save myself, but that would not save the nation. Japan must not invite isolation. I know who are behind this demand and I must not make them enemies, for that will make the work of the Conference meaningless. What would you do if you were in my position?" Poor Admiral Kato, he never was so discouraged. He did not want to appear ridiculous before his foreign colleagues, some of whom were ready to take advantage of his plight. But by tact and patience he was

(Continued on page 52)



"Just a regular young fellow, simple and unaffected, yet bearing himself with the inherent dignity of his position," was the way one man who saw much of the Prince of Wales during his stay in Japan, described him. This seemed to be the general consensus of opinion among all who had the pleasure of seeing and meeting him. During the stay at Kobe, he was the guest at the ball given at the Oriental Hotel, which was the only affair of the sort given in a hotel in Japan, all others being held in private villas, palaces and clubs. It was a magnificent affair and apparently greatly enjoyed by the Prince, who complimented Kent Clark, manager, on the affair and was particularly pleased with the "jazz band" to which he danced every dance. The royal visitor is shown in the above photograph, standing at the elevator entrance, after leaving the ballroom. The decoration, partly concealed by the lapel of his coat, is the Imperial Chrysanthemum, the highest order in Japan.



*Allyn Ireland,
well known author.*



Mrs. F. R. Smart

PERSONAL MENTION



The Members of the Philippine Independence Mission, who are



*Sergio Osmena,
Speaker of the House, Manila.*



Kessue Hayakawa, famous picture star.

OF PROMINENT PEOPLE



ed in San Francisco on the Tenyo Maru, enroute to Washington.



*Manuel Quezon,
President of Senate, Manila.*



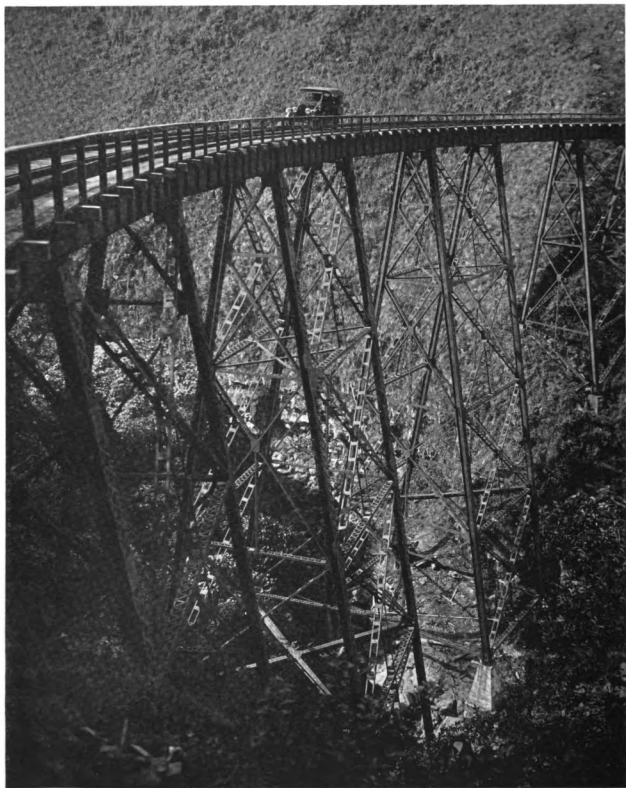
Mrs. Manuel Quezon



*Praha, P. Karavongse,
Minister of Siam.*



Mrs. Sessue Hayakawa



Spanning the deep canyons, smothered in tropical verdure, at a height of hundreds of feet, the trestles and bridges of the railroad add much to the scenes reeled off before the eye from the train on this remarkable railroad. Foaming torrents rage far beneath the rails and the mountain sides are covered with the rich green of the luxuriant forests. The car in the photograph is that of the general manager,—a motor car with wheels that fit the rails and make traveling along this road swift and comfortable for that official.

A MARVELOUS RAILWAY

By L. W. DE VIS-NORTON

"ONE hundred thousand dollars per mile for construction work on a railway on a little grease spot in the middle of the Pacific Ocean!—that's absolute nonsense and I don't believe a word of it."

This was the reply made by a well-known railroad man to a statement of a fellow guest at a luncheon in New York. And indeed it would seem rather an extravagant price to pay for a railroad on a small tropical island thousands of miles away from nowhere.

But the statement was perfectly true: the railroad exists and readers of JAPAN may like to hear something about it.

The Hamakua coast branch of the system owned and operated by the Hawaii Consolidated Railway, Limited, on the island of Hawaii in Mid Pacific is probably one of the most spectacular railroads in the world from the scenic point of view. And it is a literal fact that many of its sections cost considerably more than a hundred thousand dollars per mile.

For this remarkable road for mile after mile is literally carved out of the sheer face of the beetling ocean cliffs and runs upon a ledge so narrow that the passengers, if they feel so inclined, may lean out of the windows and drop stones directly into the blue waters of the deep Pacific immediately below. The making of these sections was an extremely costly job, as well as a most remarkable feat of engineering. But it is in the flying leaps over terrific gulches filled with the luxuriant foliage of the tropics that the marvelous skill of American railroad engineers is best exemplified. For the train hurtles across these same gulches upon a spidery framework of steel that rears itself sometimes more than two hundred feet above the bottom of the gulch below.

Look at the illustration of the general manager's private track car at rest upon one of these bridges. It is truly a delightful experience to go over this section of the line in this manner. The car is a fine Cadillac automobile to which flanged wheels have been fitted. It is of course perfectly simple in operation, but the brakes are connected to what was once the steering wheel and which now operates them. When the machine is running the driver naturally sits at the steering wheel and instinctively steers round all the curves, being considerably puzzled at the consequent slowing down and the stopping of the car. But once he gets used to it everything is all right and he can sit up and enjoy the scenery to his heart's content.

Many people may wonder why it was considered worth while to spend an enormous amount of money upon this thirty-three mile section of the line. The answer is found in the fact that for about thirty out of these thirty-three miles the line

traverses what is probably one of the richest agricultural sections in the whole world: the great Hamakua coast sugar cane belt. It is hardly necessary to give any further justification for the cost of building this line.

It is rather an astonishing line, too, in other ways, for the casual visitor who hears that the Island of Hawaii contains about all that is left of the old native life of the Islands is prepared to find that the grass house predominates and that the famous railroad is simply a little jerk-water line leading from nowhere in particular to about the same place.

Imagine his astonishment, therefore, when he comes down the gangplank of his trans-ocean steamer onto the wide, electrically operated, concrete wharf at Hilo and finds awaiting him a train made up of handsome observation cars with regulation brasswork on their platforms, thick carpets and lounge chairs. And he will be further astonished when he enters these cars to find that they are lined throughout with the glorious koa wood, indigenous to the Hawaiian Islands and one of the handsomest and most exquisitely grained woods in the world. He will be further astonished when he is told by the courteous, liveried conductor that these cars were all built by the railroad in the shops at Hilo.

He is to find later on that the daintiest of lunches will be served during the journey, and that with rare tact it will be produced while the train is resting at the outward terminus and there is nothing of particular interest to see or do.

The entire journey is a succession of amazing land and seascapes. As the train winds along on its narrow roadbed, carved out of the cliff hundreds of feet above the sea, he will get marvelous vistas of the precipitous coast line with its multi-colored precipices against which a turquoise and emerald sea breaks in glittering cascades of sun-flecked foam. Headland after headland, clothed with the riotous foliage of the tropics, guarding fairylike little bays, each with its cluster of cocoanut palms and native huts, succeed one another in an ever changing panorama of delight.

At other times the train almost comes to rest upon one of the many spectacular bridges and he looks down upon the tops of the tall cocoanut palms far below and allows his eye to travel upwards through the lovely gorges to the ever present, snow capped heights of mighty Mauna Kea, 14,000 feet above him.

His train dives through deep cuts adorned with flowery creepers, it flashes out of the vivid sunlight into the darkness of tunnels, and it comes to rest now and then at tiny wayside stations, apparently of no importance at all, but whose shipments of sugar amount to many millions of dollars every year.

(Continued on next page)

There are some hair-raising curves on this line. It does not seem possible sometimes that the train can negotiate them, and for some reason or other they always seem to occur at the highest points of the line. But the roadbed and rolling stock are always maintained at the peak of efficiency and no expense whatever is spared to ensure the safety and comfort of the passengers. One may even look down from one particularly dizzy corner upon the ancient village of Laupahoehoe and see its inhabitants scuttling around like ants far below without feeling the least bit nervous. The view of Laupahoehoe, here given, also gives an indication on the cliff in the background of one of the many tremendous grades that have to be overcome on this remarkable journey. Laupahoehoe is a sweet and peaceful little place, dreaming of a somewhat gressome past and quite content with the part it has played in life. A few years ago the Inter-Island steamers used to anchor about half a mile off shore and send their boats in to a little sheltered cove. In those days Laupahoehoe was justified therefore in calling itself a port, though it has not that excuse today.

But there lives in the village a man with the true booster spirit to whom Laupahoehoe has been somewhat kind. He, and possibly he alone, has visions of a great future for the place, notwithstanding the fact that Hilo, a few miles away, has a magnificent harbor and has spent upwards of three millions of dollars for a breakwater to protect it. Such a trifle as that, however, nothing daunts this splendid type of booster.

I stood with him on the beach one evening at sundown. The sky to the west was ablaze with such a sunset as is only seen in the tropics. There was not a breath of wind, the coconut palms under which we stood were fast asleep, the only sounds were those of the laughter of little children and the murmuring of the wavelets on the shore. It was as pastoral as one could well imagine and the peace of it was sinking into my soul.

I was roused from my reverie by a hand laid upon my shoulder and the voice of my booster friend in my ear. "What do you know about that?" he said, "Isn't it real swell? Say friend, do you realize that you are looking at the future Liverpool of the Pacific?"



Between the blue of the ocean and the green of the island shore the tumbling surf draws a line of gleaming white.

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OVER AND AROUND MT. FUJI

(Continued from page 16)

hama. This was a broad, flat bottomed sampan propelled by the long scull oar so familiar to all travelers to Japan, swung to and fro with monotonous regularity by two half grown boys, for the hour and a half consumed in the passage. Kawaguchi lies at an elevation of 2,700 feet and is the largest of the eight lakes on Fuji's slope and, being ten miles in circumference, it is surrounded by wooded hills and on three sides and through the deep cut between them at the south, one of the finest views of the mountain could be seen. Not only does it rear its lofty head into the sky, but because of the position of the lake a perfect reflection of the peak is mirrored in the smooth water making one of the loveliest of views.

Leaving the boat at Nagahama we walked through the village and into the hills. A short distance from it we came to the crest of the pass called *Toriizaka Pass* on one side of which lay the lake we had just crossed and on the other *Lake Nishi-no-umi* toward which we were bound. We went down the path, well worn by thousands of pilgrims' feet, at a swinging gait, to the cluster of houses where another boat was engaged to take us across to *Nemba*, a hamlet on the opposite side. During the hour's ride no trace of Fuji is seen as the lake is shut off from it by the high, wooded hills on all sides. As we disembarked from the boat and turned our eyes upward a vision of Fuji, calm and majestic, stood revealed with such startling distinctness as to take the breath away.

To *Shoji* was six miles along a winding path that led through the forest groves of trees averaging about twenty feet high, larches and firs, with here and there huge blocks of lava forming mounds and hillocks among the trees to remind that once this peaceful and lovely region was devastated by the molten rock and ashes. The way extended along the hillside and finally divided, the right hand path going to *Shoji* and the other to *Motosu* village, on the lake. *Lake Shoji*, though the smallest, is one of the prettiest of all the lakes—shaped like a Japanese gourd. It is shallow and abounds in waterfowl and because of its shelter by the hills affords excellent skating in the winter time. On the tall cliff overlooking the lake was the *Shoji Hotel*, highly popular with all foreign visitors.

This was built and for many years operated by one *Hoshino*, an Irishman who came to this place many years ago and was so enamoured with it that he bought a home, took to himself a Japanese name and a Japanese wife and lived here until his death. It was operated by his widow, Mrs. Hoshino, who kept it up to the standard set by the founder who knew what foreigners demanded of a good hotel and it is one of the popular "foreign" style hotels.

Arrived at the hotel, we divested ourselves of boots and heavy clothes, slipped into clean and cool *kimono* and *geta* (slippers) and rested up before tiffin, not the least pleasant part of the rest being a long swim in the cool shadowy waters of the lake below the hostelry. We spent the afternoon doing various things, hiking up to the top of the hill behind the hotel from which a matchless panorama of the five lakes, of the noble mountain in the afternoon haze, and farther on to the right a thin line of silver that we were told was the rapids of the Fuji river down which we were to slip tomorrow. There was an interesting ice cave nearby, filled with stalactites and other odd formations, and at other places, steam jets and lava fissures. We had tea on the veranda overlooking the lake, and after dinner sat and watched the sun set and the night come brooding over the hills blotting out Fuji with its enfolding darkness and studding the lake with the brilliants of the stars in the deep sapphire sky.

When we awoke the next morning the sun was streaming through the windows and there, as if to welcome us

and the day, stood the glorious mountain fairly filling up the whole window of our room. It was a wonderful sight that lasted only for a few brief minutes, when the storm clouds gathered and the peak was lost to sight in the rain and mist. The shower was but a short one and after our breakfast we set out through the fresh washed air of the morning to *Tambara*.

Skirting the shores of *Lake Motosu*, which lies some 500 feet below the path on the hillsides, we made good progress over the *Maruyama* pass. The scenery was fine, the road varied in character and running up and down the ridges affording many charming spots that cried for reproduction on the camera's plate. Passing through *Tambara* we pushed on to *Yokaichiba*, which is on the river bank, where we made arrangements for a boat to take us down the stream. The boat was the long, narrow and extremely flexible type of river craft so much in use on the swift flowing streams of Japan and was manned by three men. One stood at the bow with a long pole to ward against rocks, one stood a little forward of amidships, and the other managed the sweep that served as a rudder—his was the most difficult and strenuous part of the work.

It took an hour to run the six miles between *Yokaichiba* and *Hakii* where we stopped for a few moments. There was an interesting temple near here, at the base of Mt. *Minobu*, but we did not delay to visit it. From *Hakii* to *Iwabuchi*, the station on the main line of the railway where we planned to catch the train for Yokohama, took five hours and an exciting five hours it was. The current was swift, the river narrow and crooked and filled with rocks that seem set there for the express purpose of obstructing progress. Formerly, they told us, it was impassable until the engineers blasted out many of the larger boulders and opened a way for craft such as ours, thus adding another artery of transportation for the use of the country people. Borne on the torrent of the flood, the boat skimmed along, the man at the bow easing it off the rocks, the man at the stern using all his skill to keep it in the channel. Twice we slipped over cascades where the rocky bottom of the river scraped the planks beneath our feet, and once we tipped dangerously as the bowman's pole slipped off a rock and allowed us to crash onto it. Beyond these two near-accidents the trip was exciting but of no danger and we arrived at *Iwabuchi* in time to catch the afternoon train back to the city, arriving at the Grand Hotel about three hours later.

As we sat about the table after dinner and the coffee and liquors came on Clark said, "Let's send Yamaguchi a telegram and thank him for his suggestion. He certainly planned out a dandy trip for us and deserves our thanks."

As he spoke Yamaguchi himself appeared in the doorway and sighted us. "I just motored in," he said, "It's only three hours from Fujiya Hotel by motor over a good road and I thought I'd look you up. Tell me about the trip. Did you enjoy it?"

WHO IS THE GEISHA?

(Continued from page 27)

all of a brighter hue. She is always well groomed, her hair in perfect order and the liquid powder on face and neck laid on with a more generous touch. One main distinction in dress, even street dress, is that she wears her kimono pulled lower in the back of the neck, more away from the elaborate coiffure. Withal, though she may be a trifle "flashy," she is generally good to look upon.

All geisha do not belong to the same class—there are classes in this field as in all others in Japan. Rural beauties partake of the rusticity of their surroundings, and while

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they may be gayer than their nearby sisters, they are not to be considered in the same rank with the more accomplished girls of the cities. Even there, the classes are different and a "high-class" geisha shines with considerably more luster than her more humble fellow-worker.

Those of the larger cities, such as Kyoto, Tokyo, Osaka, Nagoya and Niigata are known to possess unique distinctions. The girls of Kyoto are looked upon as the most artistically dressed in all Japan. Their kimonos are long and the trains of the skirts are heavily padded. They excel in comeliness and grace. The geisha of the neighboring city of Osaka, on the other hand, are noted for the simplicity of their costumes—a simplicity of elegance. The geisha of the capital are considered as the most representative of all. They combine all the graces and beauty of all geisha. Their spirit is compared to the spirit of the samurai, proud and independent, yet courteous to all. Their faces may not be as beautiful as the geisha of Nagoya or Kyoto, but in their accomplishments they excel all others.

Some of the most famous of all the geisha are those who take part in the Miyako Odori, given each year during the first week of April in Kyoto. More than usual care is given to the training of the girls for this performance, and people come from all over the Empire to witness it. Perhaps five different dances are given each day, each dance being performed by a different set of dancers and musicians. The chorus with samisen consists of ten singers, called jikata; the orchestra with the taiko and the tsumuzumi (both a kind of drum) are also ten; and the dancers with their gorgeous costumes and waving fans are thirty-two in number, thus making a total of fifty-two persons on the stage at the same time. Some of the subjects of the dances are: "Firely Hunting on the Banks of the River Mitarashi," "The New Year's Snow," "The Willow Among the Cherry Blossoms at the Gate of Sujaku," etc. These dances are performances to which the public is admitted by ticket, differing in prices according to the class. The theatre where they are held is known as the Kaburenjo, a theatre for dancing and singing.

Generally the geisha are called to appear at private parties, and the arrangements are made through the restaurant at which the feast is held. Geisha can be engaged to come to private homes where the host entertains his friends at a garden party or some other such entertainment. Then the arrangements are made directly through the Geisha Guild. Geishas are present as entertainers or waitresses at most public functions of a social nature, as when the Mayor of Yokohama entertains the officers and men of visiting warships of foreign nations, or any similar function. They are, in fact, the high lights of the country, the trained and accomplished entertainers of the nation. Few foreigners but fall immediately under the spell of the geisha's charm, although they may not understand a word she says.

There is, unquestionably, the dark side of the geisha system. Many young men have been completely ruined at the beginnings of their careers by the unscrupulousness of the geisha with whom they may at the time consider themselves to be in love. Many crimes are committed for the sake of procuring enough money to enable the man to spend more time in the company of his favorite dancing-girl. Geisha feasts are always expensive affairs and the custom of giving this kind of entertainment often forces a man, otherwise inclined, to live much beyond his means. It is a system, however, so firmly grafted into the social life of the country that until some kind of a substitute can be found, it will continue to flourish, with all its good and its evil influences.

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SPEAKING FOR OURSELVES

(Continued from page 22)

According to cable advices from Tokyo, the Cabinet selected by the new Premier has been officially confirmed by the Prince Regent. It contains, besides Baron Kato, who in addition to the burdens of Premiership, retains his portfolio as Minister of the Navy, two other peers, who were members of the Takahashi Cabinet. These are Viscount Y. Uchida, now Minister of Foreign Affairs, and Enkichio Oki, Minister of Railways:

The new Cabinet is as follows: Tomosaburo Kato, Premier and Minister of the Navy; Viscount Yasuya Uchida, Foreign Affairs; Rentaro Mizuno, Minister of Home Affairs; Otohik Ichiki, Minister of Finance; Hanzo Yamanashi, Minister of the Army; Eikichi Kamada, Minister of Education; Keijiro Okano, Minister of Justice; Rentaro Arai, Minister of Agriculture and Commerce; Viscount Toshisada Maeda, Minister of Communications; Enkichio Oki, Minister of Railways.

Of these, Mizuno was Civil Administrator of Korea; was Vice-Minister of Finance from 1916 to 1918. Yamanashi formerly was Minister of the Army. Kamada is president of Keio University, a member of the House of Peers and member of the Higher Education Council. Okano is a judge of the Court of Administrative Justice. Arai has held many posts in the finance administration.

"Is Japan going to carry out her agreements made at the Washington Conference?" Baron Kato was asked squarely at a recent function in Tokyo. "She is," the Minister replied, "and more than that, she will carry it out in its spirit as well as the letter of it."

"Are you going to increase your auxiliary vessels, now that the big ships are to go, under the agreement?" he was then asked. "Absolutely not," was his answer.

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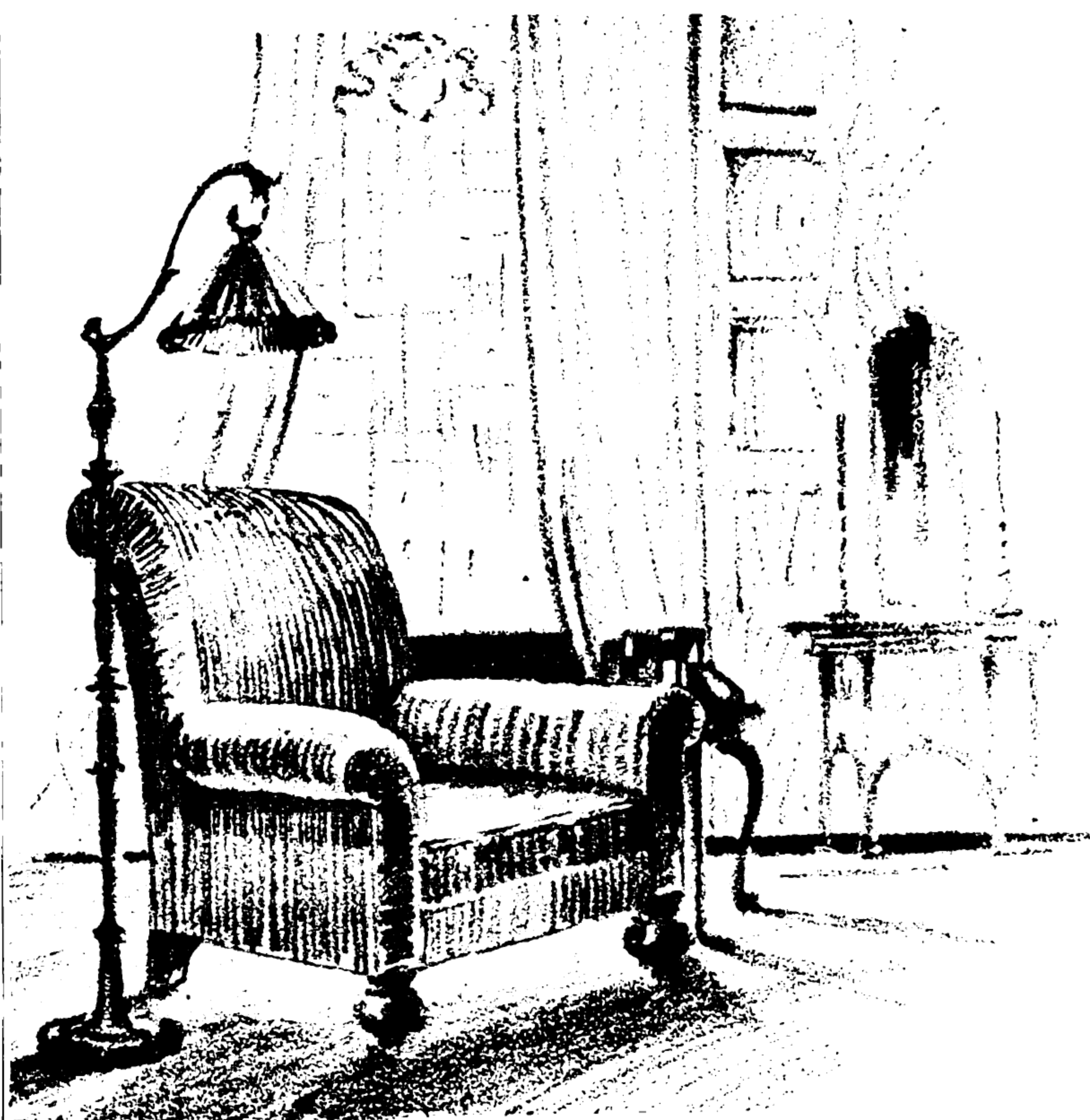
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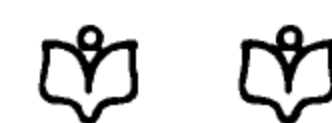
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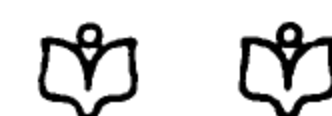


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WITH THE TRAVELERS

Going to Buenos Aires

After spending twelve years at Shanghai, China, where he has been the Far Eastern manager of the United States Steel Products Company, J. Gallagher arrived in San Francisco on the Korea Maru, en route to Buenos Aires, where he will take charge of the affairs of the company he represents.

Mrs. Gallagher, who before her marriage was Miss Muriel Steele, one of California's most beautiful women, sister of Mrs. Thomas H. Williams, accompanied her husband to San Francisco, where they expect to remain several days before leaving for their new home.

Business in Japan and China is far from good, Gallagher said, and he predicted that there was no immediate prospect of a change for the better.

Root Arrives Here

Arriving on the Korea Maru was H. F. Root, former San Francisco newspaper man, now a prominent member of the foreign colony in Yokohama. Root before leaving San Francisco was a member of the *Call* staff. Mrs. Root has been visiting in the States for some time, and after a short business trip to the East Root, accompanied by his wife, will return to China, where he is interested in various enterprises.

Well-known Travelers

Brigadier General D. M. Watt, retired, who is taking a trip to his old home from India. After a several months' visit in this country he will return to India, where he has spent many years. Bishop Alexander Berlioz, Roman Catholic Bishop of Hakodate, Japan, here on business; P. M. Starnes of Chicago, American timber man and vice president of two of the leading lumber companies, who has been in China and Japan for several weeks on business and pleasure. Starnes says he was favorably impressed with the potential resources of the Orient and gave it as his belief that Japan is well on the road to recovering from the depression following the war. The Orient, he said, offers an excellent market for American goods.

Honeymooners Arrive

Returning from a honeymoon trip which brought them under the gunfire of revolutionists in two continents, Mr. and Mrs. F. R. Smart of New York were on the steamer Tenyo Maru.

Their baptism of fire was received

in Egypt when they had a glimpse of British Tommies and Egyptians in the independence riots in which scores of natives were slain.

In Peking they were caught with many other white foreigners between the advancing armies of Chang and Wu Pei Fu.

Fears were entertained for the safety of the white people in the beleaguered city until General Fu employed his historic ruse.

Firecrackers were set off in oil cans with a noise like machine gun fire. The enemy fled and the battle was won without great bloodshed, which might have involved intervention by the powers.

The honeymoon trail led through Paris, Germany, Italy, Balkan States, Northern Africa, India, China and Japan.

Smart is the son of E. F. Smart, a wealthy manufacturer of New York. The young couple were married in Baltimore, Maryland, in January, 1921, before a fashionable throng.

As she stepped on United States soil again yesterday, the pretty bride looked somewhat mischievously at the sun-tanned young husband and remarked:

"We've seen fighting enough for an entire married lifetime!"

Interesting Passengers

One of the most interesting passengers on the Siberia Maru was Dan Lamade, the founder of *Grit*, one of the original family weeklies that comes out of the Middle West. He introduced this paper about forty years ago and has built it up to a circulation of nearly half a million. Peter B. Kyne has often remarked that *Grit* accepted his first story and that the paper was well named for doing so.

Among the other notables aboard were two Cook's agents, who have been around the world with parties. They were T. S. Amodeo and Capt. R. A. Bennett. The latter is D. S. O. on account of valiant service at the front.

Mrs. George Ladd, widow of the late Professor Ladd of Yale, returned from Japan, whither she went to bury the cremated ashes of her husband according to his last request.

There were a number of prominent Japanese aboard, including Dr. H. Miyake, professor of entomology of the Imperial University of Kyushu, on his way to Europe; Suzui Nakagawa, head of a big advertising agency in Japan, here to study American

(Continued on page 44)



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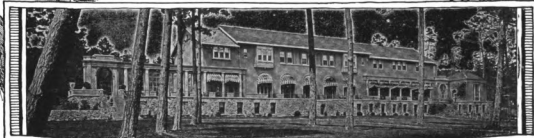
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MANAGER

Below: The Lodge at Pebble Beach facing the Sea



WITH THE TRAVELERS

(Continued from page 42)

methods, and a number of prominent Japanese business men.

Sir James Reynolds, who came to America on the Tenyo Maru and stopped in San Francisco for several days, is on the last lap of a business and pleasure trip around the world. Sir James was accompanied by his son and daughter-in-law, J. R. Reynolds and wife, and his daughter, Miss Barbara R. Reynolds.

Sir James is a keen observer of international affairs, and had several prognostications to make about conditions in the Far East.

"There is a possibility of China eventually splitting into several parts," he said, "though I don't believe there will be occasion for more than two states to be formed, the north and the south. These two parts of the country are so separated in language that a native from one cannot be understood when he ventures into the other part. I believe, if this break occurs, Canton and Shanghai will be the two capitals.

"In Japan the country is just recovering from a severe economic transition due to the war. Of all the countries in the Far East, Japan, I think, has been the worst hit. This was caused by the change in the economic situation in Japan just prior to the war. Their adoption of the standards of the Occident was a perilous experiment, but they will soon be on the road to recovery."

Sir James would not talk of conditions in England. "I really know nothing about England," he said. "I have been on this trip for five months and the news I have received has always been odd." During his trip Sir James has visited all the principal countries of Europe and the large ports of the East on the route from the Suez Canal to Japan.

PHILIPPINE MISSION ARRIVES ON TENYO MARU

The Philippine independence mission, comprising twenty-one members, arrived in San Francisco from Manila on the steamer Tenyo Maru en route to Washington.

Manuel L. Quezon, president of the Philippine Senate, and Sergio Osmena, speaker of the House of Representatives, headed the delegation. The party were granted an audience with President Harding on June 16. Including the two presiding officers, the mission was made up of six Senators, nine Representatives and one honorary member, the secretary of the interior. All of the political parties in the Philippines were represented in

the mission. This party was the second independence mission and, according to President Quezon, carried instructions from the Filipino people to work for the immediate and absolute independence of the Philippine islands.

Crowd at Pier

A large crowd of Filipinos was at the pier when the vessel berthed to welcome the mission and cheered Quezon and his party as they landed.

The freedom of the port was afforded the delegation by the Customs officers. Quezon was accompanied by his wife and their two small children.

Speaking of the mission, Quezon said:

"In 1916 the American people, through their constitutional representatives, the Congress of the United States, solemnly promised in the Jones law, the organic act of the Philippines, to recognize the independence of the Philippines as soon as a stable government could be established in the country. The people of the Philippine Islands have abundantly demonstrated their capacity to set up and maintain a stable government; in fact such a government has been established by the Filipino people and has been in operation for several years.

Obligations Fulfilled

"The Filipino people have thus more than sufficiently fulfilled the sole condition precedent to the recognition of Philippine independence. The Filipino people confidently hope that America will no longer delay the performance of her own part of the agreement between the two countries."

Quezon and Osmena were lined up with a strong propaganda movement against the extension of the American coastwise laws to include the Philippines. Nor did they wish the Philippine government-owned railroads to be sold to private companies.

Quezon said that extension of the coastwise law would be detrimental to the trade of the Philippines.

The mission included:

Mr. Quezon, president of the Philippine Senate, president of the Nationalist Liberal Party, formerly resident commissioner in United States and chairman of the mission on behalf of the Senate.

Sergio Osmena, speaker of the House of Representatives, president of the Nationalist Party, and chairman of the mission on behalf of the House of Representatives.

Pedro Abad Santos, member House of Representatives, and member second Philippine independence mission.

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Dr. Antonio G. Sison, professor College of Medicine and Surgery, University of the Philippines, and technical adviser second Philippine independence mission.

Dr. Justo Lukban, former mayor city of Manila, and technical adviser second Philippine independence mission.

Members Prominent

Arsenio N. Luz, private secretary to Mr. Quezon, formerly editor of *El Ideal*, Manila, and commercial agent of the Philippine government in New York; permanent director general of the Philippine carnival, and technical adviser second Philippine independence mission.

Siamese Minister Returns

Bringing tidings of extensive industrial development in Siam, Ambassador Praha P. Karavongse, who has led the diplomatic delegation of his country at Washington, D. C., since 1914, returned on the steamer Tenyo Maru after a ten months' visit in his native land.

Although educated in England, himself, the Siamese king is said to be partial to American schools and colleges for the boys of his country. Of the 450 boys to be sent here to school thirty are to prepare for entrance to Stanford University and a like number for the University of California.

"Siam is rapidly overcoming its repugnance for things Occidental. To-day we have a wonderful system of railways which completely link far away points with the capital," Karavongse said. He added:

"Although we are suffering from the business depression which has struck the rest of the world we are in a position to see a wonderful era of development in prospect during the next few years."

Karavongse declared that rumors of an impending world trip of King Rama were unfounded.

"He has been anxious for some time to visit America and Europe, but is waiting for conditions to return to normal on the continent before he leaves Siam," the diplomat declared.

Arrangements for an added number of Siamese students to complete their education in the United States have been made, Karavongse said.

During the ambassador's absence Phra Sankapitch has been charged d'affaires. Williard, 10, son of Karavongse, returned with his father. The boy will re-enter a Washington preparatory school.



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THE Governing Board of the Japan Society of Boston wishes to call to the attention of members of the Society the following editorial which appeared in the columns of the *New York Times* on May 13, 1922:

Friendly Relations With Japan

It was not merely an official tribute that President Harding paid the Japanese delegates to the Washington Conference in the message which he sent, through the State Department, to the America-Japan Society on the occasion of the dinner at Tokyo in honor of Prince Tokugawa, Admiral Baron Kato, Ambassador Shidehara and their colleagues. The Japanese delegates acquitted themselves handsomely at Washington and enhanced the prestige of their country. They had made thorough preparation to discuss the articles of the agenda. They brought with them a well-informed staff of specialists. Feeling themselves suspected of Oriental dissimulation to gain their ends, they disarmed criticism by frankness and by moderation. There was a dignity in their demeanor that commanded respect.

No delegation showed more tact than the Japanese, and their courtesy was proof against misapprehension. It was their custom not to commit themselves without notice that Tokyo had been consulted. At all times they were scrupulous to be understood, and when they took a position, as when they made a stand for the warship Mutsu, they were ready to agree to compensations. In short, the ability and discretion of the Japanese were a revelation to their critics. So it is just as well as courteous that Secretary Hughes should have said for the President in the message to the America-Japan Society which was honoring Prince Tokugawa and his associates:

"Highly appreciative of the great interest taken by these gentlemen in the success of the Conference, the President would wish that he be permitted to share in the occasion by making through me his own acknowledgment of their sympathetic co-operation and of the considerate and accommodating spirit with which they participated in the many difficult questions confronting the Conference."

Previous to the Washington Conference, talk of an entente cordiale with Japan would have had a ring of insincerity, but the spirit and the success of that historic meeting have

(Continued on page 52)

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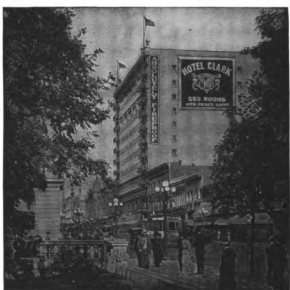
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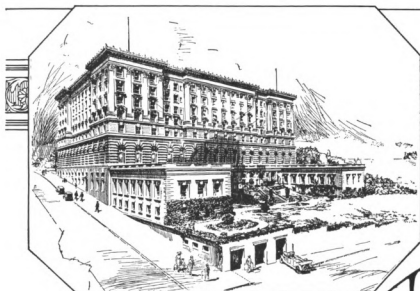
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BRANCHES
TOKIO AND OSAKA, JAPAN

BULLETIN, JAPAN SOCIETY OF BOSTON

(Continued from page 49)

brought about an improvement in the relations of the two nations. What could be finer as contributing to the increasing good-will than the invitation of Admiral Uriu of the Japanese Navy to visit Japan this summer as guests of the Japanese Government at a reunion in Tokio? Twenty-four of the Admiral's classmates will sail from Hampton Roads on May 20, and with them will go Secretary Denby, detailed to the pleasant duty by President Harding.

ADMIRAL KATO, NEW PREMIER OF JAPAN

(Continued from page 30)

able to win both his opponents at home and his colleagues at the Conference, and produced Article XIX of the Naval Treaty. That article tested Kato's ability to the maximum. These few facts are here mentioned to show his ability to handle men, but above all his vision and determination. For a naval officer, untrained in the art of diplomacy and politics, Kato impresses those who know him as a statesman of remarkable ability.

The personnel of his Cabinet shows that the selection of the Ministers is not alone based upon their individual ability but also upon their political connections. Uchida, Oki and Yamamashi are of the former Cabinet. Mizuno is made the Home Minister. He has been a very successful civil administrator in Chosen. The new Justice Minister Okano is a distinguished judge. Kamada, the president of Keio University, is the Education Minister. These men belong to the same group in the House of Peers. Ichirai, Arai, Maeda and Oki belong to another powerful group in the same House. The Lower House is not represented in the new Cabinet. It is an aristocratic Cabinet pure and simple. But it should be noted that the House of Peers has been the stumbling-block for many a Cabinet, and in particular for the Hara Cabinet. Before Kato selected his colleagues, he had secured the unconditional support of the Seiyukai, which still enjoys the majority in the House. Thus it is clear that the new Cabinet was organized with a view to winning the Upper House.

Thus despite the journalistic criticism that the new Cabinet is contrary to the present-day political tendency, from a broad point of view one is tempted to say in spite of his own hostile feeling against the Cabinet, that Kato might prove after all the Premier that Japan needs. His an-

nounced policy embraces so far three important items: a general budget reduction, a military armament limitation and enforcement of the Washington treaties. All of these are needed. Though not without a feeling of doubt as to the ultimate success of the Kato Cabinet, the writer, for one, is willing to be reconciled to it for he is hopeful that the new Premier is a broad-minded statesman.

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Voyage Rivals "Movie" Thriller

Outside of a dozen narrow escapes from earthquake, fire, flood, pestilence, murder and other forms of sudden death, including revolutions, uprisings and the like, J. A. Junker and Dietrich Lamade, passengers on the Siberia Maru, just had a nice, quiet trip around the world.

Being on their last lap, and close to home, they kept their fingers crossed during a visit of several days in San Francisco. During the last year they've "seen an' done it all."

Junker, who is a retired leather manufacturer of Pittsburg, and Lamade, editor of an Eastern publication, are old friends. Last October they met in the lobby of the Waldorf in New York. Junker was just back from South Africa and Lamade was fresh from Europe.

"Let's take a trip around the world." They canceled their hotel reservations, packed a few things in bags and were off for a trip over the World War battlefields that finally landed them in the Mediterranean. and later in Egypt.

Here is the tale of their adventures and narrow escapes over the world, learned by newspaper men when the Siberia Maru docked:

They landed in Egypt to witness the native uprising for independence and saw considerable rioting.

In India they were just in time for the arrival of the Prince of Wales and the Ghandi revolution.

After running across unrest in several other Mohammedan countries, they escaped miraculously from instant death under the heels of a runaway team in Batavia.

Shortly afterward they missed by a few minutes a boat that went down with fifty passengers aboard on the Irawaddy river, in Burmah.

When they arrived at Shanghai two Koreans ran amuck as the vessel docked and fired three shots at the Japanese general, Tanaka. One of the shots killed Mrs. William K. Snyder, who was walking down the gangplank just ahead of the two travelers.

They arrived in Peking just in time to flee from the invading northern army in the recent siege of the Chinese capital.

They were late in arriving at Nagasaki, Japan, and just missed the fire that destroyed the Imperial Hotel.

They decided they had had enough of adventuring for a time, so boarded the Siberia Maru for safer lands closer to home and fireside.

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Luxurious Steamers of the
Toyo Kisen Kaisha

Toyo Kisen Kaisha is the largest steamship company operating between San Francisco, Portland, Japan and the Orient. It maintains fast and frequent service across the Pacific, following the "Pathway of the Sun" along the semi-tropic route. This is one of the most delightful ocean voyages in the world, as it carries the passenger through smooth semi-tropic water and the balmy days and nights which permit of life in the open air on the broad decks nearly every hour of the voyage—a fact to be considered by travelers in selecting the route for their Trans-Pacific voyage.

The steamers of this line are of the most advanced types, having been built especially for this service with every device for the safety, comfort and pleasure of passengers. The present fleet of the North American line consists of the following:

S. S. "TAIYO MARU"—Newest addition to the North American fleet, is engaged with twin screw reciprocal engines, 21 knots speed, displacement 22,000 tons, gross 14,508 tons. Carries 415 first cabin passengers.

S. S. "SHINTO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,039 tons.

S. S. "TAIYO MARU"—Triple screw turbine, 21 knots speed, displacement 22,000 tons, gross 13,398 tons.

S. S. "SIBERIA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,795 tons.

S. S. "KOREA MARU"—Twin screw, 18 knots speed, displacement 20,000 tons, gross 11,810 tons.

S. S. "PERSIA MARU"—Single screw, 15 knots speed, displacement, 9000 tons, gross 4681 tons.

S. S. TAIYO MARU

This steamer was formerly the German liner "Cap Finisterre," built for service between Hamburg and Buenos Aires. It was allocated to Japan, by the Reparations Commission in Paris and by that government allotted to the Toyo Kisen Kaisha for operation under the new name of Taiyo Maru. It has accommodations for all classes of any steamer, in the San Francisco-Orient trade. Being designed especially for service in the tropics, Taiyo Maru is unusually well equipped for the pleasure of passengers, with wide, cool and comfortable decks, numerous large public rooms, elevator and other features including a tiled open air Roman plunge, on the top deck.

S. S. Tenyo Maru—Shinyo Maru

The Tenyo and Shinyo Maru are sister ships of 22,000 tons displacement. They are driven by triple screw turbine engines which account for an utter absence of vibration and can attain a speed of twenty-one knots per hour. These ships are as finely equipped in every detail as the best first-class hotels on shore, and leave nothing to be desired in service or table. Eight turns around the promenade deck measures a mile, giving ample opportunity for exercise and promenade. The table is unsurpassed.

S. S. Korea Maru—Siberia Maru

The Korea Maru and Siberia Maru are somewhat smaller than the others mentioned, being of 20,000 tons displacement and

(Continued on page 56)



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ACROSS THE PACIFIC

(Continued from page 55)

are driven by twin screw engines. They were built especially for the Trans-Pacific trade, with unusually broad decks and perfect ventilation and are exceptionally comfortable.

S. S. Persia Maru is of 9,000 tons displacement and is popular.

Its passenger accommodations are amidships, all rooms being afforded plenty of light and ventilation. All rooms are comfortable.

San Francisco-Portland-Japan Service

Another passenger and freight service is

maintained between Japan and Portland, Oregon, via San Francisco eastbound, and from Portland to the Orient direct westbound with sailings practically every month.

In addition to these liners a number of freighters are also operated on the North American line, giving a freight service extending from San Francisco to Singapore, by way of Japan, China and Philippine ports.

Another freight service is from Singapore to Havana, Cuba, by way of Japan, China, Honolulu, San Francisco, New Orleans and Havana.

On these lines vessels of the standard 8,800 deadweight ton type are used, which are

designed particularly for this trade. These at present are

CHOYO MARU
REIYO MARU
HAYO MARU

KOYO MARU
MEIYO MARU
KAISHO MARU

TOYO KISEN KAISHA TRANS-PACIFIC SERVICE TO SOUTH AMERICA

In connection with the trans-Pacific service to North America, Toyo Kisen Kaisha also operates a line of steamers from Hongkong to Valparaiso (South America), via Moji, Kobe, Yokohama, Honolulu, San Francisco, Portland, Ore., San Pedro (Los Angeles), Salina Cruz, Balboa (Ancon), Callao, Arica and Iquique. This is one of

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WESTWARD TO THE ORIENT

STEAMERS	Arrive Leave	San Francisco	Honolulu	Yokohama	Kobe	Nagasaki	Dairen	Shanghai	Manila	Hongkong
		(1922)	(1922)			(1922)				
Tenyo Maru	Arrive Leave	Jan. 3 p.m.	Jan. 9 a.m. 9 p.m.	Jan. 20 a.m. 23 a.m.	Jan. 24 a.m. 25 p.m.	Jan. 26 p.m. 7 p.m.	.....	Jan. 29 a.m. 29 p.m.	.....	Feb. 1 a.m.
Korea Maru	Arrive Leave	Jan. 13 p.m.	Jan. 19 p.m. 19 p.m.	Jan. 30 a.m. Feb. 2 a.m.	Feb. 3 a.m. 4 p.m.	Feb. 5 p.m. 6 p.m.	.....	Feb. 8 a.m. 8 p.m.	Feb. 12 a.m. 13 p.m.	Feb. 15 a.m.
Shinyo Maru	Arrive Leave	Jan. 24 p.m.	Jan. 30 a.m. 30 p.m.	Feb. 10 a.m. 13 a.m.	Feb. 14 a.m. 15 p.m.	Feb. 16 p.m. 17 p.m.	.....	Feb. 19 a.m. 19 p.m.	Feb. 23 a.m. 24 p.m.	Feb. 26 a.m.
Persia Maru	Arrive Leave	Feb. 11 p.m.	Feb. 18 p.m. 19 a.m.	Mar. 4 a.m. 7 a.m.	Mar. 8 p.m. 9 p.m.	.....	Mar. 12 p.m. 13 a.m.	.....	.....	Mar. 17 a.m.
Taiyo Maru	Arrive Leave	Feb. 21 p.m.	Feb. 27 a.m. 27 p.m.	Mar. 10 a.m. 13 a.m.	Mar. 14 a.m. 15 p.m.	Mar. 16 p.m. 17 p.m.	.....	Mar. 19 a.m. 19 p.m.	.....	Mar. 22 a.m.
Siberia Maru	Arrive Leave	Mar. 10 p.m.	Mar. 16 a.m. 16 p.m.	Mar. 27 a.m. 30 a.m.	Mar. 31 a.m. Apr. 1 p.m.	.....	Apr. 4 a.m. 5 p.m.	Apr. 7 a.m. 7 p.m.	.....	Apr. 10 a.m.
Tenyo Maru	Arrive Leave	Mar. 18 p.m.	Mar. 24 a.m. 24 p.m.	Apr. 4 a.m. 7 a.m.	Apr. 8 a.m. 9 p.m.	Apr. 10 p.m. 11 p.m.	.....	Apr. 13 a.m. 13 p.m.	Apr. 17 a.m. 18 p.m.	Apr. 20 a.m.
Korea Maru	Arrive Leave	Apr. 1 p.m.	Apr. 7 a.m. 7 p.m.	Apr. 18 a.m. 21 a.m.	Apr. 22 a.m. 23 p.m.	Apr. 24 p.m. 25 p.m.	.....	Apr. 27 a.m. 27 p.m.	.....	Apr. 30 a.m.
Shinyo Maru	Arrive Leave	Apr. 13 p.m.	Apr. 19 a.m. 19 p.m.	Apr. 30 a.m. May 3 a.m.	May 4 a.m. 5 p.m.	May 6 p.m. 7 p.m.	.....	May 9 a.m. 9 p.m.	May 13 a.m. 14 p.m.	May 16 a.m.
Persia Maru	Arrive Leave	May 5 p.m.	May 12 a.m. 12 p.m.	May 25 a.m. 27 a.m.	May 28 p.m. 29 p.m.	.....	June 1 p.m. 2 a.m.	.....	.....	June 6 a.m.
Taiyo Maru	Arrive Leave	May 11 p.m.	Mar. 17 a.m. 17 p.m.	May 28 a.m. 31 a.m.	June 1 a.m. 2 p.m.	June 3 p.m. 4 p.m.	.....	June 6 a.m. 6 p.m.	June 10 a.m. 11 p.m.	June 13 a.m.
Siberia Maru	Arrive Leave	May 31 p.m.	June 6 a.m. 6 p.m.	June 17 a.m. 20 a.m.	June 21 a.m. 22 p.m.	.....	June 25 a.m. 26 p.m.	June 28 a.m. 28 p.m.	.....	June 31 a.m.
Tenyo Maru	Arrive Leave	June 12 p.m.	June 18 a.m. 18 p.m.	June 29 a.m. July 2 a.m.	July 3 a.m. 4 p.m.	July 5 p.m. 6 p.m.	.....	July 8 a.m. 8 p.m.	July 12 a.m. 13 p.m.	July 15 a.m.
Korea Maru	Arrive Leave	June 20 p.m.	June 26 a.m. 26 p.m.	July 7 a.m. 10 a.m.	July 11 a.m. 12 p.m.	July 13 p.m. 14 p.m.	.....	July 16 a.m. 16 p.m.	July 20 a.m. 21 p.m.	July 23 a.m.
Shinyo Maru	Arrive Leave	July 5 p.m.	July 11 a.m. 11 p.m.	July 22 a.m. 25 a.m.	July 26 a.m. 27 p.m.	July 28 p.m. 29 p.m.	.....	July 31 a.m. 31 p.m.	Aug. 4 a.m. 5 p.m.	Aug. 7 a.m.
Persia Maru	Arrive Leave	July 22 p.m.	July 29 a.m. 29 p.m.	Aug. 11 a.m. 13 a.m.	Aug. 14 p.m. 15 p.m.	.....	Aug. 18 p.m. 19 a.m.	.....	.....	Aug. 23 a.m.
Taiyo Maru	Arrive Leave	July 29 p.m.	Aug. 4 a.m. 4 p.m.	Aug. 15 a.m. 18 a.m.	Aug. 19 a.m. 20 p.m.	Aug. 21 p.m. 22 p.m.	.....	Aug. 24 a.m. 24 p.m.	Aug. 28 a.m. 29 p.m.	Aug. 31 a.m.
Siberia Maru	Arrive Leave	Aug. 15 p.m.	Aug. 21 a.m. 21 p.m.	Sept. 1 a.m. 4 a.m.	Sept. 5 a.m. 6 p.m.	.....	Sept. 9 a.m. 10 p.m.	Sept. 12 a.m. 12 p.m.	.....	Sept. 15 a.m.
Tenyo Maru	Arrive Leave	Aug. 26 p.m.	Sept. 1 a.m. 1 p.m.	Sept. 12 a.m. 15 a.m.	Sept. 16 a.m. 17 p.m.	Sept. 18 p.m. 19 p.m.	.....	.....	Sept. 23 p.m. 24 p.m.	Sept. 26 a.m.
Korea Maru	Arrive Leave	Sept. 6 p.m.	Sept. 12 a.m. 12 p.m.	Sept. 23 a.m. 26 a.m.	Sept. 27 a.m. 28 p.m.	Sept. 29 p.m. 30 p.m.	.....	Oct. 2 a.m. 2 p.m.	Oct. 6 a.m. 7 p.m.	Oct. 9 a.m.
Shinyo Maru	Arrive Leave	Sept. 21 p.m.	Sept. 27 a.m. 29 p.m.	Oct. 8 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	Oct. 14 p.m. 15 p.m.	.....	Oct. 17 a.m. 17 p.m.	Oct. 21 a.m. 22 p.m.	Oct. 24 a.m.
Persia Maru	Arrive Leave	Oct. 6 p.m.	Oct. 13 a.m. 13 p.m.	Oct. 26 a.m. 29 a.m.	Oct. 30 p.m. 31 p.m.	.....	Nov. 3 p.m. 4 a.m.	.....	.....	Nov. 8 a.m.
Taiyo Maru	Arrive Leave	Oct. 17 p.m.	Oct. 23 a.m. 23 p.m.	Nov. 3 a.m. 6 a.m.	Nov. 7 a.m. 8 p.m.	Nov. 9 p.m. 10 p.m.	.....	Nov. 12 a.m. 12 p.m.	Nov. 16 a.m. 17 p.m.	Nov. 19 a.m.
Siberia Maru	Arrive Leave	Oct. 31 p.m.	Nov. 6 a.m. 6 p.m.	Nov. 17 a.m. 20 a.m.	Nov. 21 a.m. 22 p.m.	.....	Nov. 25 a.m. 26 p.m.	Nov. 28 a.m. 28 p.m.	.....	Dec. 1 a.m.
Tenyo Maru	Arrive Leave	Nov. 10 p.m.	Nov. 16 a.m. 16 p.m.	Nov. 27 a.m. 30 a.m.	Dec. 1 a.m. 2 p.m.	Dec. 3 p.m. 4 p.m.	Dec. 6 a.m. 6 p.m.	Dec. 9 a.m.

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S. S. "ANYO MARU"—The Anyo Maru was built at the Mitsubishi Dockyard and Engine Works, Nagasaki, and has a dis-

placement of 18,500 tons. It is 466 feet in length, 58 feet in breadth, with a depth of 38 feet. The Anyo Maru has accommodations for 40 first, 50 second, and 636 third-class passengers.

S. S. "RAKUYO MARU"—This is a new combination passenger and freight steamer built by the Asano Shipbuilding Company in Japan for the South American trade. It is approximately 460 feet long, 58 feet beam and 38 feet depth, with a gross tonnage of about 12,500 tons. It has accommodations for 46 first cabin, 51 second cabin and 616 steerage passengers and is equipped with geared twin-screw engines.

S. S. "GINYO MARU"—This is a sister ship to the Rakuyo Maru, being practically the same in size and specifications.

S. S. "BOKUYO MARU"—Same type steamer as the Ginyo Maru, being same size and specifications as the Rakuyo Maru.

S. S. "SEIYO MARU"—This vessel is 14,000 tons displacement and was built by Russell & Company, Port Glasgow. It has accommodations for 30 first, 40 second, and 495 third-class passengers. It is 404 feet in length, with a breadth of 52 feet.

With these steamers in service, the South American line will be the best equipped steamer line in that trade.

SAN FRANCISCO, JAPAN, HONGKONG LINE

(Subject to Change Without Notice)

FOR THE YEAR 1922

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Hongkong		Keelung	Shanghai	Dairen	Nagasaki	Kobe	Shimizu	Yokohama	Honolulu	San Francisco	STEAMERS
Lay Days											
Docking 10	Feb. 11 p.m.	.....	Feb. 14 a.m. 14 p.m.	.....	Feb. 16 a.m. 17 a.m.	Feb. 18 a.m. 19 p.m.	.....	Feb. 20 p.m. 22 p.m.	Mar. 3 p.m. 4 a.m.	Mar. 10 p.m.	Tenyo Maru
9	Feb. 24 p.m.	.....	Feb. 27 a.m. 27 p.m.	.....	Mar. 1 a.m. 2 a.m.	Mar. 3 a.m. 4 p.m.	.....	Mar. 5 p.m. 7 p.m.	Mar. 16 p.m. 17 a.m.	Mar. 23 p.m.	Korea Maru
11	Mar. 9 p.m.	.....	Mar. 12 a.m. 12 p.m.	.....	Mar. 14 a.m. 15 a.m.	Mar. 16 a.m. 17 p.m.	.....	Mar. 18 p.m. 20 p.m.	Mar. 29 p.m. 30 a.m.	Apr. 5 p.m.	Shinyo Maru
Survey 12	Mar. 29 p.m.	.....	.....	Apr. 2 p.m. 3 a.m.	.....	Apr. 6 a.m. 7 a.m.	.....	Apr. 8 p.m. 10 p.m.	Apr. 21 p.m. 22 a.m.	Apr. 29 p.m.	Persia Maru
Survey Docking 13	Apr. 4 p.m.	Apr. 6 a.m. 6 p.m.	Apr. 8 a.m. 8 p.m.	.....	Apr. 10 a.m. 11 a.m.	Apr. 12 a.m. 13 p.m.	.....	Apr. 14 p.m. 16 p.m.	Apr. 25 p.m. 26 a.m.	May 2 p.m.	Taiyo Maru
Survey Docking 11	Apr. 21 p.m.	.....	Apr. 24 a.m. 24 p.m.	Apr. 26 a.m. 27 p.m.	.....	Apr. 30 a.m. May 1 p.m.	.....	May 2 p.m. 4 p.m.	May 13 p.m. 14 a.m.	May 20 p.m.	Siberia Maru
Survey 11	May 1 p.m.	May 3 a.m. 3 p.m.	May 5 a.m. 5 p.m.	.....	May 7 a.m. 8 a.m.	May 9 a.m. 10 p.m.	.....	May 11 p.m. 13 p.m.	May 22 p.m. 23 a.m.	May 2 p.m.	Tenyo Maru
Survey Docking 13	May 13 p.m.	May 15 a.m. 15 p.m.	May 17 a.m. 17 p.m.	.....	May 19 a.m. 20 a.m.	May 21 a.m. 22 p.m.	.....	May 23 p.m. 25 p.m.	June 3 p.m. 4 a.m.	June 1 p.m.	Korea Maru
Survey Docking 13	May 29 p.m.	May 31 a.m. 31 p.m.	June 2 a.m. 2 p.m.	.....	June 4 a.m. 5 a.m.	June 6 a.m. 7 p.m.	.....	June 8 p.m. 10 p.m.	June 14 p.m. 20 a.m.	June 26 p.m.	Shinyo Maru
Docking 7	June 13 p.m.	.....	.....	June 17 p.m. 18 a.m.	.....	June 21 a.m. 22 a.m.	.....	June 23 p.m. 25 p.m.	July 6 p.m. 7 a.m.	July 14 p.m.	Persia Maru
8	June 21 p.m.	June 23 a.m. 23 p.m.	June 25 a.m. 25 p.m.	.....	June 27 a.m. 28 a.m.	June 29 a.m. 30 p.m.	July 1 a.m. 1 p.m.	July 2 a.m. 4 p.m.	July 13 p.m. 14 a.m.	July 20 p.m.	Taiyo Maru
9	July 7 p.m.	.....	July 10 a.m. 10 p.m.	July 12 a.m. 13 p.m.	.....	July 16 a.m. 17 p.m.	July 18 a.m. 18 p.m.	July 19 a.m. 21 p.m.	July 30 p.m. 31 a.m.	Aug. 6 p.m.	Siberia Maru
Docking 9	July 19 p.m.	July 21 a.m. 21 p.m.	July 23 a.m. 23 p.m.	.....	July 25 a.m. 26 a.m.	July 27 a.m. 28 p.m.	July 29 a.m. 29 p.m.	July 30 a.m. Aug. 1 p.m.	Aug. 10 p.m. 11 a.m.	Aug. 17 p.m.	Tenyo Maru
7	July 30 p.m.	Aug. 1 a.m. 1 p.m.	Aug. 3 a.m. 3 p.m.	.....	Aug. 5 a.m. 6 a.m.	Aug. 7 a.m. 8 p.m.	Aug. 9 a.m. 9 p.m.	Aug. 10 a.m. 12 p.m.	Aug. 21 p.m. 22 a.m.	Aug. 28 p.m.	Korea Maru
7	Aug. 14 p.m.	Aug. 16 a.m. 16 p.m.	Aug. 18 a.m. 18 p.m.	.....	Aug. 20 a.m. 21 a.m.	Aug. 22 a.m. 23 p.m.	Aug. 24 a.m. 24 p.m.	Aug. 25 a.m. 27 p.m.	Sept. 5 p.m. 6 a.m.	Sept. 12 p.m.	Shinyo Maru
6	Aug. 29 p.m.	.....	.....	Sept. 2 p.m. 3 a.m.	.....	Sept. 6 a.m. 7 a.m.	.....	Sept. 8 p.m. 10 p.m.	Sept. 21 p.m. 22 a.m.	Sept. 29 p.m.	Persia Maru
Docking 9	Sept. 9 p.m.	Sept. 11 a.m. 11 p.m.	Sept. 13 a.m. 13 p.m.	.....	Sept. 15 a.m. 16 a.m.	Sept. 17 a.m. 18 p.m.	Sept. 19 a.m. 19 p.m.	Sept. 20 p.m. 22 p.m.	Oct. 1 p.m. 2 a.m.	Oct. 8 p.m.	Taiyo Maru
Docking 8	Sept. 23 p.m.	.....	Sept. 26 a.m. 26 p.m.	Sept. 28 a.m. 29 p.m.	.....	Oct. 2 a.m. 3 p.m.	.....	Oct. 4 p.m. 6 p.m.	Oct. 15 p.m. 16 a.m.	Oct. 22 p.m.	Siberia Maru
8	Oct. 4 p.m.	Oct. 6 a.m. 6 p.m.	Oct. 8 a.m. 8 p.m.	.....	Oct. 10 a.m. 11 a.m.	Oct. 12 a.m. 13 p.m.	.....	Oct. 14 p.m. 16 p.m.	Oct. 25 p.m. 26 a.m.	Nov. 1 p.m.	Tenyo Maru
Docking 9	Oct. 18 p.m.	Oct. 20 a.m. 20 p.m.	Oct. 22 a.m. 22 p.m.	.....	Oct. 24 a.m. 25 a.m.	Oct. 26 a.m. 27 p.m.	.....	Oct. 28 p.m. 30 p.m.	Nov. 8 p.m. 9 a.m.	Nov. 15 p.m.	Korea Maru
Docking 9	Nov. 2 p.m.	.....	Nov. 5 a.m. 5 p.m.	.....	Nov. 7 a.m. 8 a.m.	Nov. 9 a.m. 10 p.m.	.....	Nov. 11 p.m. 13 p.m.	Nov. 22 p.m. 23 a.m.	Nov. 29 p.m.	Shinyo Maru
Docking 7	Nov. 15 p.m.	.....	.....	Nov. 19 p.m. 20 a.m.	.....	Nov. 23 a.m. 24 a.m.	.....	Nov. 25 p.m. 27 p.m.	Dec. 8 p.m. 9 a.m.	Dec. 16 p.m.	Persia Maru
7	Nov. 26 p.m.	Nov. 28 a.m. 28 p.m.	Nov. 30 a.m. 30 p.m.	.....	Dec. 2 a.m. 3 a.m.	Dec. 4 a.m. 5 p.m.	.....	Dec. 6 p.m. 8 p.m.	Dec. 17 p.m. 18 a.m.	Dec. 24 p.m.	Taiyo Maru
	Dec. 8 p.m.	.....	Dec. 11 a.m. 11 p.m.	Dec. 13 a.m. 14 p.m.	.....	Dec. 17 a.m. 18 p.m.	.....	Dec. 19 p.m. 21 p.m.	Dec. 30 p.m. 31 a.m.	(1923) Jan. 6 p.m.	Siberia Maru
9	Dec. 18 p.m.	Dec. 20 a.m. 20 p.m.	Dec. 22 a.m. 22 p.m.	.....	Dec. 24 a.m. 25 a.m.	Dec. 26 a.m. 27 p.m.	.....	Dec. 28 p.m. 30 p.m.	(1923) Jan. 8 p.m. 9 a.m.	Jan. 15 p.m.	Tenyo Maru

Stay of Steamers.—The stay of steamers at intermediate ports of call is about as follows: Honolulu 12 hours; Yokohama westward 72 hours, eastward 48 hours; Kobe westward 24 to 48 hours, eastward 12 to 30 hours; Nagasaki 12 to 20 hours; Shanghai 12 hours; Manila 36 hours; Dairen 12 to 36 hours. These figures are approximate and subject to change as the requirements of schedule may demand.

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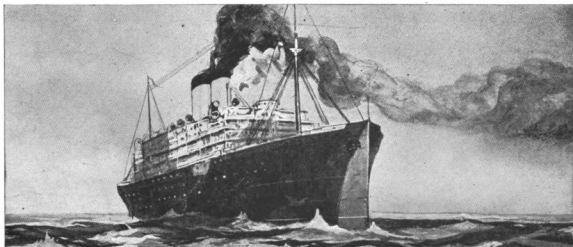
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Map shows the principal lines of the Imperial Government Railways.

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For information and Literature, please apply to Traffic Department, Government Railways Bureau, Tokyo or Offices of the Japan Tourist Bureau, Thos. Cook & Son, etc.



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C. D. Honold, Union Passenger Dept.
Rubber City Savings Bank.

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American Express Co., 29 Luckie St.
Cunard Line, 55 North Forsyth St.
D. Ashby, Gen. Agent, Southern Pacific Co.,
319 Healy Bldg.

Baltimore, Md.
Cunard Line, 107 E. Baltimore St.
Am. Express Co., 122 West Fayette St.
American Travel Club, 308 N. Charles St.
The Fidelity Trust Company.
W. B. Johnson, Gen. Agent, Southern Pacific Co.,
402 Hartman Bldg.

Birmingham, Ala.
S. J. Brown, Gen. Agent, Southern Pacific Co.,
5 Woolworth Bldg.
American Express Co., 4 No. 19th St.

Boston, Mass.
Cunard Line, 120 State St.
Thomas Cook & Son, 167 Tremont St.
Colpitts-Beckman Co., 281 Washington Street.
Colpitts Tourist Co., 281 Washington St.
Wm. H. Eaves S. S. and Tourist Agency, 10 Congress St.
Raymond & Whitcomb, 22 Beacon St. and 17 Temple Place.
Master's Tours, 248 Washington St.
Am. Express Co., 43 Franklin St.
E. S. Lawitt, Gen. Agent, Southern Pacific Co.,
400 Old South Bldg.

Willard Massey, Gen. Agent, Union Pacific Co.,
207 Old South Bldg.
Walter H. Woods Co., 80 Boylston St.
S. B. St. John, D.P.A., Santa Fe, 336 Washington St.
E. C. Pate, G. A., Western Pacific, 450 Old South Bldg.

Buffalo, New York
Am. Express Co., Main and Erie St.
Buffalo Trust Co.

Berkeley, Cal.
First National Bank.

Cincinnati, Ohio
Compositus Tours Co., 511 Traction Bldg.
American Express Co., 4th and Race Sts.
H. F. Kern, Gen. Agent, Southern Pacific Co.,
5th and Vine Sts.
W. H. Connor, Gen. Agent, Union Pacific Co.,
704 Union Central Bldg.
F. G. Burnett, G. A., Santa Fe, 200 Neave Bldg.
The Fifth-Third National Bank.

Chicago, Ill.
Cunard Line, 167 North Dearborn St.
Thomas Cook & Son, 283 South Dearborn St.
Raymond & Whitcomb, 112 North Dearborn St.
Am. Express Co., 32 North Dearborn St.
Universal Marine Agency 142 So. Clark St.
C. L. Keith, 179 W. Jackson Boulevard.
C. J. McFall, Gen. Agent, Southern Pacific Co.,
35 W. Jackson Bldg.
Geo. Hiernan, G. A. P. D., Union Pacific Co.,
58 East Washington St.
J. R. Moriarty, D. P. A., Santa Fe, 179 W. Jackson St.
J. L. Heil, G. A., Western Pacific, 700 Westminster Bldg.
T. C. & Sons Company, 103 West Jackson Bldg.
The Harlan Trust, 202 S. State St.

Cleveland, Ohio
Cunard Line, Hotel Cleveland, Public Square.
The Colver-Miller Co., 2035 East Ninth St., Cleveland Trust Bldg.
Akers, Folsman & Lawrence, 2010 E. 9th St.
Am. Express Co., 2848 E. 9th St.
P. Palmatier, D. P. A., Santa Fe, 405 Bangor Bldg.
J. H. Harper, G. A., West Pacific, 303 Bangor Bldg.

Calzeico, Cal.
G. O. Culley, Agt. Southern Pacific.

Denver, Colo.
American Express Co., 1643 Stout St.
E. D. Whitley, Denver R. S. and Tourist Agency.
411-17 St.
F. W. Sedgwick, Gen. Agt., Southern Pacific Co.,
Denham Bldg.
J. F. Hall, D. P. A., Santa Fe, 304 U. S. Nat. Bank Bldg.
W. W. Cunniff, A. G. P. A., Union Pacific Co.,
18th & California.
S. Ban & Co., 209 Larimer St.
P. Parrott, 229 Equitable Bldg.

Des Moines, Iowa
D. M. Shrenk, Gen. Agent, Union Pacific Co., 209 Fifth St.
C. A. Moore, G. A., Santa Fe, 616 Flynn Bldg.
H. I. Warren, D. P. A., Chicago, Milwaukee and St. Paul Ry., Union Station.

Detroit, Mich.
Cunard Line, 35 Washington Boulevard.
Am. Express Co., 25 Fort St. West.
W. W. Hale, Gen. Agent, Southern Pacific Co.,
211 Majestic Bldg.
A. R. Malcolm, Gen. Agent, Union Pacific Co.,
11-17 Lafayette Bldg.
F. T. Hendry, Gen. Agent, Santa Fe, Free Press Bldg.
H. I. Scofield, G. A., 1216 Dime Savings Bank Building.
M. S. Murphy Co., 200 Murphy Bldg.
Detroit Travel Bureau, 224 Griswold St.
Detroit Travel Bureau, 1549 Broadway.
C. Leitch, 227 West Fort St.

El Paso, Tex.
Southwestern S. S. Agency, 1st Nat. Bank Bldg.

El Centro, Cal.
Security Commercial & Savings Bank.

Fort Worth, Texas
S. J. Anderson, 311 W. T. Waggoner Bldg.
Grand Junction, Colo.
F. C. Hogan, G. A., Western Pacific, 26 Canon Bldg.

Highland Park, Mich.
Highland Park State Bank.

Hot Springs, Ark.
Leon Numaiville, Mo. Pac. Ticket Office.


Indianapolis, Ind.
American Express Co., 32 South Meridian St.
Fletcher American Co.

Kansas City, Mo.
J. M. Hardy, 707 Walnut St.
Violetta Travel Bureau, Hotel Maubelbach.
American Express Co., 1125 McGee St.
L. B. Banks, Gen. Agent, Southern Pacific Co.,
Railway Exchange Bldg.
Seth Rhodes, A. G. P. A., 805 Walnut St.
Geo. Hagenbuch, D. P. A., Santa Fe, 710 Walnut St.
E. C. Reabury, G. A., West. Pac., 359 Ry. Exch. Bldg.

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S. L. Kreider, Pacific Elec. Building.
Violetta Travel Bureau, 752 S. Broadway.
Thomas Cook & Son, 515 S. Spring St.
D. W. Ferguson, 751 S. Spring St.
Equitable S. S. Agency, 1st and Spring Streets.

Memphis, Tenn.
H. D. Wilson, 58 North Main St.
L. C. Bouchard, Gen. Agent, Southern Pacific Co.,
Exchange Bldg.
American Express Co., 124 North Court St.

(Continued on page 61)



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(Continued from page 59)

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O. F. Meltzer, 405 East Water St.

Minneapolis, Minn.
Cunard Line, Metropolitan Life Bldg.
Nils Nilsen, 127 S. Third St.
American Express Co., 619 Marquette
E. H. Hawley, Gen. Agent, Union Pacific Co., 125 South Third St.
G. F. McNeil, G. P. A., N. P. Ry. Co., 522 Second Street.

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American Express Co., 876 Broad St.

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The Cunard Line, 25 Broadway.
Thomas Cook & Son, 561 5th Ave. & 245 Broadway.
Raymond & Whitcomb, 225 Fifth Ave.
McCann's Tours, Marbridge Bldg., B'rdw'y at 34th.
Frank Tourist Co., 489 5th Ave.
Marster's Tours, 1123 Broadway.
Gillespie, Kinports and Beard, 59 W. 37th St.
Frank C. Clark, Times Building.
Miller Tourist Co., 5 Columbus Circle.
Edwin H. Low's Steamship Agency, 1123 Broadway
Am. Express Co., 65 Broadway, 17 West 23rd St. and 2131 Broadway.
International Sleeping Car Co., 281 5th Ave.
Bennett's Travel Bureau, 506 5th Ave.
J. E. Courtney, G. A., Room 604, No. 299 Broadway
The Harlan-Brady Tours, Room 320, Knickerbocker Bldg.
Pierce Tourist Company, 1476 Broadway.
T. & S. Tours Company, 150 Fifth Ave.

New Orleans, La.—F. J. Orfila, 205 St. Charles St.
American Express Co., St. Charles Hotel Bldg.
Cunard S. S. Co., 205 St. Charles St.
J. E. Lambert, St. Charles and Gravier Sts.

Nogales, Ariz.
T. G. Wright, care of Southern Pacific Co.

Oakland, Cal.—Crabtree's Travel Office, 1437 Broadway.

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Goodman, Thomas Tours Co., 2379 Hudson Ave.
Tamaki & Co., 2456 Wall St.
E. Nentebom, 2370 Washington Ave.

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W. E. Bock, C. M. & St. P. Ry. Co., 407 S. 15th St.

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Cunard Line, 1300 Walnut St.
Thomas Cook & Son, 225 South Broad St.
Raymond & Whitcomb, 1338 Walnut St.
Am. Express Co., 1708 Chestnut St.
Bartlett Tours Company, 200 So. 13th St.
F. T. Brooks, 1602 Chestnut St.
F. L. Feakins, 536 Commercial Trust Bldg.
G. C. Dillard, D. P. A., Santa Fe, 602 Finance Bldg.
Frank Tourist Co., 219 South 15th St.
Gillespie Kinports & Beard, 1115 Walnut St.
Arnold Katz Co., 716 Walnut St.

Pocatello, Idaho.
S. Ban & Co., 111 N. 2nd Ave.

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Cunard Line, 712 Smithfield St.
Am. Express Co., 909 Liberty Ave.
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John D. Carter, 5th and Liberty.
C. H. Beach, 208 Park Bldg.
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Riverside, Cal.—First National Bank.

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Toyo Kisen Kaisha, 551 Market St.

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American Express Co., 804 3rd Ave.
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E. R. Jennings, G. A., Western Pacific, Judge Bldg.

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S. L. Kreider, 239 Spreckels Bldg.

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J. L. Carney, Gen. Agent, Union Pacific Co., 611 Olive St.
E. H. Dallas, D. P. A., Santa Fe, 206 Arcade Bldg.
L. D. Gruber, G. A. W. P., 726 Pierce Bldg.

Stockton, Cal.—Crabtree's Travel Bureau.

Tacoma, Wash.
Wm. Carruthers, D. F. & P. A., Union Pacific Co., 106 South 10th St.

Washington, D. C.
The Cunard Line, 517 14th St., N. W.
American Express Co., 1328 F St. N. W.
Ober's Steamship & Tourist Agency, No. 1 Woodward Building.

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Montreal, Que.
Am. Express Co., 231 St. James St.
Thomas Cook & Son, 526 S. Catherine St., W.
The Robt. Reford Co., Ltd., 20 Hospital St.

Quebec, Que.
The Robt. Reford Co., Ltd., 103 St. Peters St.

St. John, N. B.
The Robt. Reford Co., Ltd.

Toronto, Ont.
Melville, Davis S. S. and Tourist Co., Ltd., cor. Adelaide and Toronto Sts.
Thomas Cook & Son, 65 Yonge St.
The Robt. Reford Co., Ltd., 50 King St., East.

Victoria, B. C.—F. O. Finn, 902 Government St.

Vancouver, B. C.
Cunard Line, 622 Hasting St.
Thos. Cook & Son, 723 Georgia St. West.

Winnipeg
Cunard Line, 270 Main St.
Thos. Cook & Sons.

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Montevideo,
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Buenos Aires,
Argentine.....American Express Co.
Lima, Peru.....W. R. Grace & Co.
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Cape Town.....Parry, Leon & Hayhoe (C. T.), Ltd.
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East London.....Parry, Leon & Hayhoe, Ltd.
Durban.....Parry, Leon & Hayhoe, Ltd.

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Colombo.....Delmege, Reid & Co.

Dairen.....Dairen Kisen Kaisha

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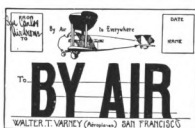
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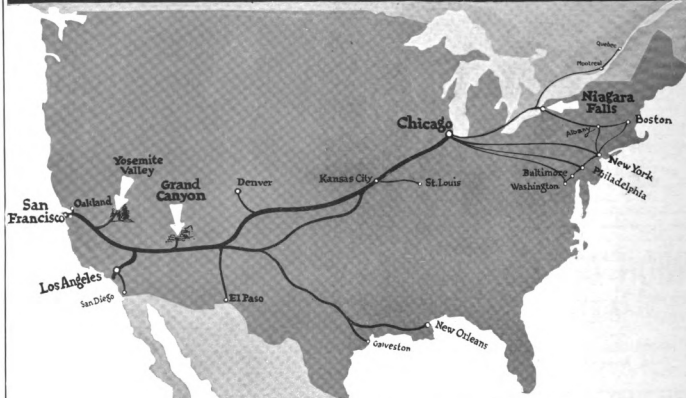
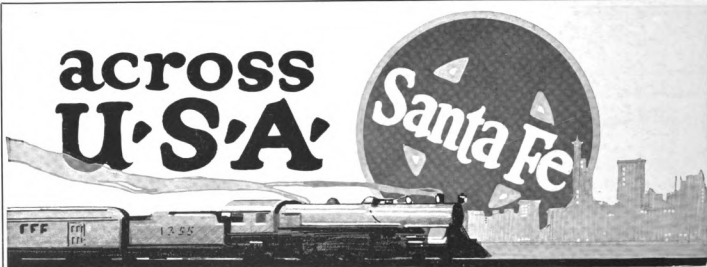
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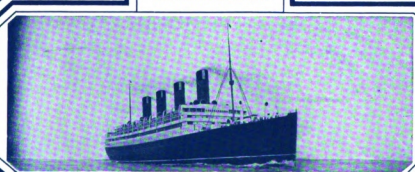
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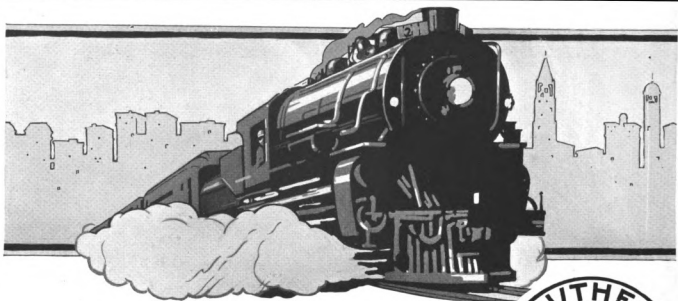
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This magazine is distributed through tourist and ticket agencies in the United States, Honolulu, Japan, China, India, Australia, the Philippines and other countries. In addition it is circulated on steamers of the Toyo Kisen Kaisha and other S. S. lines, and mailed to exporters and importers of America and the Orient and in response to inquiries for rates, schedules and other information. "Japan" reaches a select class of prospective tourists and travelers, travel information bureaus, hotels, importers, exporters, shippers, consignees, etc. The monthly circulation of "Japan" is guaranteed by the Toyo Kisen Kaisha.

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Looking over the torii to the Lake at the foot of the stairs in Ueno Park, Tokyo.



DOUBLE OR SKIP

International practice of playing "put and take" with the days to adjust the time at sea—Why, when and where, the time is changed—The story of the clocks—What the ship's bells mean.

By JABEZ K. STONE



HIS is one of the years when I can truthfully say, I have no birthday," said the Colonel to the gang assembled in the smoking room of the Taiyo Maru, as the cards were cut for the opening game of bridge. "If we were on land tomorrow, the thirtieth, would be my natal day. But, as we are at sea, and as we will cross the one eighty line tonight, there will be no tomorrow the thirtieth, and so I won't have any birthday. So let us celebrate tonight for that which is not. Boy"—calling the attentive bar attendant—"Boy, please take the orders for all the gentlemen and give me the chit."

"By the same token," said Wright, "we are losing a Sunday on this trip. Tonight is Saturday and tomorrow will be Monday. Let the game go on. We will not have to stop in deference to any of our friends on board." "It is all right, going this way," chimed in another, "but think of how it works going east. Why, on the last trip we had two Sundays and one lady on board had the hard luck of having two birthdays the same year."

Next morning there appeared on the bulletin board, by the purser's office, a short notice from the captain stating that the one-eighty line had been passed at 10:59 the night before and that, therefore, Sunday the thirtieth had been lost and that it was now the first day of the month. As usual, there was considerable discussion at the breakfast table and after the morning walk had been taken and the ship's company had settled down to the idling period, that comes between that and the morning games, some of the ladies approached the Colonel, who, by the way, is one of the most popular passengers on any ship on which he is traveling, and said: "Colonel, you know everything. Won't you tell us, so we can understand, just what this lose and make a day means. We have been across several times and know that it is done but we would like to know the why and the when of it. Won't you help us out?"

"Yes," chimed in the "flapper," who, with her mother was making the round trip, "I heard that you lost a birthday, Colonel, tell us how you did it, and when the day is dropped how does it happen, where does it go? It's terribly complicated."

"Draw up your chairs then," said the Colonel, "and I will tell you about this old game of put and take that is played out here in the Pacific. First, let me get an orange or something to illustrate with."

"Now this question of time is a very interesting one. To begin with, let me ask you what is the basis of time.

How's that? The clock you say. No, I mean before the clock. "The clock, my dear, is the measure of time, but what was the measure before we had any clocks?"

"Yes, that is right, the sun. The sun is the only natural measure of time in that it is a fixed body. The earth rotates round the sun and takes twenty-four hours to make a complete revolution. This is our night and day. Since the dawn of civilization men have told the time of day by some arrangement in connection with the position of the sun. The sun dial was the highest expression of this and it came from the savage observations of the lengthening and shortening of the shadows. Sailor men for ages have used a similar instrument in connection with the position of the sun. Then came the mechanical means of telling time, which resulted in our clocks and watches of every sort even to the useless sort that you, my dear young lady, are sporting in that circlet of diamonds on your little wrist. The clock, of course, has always been only a reckoner of time for the twenty-four hours. When it came to telling time by weeks, months and years some basis of reckoning was necessary, so years ago—I've forgotten when—the scientists of the world got together and laid out this globe of ours with certain lines, arcs and degrees, which would enable them to tell the time wherever they happened to be. The imaginary lines were drawn around the earth from east to west paralleling the equator which is the name given to the central one girdling the globe at its greatest point. They were called lines of latitude and the other imaginary lines dividing the globe from pole to pole or from north to south were called lines of longitude. These lines of longitude penetrate the poles and divide the globe into even distances at the equator, which they intersect at right angles. There are 360 of these, called degrees. Now in order to have some fixed point from which to work—as a matter of convenience to all—it was decided the line which trans-bisected the town of Greenwich, a suburb of London in which is situated the Royal Observatory, should be made the basis for all time calculations. In other words, it was the line of zero longitude, and the paralleling lines on either side were known as east and west lines. Thus the zero line at Greenwich divides the earth into two hemispheres of 180 degrees each. The lines of longitude east of Greenwich are called east longitudinal lines and those to the west of Greenwich are known as the west longitudinal lines. These east and west lines meet on the side of the earth directly opposite Greenwich in the single line which is the 180th degree. This corresponds to the zero degree

on which Greenwich, the standard, is situated.

"Now, as we all know, a day of 24 hours is the time taken by the earth to roll its complete circuit toward and away from the sun, that is, from east to west. That is one day and one night of twelve hours each. If we take Greenwich as a fixed point on the earth's surface, it takes just twenty-four hours for it to make a complete rotation of a circle of 360 degrees. Now, if it has taken twenty-four hours for the earth to make this revolution of 360 degrees, the distance traveled in one hour is $1/24$ th of the 360 or 15 degrees, and in twelve hours the distance covered is 180 degrees.

"As the rotation of the earth is from east to west, it is natural that on the 15th degree east we meet the dawn of the day one hour earlier than does Greenwich at the zero line and for the same reason on the 15th degree west we meet it one hour later. Proceeding onward thus either east or west to the 180th degree, we find that there is a difference of twelve hours between that point and the zero longitude at Greenwich. In other words, if we have been traveling eastward, when we arrive at the 180th line, we are twelve hours ahead of Greenwich, yet if someone had left that point at the same time as ourselves and had traveled to the westward, when he arrived at the 180th line—at the same time as we did—he would be twelve hours behind the Greenwich time.

"Thus east and west longitudinal lines meet at the 180th line which serves for them both, just as the zero line at Greenwich serves as a starting point. So, when it is 0:00 a. m. on New Year's Day at Greenwich, it is 12 noon on January 1st eastern time on the 180th line, and for the same reason 12 noon on December 31st by western longitudinal time. A steamer, therefore, crossing this line at such a time would find itself with two different dates—12 noon January 1st and 12 noon on December 31st. This is most inconvenient, so it was decided after many conferences between representatives of the various countries that steamers going eastward should take up both the twelve hour periods, practically doubling the day, and those traveling westward should accomplish the same result by dropping one day and thus make up the difference in time."

The Colonel stopped talking and looked at his companions. "Do I make it clear," he asked the "Flapper." "I think so," she answered. "Yes, I think I see what you mean."

"By the way you say it I know that you don't, my dear," he answered.

"Let me see if I can do it any better. See here, look at this orange. You hold up your finger. We'll let that magnificent diamond in your ring be the sun. This orange will be the earth. Now you understand that it is noon anywhere on this earth when the sun is directly above that place, isn't it?"

"Yes, I understand that," came the answer.

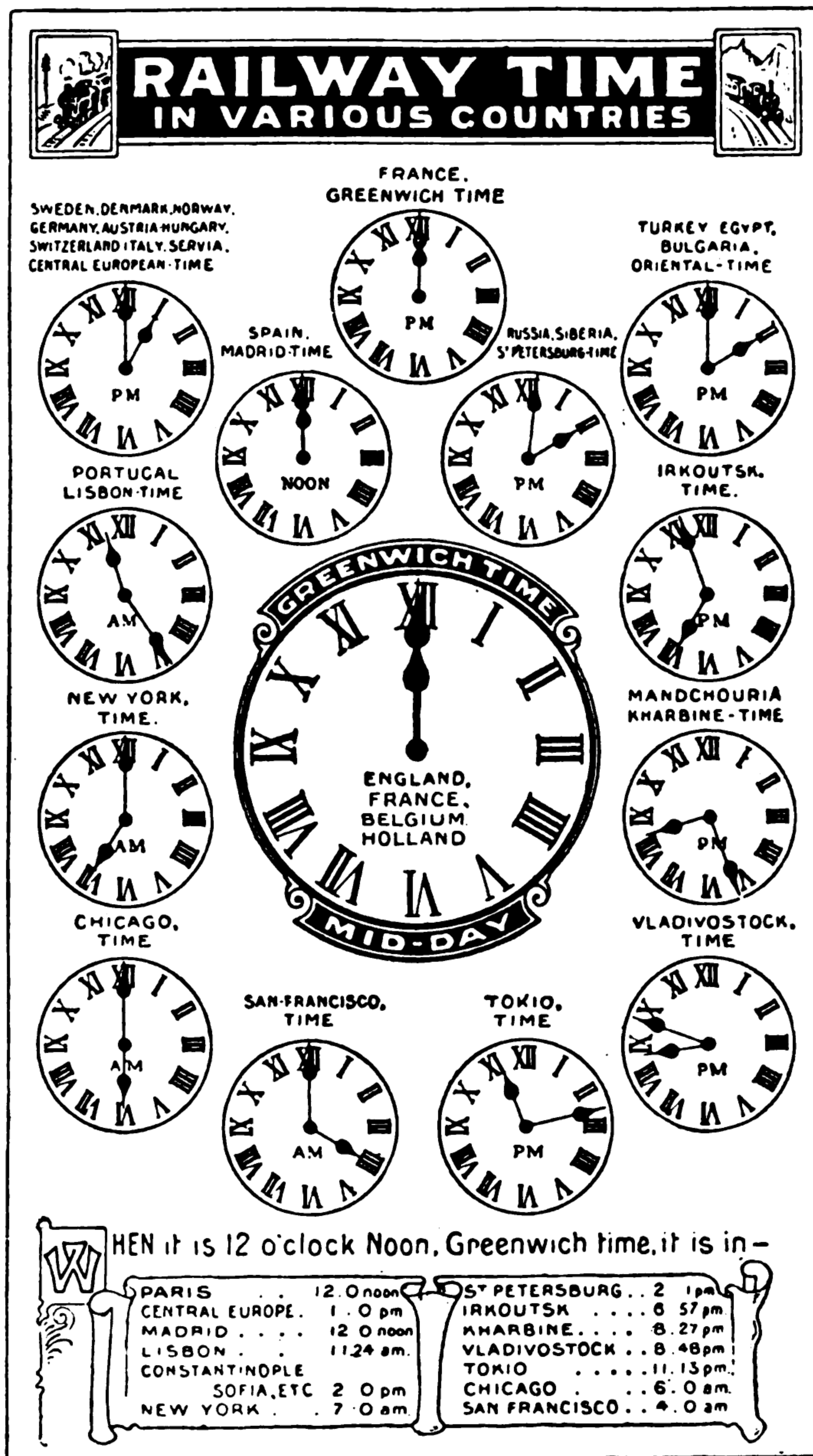
"Now I will stick this pin in here, representing the 15th degree. When it is noon at Greenwich, which is the point directly in line with your ring, at the 15th degree—the pin—will be one hour earlier; that is, as it turns towards the east it meets the sun an hour earlier than does the Greenwich line. Now, as it continues turning toward the east—the sun—as I am revolving it in my hand—it will meet the sun an hour earlier each day than on the day previous. By the time it reaches the 180th line, which is on the opposite side from the Greenwich line, it will have gained twelve hours. Now, if we imagine a steamer moving in this eastward direction and continuing its voyage around the earth, when this 180th line is reached a day is added to make up the difference and thus take up the twelve hours gained in the eastward journey. If the journey be in the opposite direction, it is plain that the opposite result is obtained, that is, instead of the day dawning an hour earlier for each 15 degrees, with the revolution towards the sun it is observed an hour later each day as we are

traveling away from the sun, that is, from east to west. So, when we reach the 180th line, going in a westerly direction, we are really twelve hours behind Greenwich, the point from which we started, and this is compensated by dropping a day from the calendar.

"Have I made it clear to you?"

"Why, certainly, I understand it," said the Flapper. "It is very simple after all, isn't it? When we go west we

(Continued on page 35)



PAGES FROM THE PAST

Some Glimpses into Japanese Literature

By NANCY VIRGINIA AUSTEN

Illustrated by CHURA

HERE are two sets of tourists who write about Japan; one goes across the Pacific to see the "cute little Japanese" and their tea houses, geisha girls, and cherry blossoms; the other goes to investigate the modern, up-to-date, militaristic Japanese. After a stay of from three to seven weeks both take the fastest boat for home, typewriters clicking all the way back. Soon we are reading about the mysterious, the real, the imaginary, the imperialistic, and the war-thirsty Japanese. And that is how we have come to think of Japan as an island consisting of tea ceremonies, geisha parties, paper

Ancient Matters), is still the most important volume in Japan. It may be called the Bible of Japan though it has no religious precepts whatever. The *Kojiki* contains the old Shinto myths and legends concerning the creation of the islands of Japan and the founding of the nation together with the actions of the gods and goddesses who figure in the early history of the Sunrise Empire; there are stories of *Amaterasu*, the Sun goddess, whose direct descendant now occupies the throne as regent, of her mischievous brother *Susa-no-wo*, and of her great-grandson *Jimmu*, Japan's first emperor. The early rulers of the country are



Amano-uzume-no-mikoto dancing before the cave where the Sun Goddess was hiding in anger. One of the first dances.

houses, pink umbrellas, flowers, and tricky politicians.

Thus we hear so much about modern Japan and her accomplishments and aspirations of the last seventy years, that we have no time to think of the twenty-five hundred years of history preceeding the dazzling seventy.

Did the Japanese do or think or write anything before Commodore Perry called upon them?

We must admit there are signs of a high civilization before his time.

Their first book was written about twelve centuries before they saw Perry.

And that first book, the *Kojiki* (Records of

pictured with the characteristic Japanese attitude of respectful frankness.

Though written in 712 that first book still furnishes a basis for most of the national customs—from the Imperial House down to the humblest subject, the daily habits of life originated in the stories of the *Kojiki*. Customs good enough for the Japanese who walked and talked with the gods should be good enough for any one in this dark age; so there it is! When the Emperor is crowned the ceremonies are conducted according to the *Kojiki*; the Imperial insignia used then has come down from *Amaterasu* (patron goddess of Japan); the coronation costumes and decorations may be found in the book of books. When Japanese wed,

the *Kojiki* furnishes the ceremony and when they die, the rites come from the same book. Pilgrims delight in visiting the "three famous sights," one of which is *Amanohashidate* which is supposed to be the "floating bridge of heaven" where the parent gods *Izanagi* and *Izanami* stood to create Japan, as recorded in the *Kojiki*.

How the floating bridge became dislocated from heaven has, as far as I know, has not been explained; perhaps it happened in one of the earthquakes. At any rate, the narrow pine-covered strip of land jutting out toward northern China might easily have extended to heaven in those days! it seems to do so to-day when viewed from the proper position, that is to say, when one stoops down and looks between his knees at it!

(1) Japanese drama originated in a dance narrated in this ancient book, and the same occasion is responsible for the straw rope and the oblong pieces of paper which all Japanese hang up at the New Year; these decorations represent offerings which the gods made before the door of a cave where the shining sun goddess had hidden herself, and so *Amaterasu* is honored each year by the hanging of the Shinto symbols over the gate.

Many other national and religious festivals and observances have come down from the *Kojiki*; to say nothing of the flag of the nation and the



View of Nara when it was Imperial capital.

crest of the Imperial Family. Nothing could be more suitable for the flag of Nippon (literally the sunrise land) than the strikingly simple red sun upon a white ground; and the familiar chrysanthemum crest of the Imperial Line is a natural result of an effort of the artistic Japanese to conventionalize the beneficent rays of the sun.

Simple, beautiful as everything in Japan!

Basil Hall Chamberlain translated the *Kojiki* several years ago and since then many of its legends have found their way into English. Owing to the wide difference in customs and habits of thought, existing between the East and the West it is difficult for us to understand the East without some

knowledge of these myths which underlie so many of their customs. However, the barrier of the Japanese language renders it impossible to read them in the original; there have been very few Occidentals who have mastered the language sufficiently to read the ancient literature, though many are able to read and write the colloquial. In fact, not many Japanese themselves are able to read these old tales. The language of the early literature is unintelligible to all except scholars, for it was popular to use as many classical Chinese terms as possible. The Japanese like to use, even yet, Chinese words for unpleasant, vulgar, or exalted ideas, just as we use Latin or Greek instead of our plain Anglo-Saxon words. This habit makes it hard to figure out the meaning of all the old writing, and of some of the modern.

One of the most illustrious of Japanese authors, *Motoori Norinaga* of the eighteenth century, wrote a



Hiomaru, one of the greatest of the early poets.



"How far, I wonder did he stray?"

"Japan is not a land where men
need pray,
For 'tis itself divine;
Yet do I lift my voice in prayer
and say
'May every joy be thine!
And may I too, if thou those joys
attain,
Live on to see thee blest!'
Such the fond prayer, that, like the
restless main,
Will rise within my breast."

Translated by Chamberlain.

Another poem from the *Mannyoshu* regrets the fact that Amanohashidate is no longer connected with the heaven as in the old days; and why does the poet long for direct intercourse with the gods? Let the poem speak for itself:

THE BRIDGE TO HEAVEN

"Oh! that that ancient bridge
Hanging 'twixt heaven and earth were longer still!
Oh! that yon mountain-ridge
So boldly tow'ring tow'rd more boldly still!
Then from the moon on high
I'd fetch some drops of the life-giving stream,
A gift that might bessem
Our Lord the King, to make him live for aye!"

Translated by Basil H. Chamberlain.

The characteristic sadness and reflection of Japanese poetry was present in the *Mannyoshu* as well as in to-day's poetry; catch the hopeless moan in this one, another of Mr. Chamberlain's translation:

huge commentary of forty-four volumes on the *Kojiki*; thus does one have to dig out the old writers!

It was not until the eighth century that Japanese literature started to grow; before that there was no permanent capital; because of the superstitions connected with death, each ruler built a new palace. And this nomadic life did not lend itself to literature and the arts; but in the eighth century when the capital was established permanently at Nara, learning, literature, and the fine arts began to flourish, producing in the centuries since some exquisite examples.

The first anthology of Japanese poems, called the *Mannyoshu* (*Collection of a Thousand Leaves*), was completed in the eighth century. The *Mannyoshu* consists almost wholly of lyrics and epigrams, and according to Japanese critics rates high in poetical merit; though that is not what commends it to Western readers. We are interested in the glimpses it gives of the Japanese habits and customs of those days; in the hints of the soul of the Orient to be found in its allusions. Mr. Chamberlain has translated parts of the *Mannyoshu* in a work called "Japanese Poetry."

One of the principal poets of the *Mannyoshu* is *Hilomaru*; this greeting of his to a friend might have been written yesterday, instead of in the eighth century:



Dawn at the Shinto Shrine.



Plum trees by the cottage on the hill.

*"Mountains and ocean waves
Around me lie;
Forever the mountain-chains
Tower to the sky;*

*Fixed is the ocean
Immutably;
Man is a thing of nought,
Born but to die!"*

Since Japanese poetry is so different from ours it may be well to take a little time just here to tell what their poetry is, or what it is not. To begin, there are no long poems, very few narratives, no dramatic poems, no war songs even. It contains no rhythm and no regular succession of accented and un-accented beats; it is distinguished from prose by the alternation of phrases of five and seven syllables. When arranged in thirty-one syllables it is called *tanka* (short verse), when in an indefinite length it is called *naga-uta* (long verse). These phrases serve merely as theme suggestions; the poem itself is composed in the mind of the reader. The Japanese poet furnishes only a few apt words to produce in the memory of the reader a picture of his home or family or some aspect of nature; the value of the poetry is measured by the mood it inspires. The favorite subjects are the seasons, Fujiyama's snow-capped cone, flowers, the sound of trickling water, and the wind in pines. What has been said of the use of Chinese terms by prose writers is not true of the poets; for only Japanese words are used in poetry—the one and only native product of Japan.

Poetry is intimately connected with the life of the people and the writing of *tanka* is a popular diversion in both winter and summer. It is a favorite pastime to write poems to hang upon the branches of flowering trees; a gnarled plum pushing out its buds in January when winter is hardly over will inspire a poem to the courageous virtues. Later in the spring, a pink cloud of cherry bloom will stir another set of emotions, and a poem dedicated to beauty will be tied to a drooping cherry branch. In mid-summer people come together with tiny cages full of singing insects and enjoy themselves in insect-liberating parties; at dusk when the insects have been liberated and are shrilling out their weird songs

from the near-by shrubbery, the guests get out their oblong strips of poem paper and compose *tanka* to the insects, the evening breeze, the wine, the waitresses, or to any fancy of the time—and poetry has fashions in Japan as elsewhere.

*"The willow-tree has budded in the dark,—
Lo the fireflies."*

This love of the Japanese for all things created, no matter how small, is an index to the tenderness of their nature; nothing is too small to contain a soul, nothing too humble to inspire the deep emotions. This touching couplet was written by *Chiyo* after the death of her little son:



Izanagi and Izanami on the floating bridge of heaven.

"How far, I wonder, did he stray,
Chasing the burnished dragon-fly
to-day."

The Japanese are wistfully tender toward the dragon-fly because many of them believe that often an ancestor's spirit may come to visit them in that guise.

At the close of each year the Imperial Household announces a subject for a New Year poem. Then all over the empire people get out their ink stones and brushes; and thousands of *tanka* are composed and sent to the committee before the end of the year. When all have been read some of the best are selected to be read to the Emperor; and an elaborate occasion is made of the ceremony. It is a great honor to have one's *tanka* chosen in the New Year contest. Quite a sensation was caused year before last when it became known that an American woman, Mrs. Burnett, wife of the military attache at the American Embassy in Tokyo, had the distinction of writing a *tanka* good enough to be read to the Emperor; no wonder the little five line poem was flashed from one end of the country to the other, for it was the first time in the history of Japan that such an honor had fallen to an American. The subject of the poems that year was, "Dawn at the Shinto Shrine."

The ability of an Occidental to write acceptable poems in the Japanese language made such an



The wood cutter and the dress of Lady Kaguya.

impression upon the Japanese that this year for the first time in the history of the country foreign people were invited to the Imperial Poetry Reading Party; Mrs. Burnett was invited and the American Ambassador, Mr. Warren, was asked to accompany her.

This year Mrs. Burnett had submitted a poem which like the one mentioned earlier has received considerable attention; though not being the first Western poem to receive such notice, ranks a shade lower in popularity.

This year's poem subject was *The Rising Sun On The Waves*. Mrs. Burnett's poem follows:

"I know one God doth hold
Us in his care, Nippon;
For in this distant isle
I raise my eyes to the same sun
Which I have known at home,
Illumining the four seas—
The Light of Love,
The smile of God,
Touching to Brotherhood."

The English version is longer than the original, that having only five lines, the customary number for *Tanka*.

The poem of the Prince Regent on the same subject was this:

"Let the world be as peaceful
As the ocean in the morning sun."

The subject for 1920 was, "Early Plum, Flower of Country-side." A few samples of *tanka* from that year will illustrate the usual style of the poems:

(Continued on page 25)



Clouds and blossoms across the moon.



THE TEST OF FIRE WALKING

A Unique Ceremonial of the Shinshu Sect that is of Fascinating Interest to Spectators

By EGBERT VAN NYDEC



ON the 16th and 17th of September and the 8th and 9th of June of every year the ancient ceremony of fire-walking is held. I have just read a rather flippant account of one of these celebrations, and am led thereby to relate my own experience. Since I accuse another of being flippant let me at least assert freedom from sentimentality. I am neither unduly neurotic nor impressionable. I simply think that we too frequently approach such folk performances with undue sophistication, and forgetful of the fact that centuries of experience may produce the same results, psychological or otherwise, as inductive reasoning. This fire-walking is neither fraud nor a temporary pantomime to amuse the children. It is hoary with antiquity, and will give anyone who will approach it in fairness much curious food for contemplation.

The semi-annual festival is now held at the temple of the Shinshu Sect of Buddhism located in Kyo-cho, Komazawa, a suburb of Tokyo. This sect's fundamental doctrine is, incidentally, not unlike that of Christianity. The doctrine is that the only way to salvation lies in absolute trust in the all-saving power of Amida Buddha. The ceremony I first attended and which I propose to

describe was held in the little temple of Ontake, near the foot of Kudan Hill, Tokyo.

It was the lightest impulse of an idle curiosity that led me to be seated one cold Spring afternoon in a small, flimsy grandstand in the courtyard of the temple. None of the surroundings were impressive or attractive and one in a critical mood might even declare them to be very dingy. One may remember, though, that at the height of the period in which the greatest of English dramas were created, the stage was crude, the settings scant, the surroundings squalid.

Below us was a shallow pit, probably six feet wide by fifteen feet long, filled with glowing coals from a fire of faggots which still blazed fiercely. Beyond the fire crowded a mass of people—of all ages, sexes, and stations in life.

As we waited, shielding our faces even in the cold, open air from the heat, an attendant brought water and threw it over the lower woodwork of the grandstand. The cloud of steam which arose showed the precaution justified. Next, two other men appeared with long bamboo poles and beat the fire until they produced an even bed of red heat with a path beaten a trifle lower through the center. At either end of this path were placed two little mounds of salt.

These details held one's interest and I was in a far less critical mood when, about six o'clock, a venerable priest with sweeping white beard came out of the temple. His vestments were entirely of white; he carried a short wooden handle from which there depended in the form of a tassel a number of the peculiarly folded strips of paper called gohei. With him came several other priests similarly attired. Of these, two carried gohei tassels, two switches, two flints and steel, and two small heaps of salt on folded paper trays.

Then followed a long and complicated ritual which held my attention but did not allay my skepticism. Incantations were chanted—to the God of Water I believe, that he would come down from the Moon and drive out the God of Fire. Exhortations to have faith were cried. Formulae were recited. All this time a march round and round the fire was kept up. Now and then priests would start off towards different points of the compass. Now they would hurl pinches of salt into the air. Again they would strike fiery sparks with their flints and steel. All the time the gohei and switches were waved.

Suddenly before we appreciated it in the gathering dusk, a priest stepped forward and walked across the burning path. He did not pause to rub his feet; he did not pick his way. I was genuinely amazed. I had expected a rather childish trick. And while the settings might be called tawdry, this essential act was one of cool assurance and deliberation. Another priest went through—not walking gingerly, but stamping down until the coals quivered. Thus all the priests crossed. I saw astonished—fascinated. Something was wrong somewhere. A

layman came from the temple, obviously dressed and prepared for the ordeal. And, he too walked apparently unharmed over the fire. He was followed by still other lay brothers who had prepared for the occasion. One of these dropped a fan from his belt and as it touched the coals it burst into a flame. Then something happened; the populace surged forward, and before I realized it, the whole motley throng was marching in Indian file across the path of fire. "They are everyday people," I kept repeating to myself—"just an average street crowd." They couldn't be coached up for the occasion. "But ordinary people do not walk on hot coals," I argued. I was lost in incredulity. Which of my senses was wrong? I saw the steps. I felt the heat. Then in a flash came conviction. I noted a woman—a very ordinary old woman wearing a bedraggled winter kimono, and carrying a child on her back. She was so extraordinarily commonplace that when she started for the fire I *knew* that, if she could walk on the coals, I could. She passed over. I jumped from the grandstand had my shoes and socks off in a moment, and was in the fire. I did not pick my way. But I walked barefooted for at least five steps on coals that were hot though they had lost much of their redness. I could feel the heat on my legs. On my feet there was no pain, no burn, no scar. I have never been able to explain this to myself; nor has the impeccable logic of my friends brought back to me my original skepticism.

Go and do likewise; and I will guarantee that your assurance will not be as great as it is now.



The Land of Lovely Landscapes

*Across the vast Pacific, beyond that far and hazy line,
Where the cosmic sea lifts heaving bosom to the brooding sky,
There lies a land of scenic charm, that has no counterpart in all the world.
Pleasant its mountains, unlike lofty peaks, that pierce the azure
In other climes, save only noble Fuji, towering all alone;
They are an intimate friendly sort, without the awe of higher crests
And cast their spell by beauty, rather than by mass.*

*A land of lakes, of verdant hills, of swirling streams, of emerald fields,
Of smiling water, brightening with silver the glory of the view,
In tumbling falls, on sunkissed shores, in fair brooks rippling over stones,
In tinkling rivulets, singing in the morn, in flat fields, gleaming
With the tender rice, against its face, when springtime paints
Its message on the hills, or autumn glows with fecund yield
Of golden grain and ripened fruits beside the cottage wall.*

*This is Nippon—earth has no other place, of such great lure,
Of such sharp contrasts, with the western world; contrasts of custom,
Food and dress-habits of fathers formed in those old days,
When, from her radiant place in heaven, the daughter of the Sun came down
To found the house imperial, from which the race did spring;
And by them, handed to their sons, and sons of sons in never ending line,
Unchanged by contact with the outside world adown ten thousand years.*

*Such is Japan—above all other lands, it is replete
In lovely landscapes, crowned with ancient temples, mid the trees,
On sacred mountain sides; and by such influences, soft and sweet,
That beauty, of itself, inspires, has been instilled in open hearts
Of all the children of the Sun, a love of art in every form,
A code of honor founded on old faiths, sincere and gentle courtesy,
That makes a people, worthy of a place, among the nations of today.*

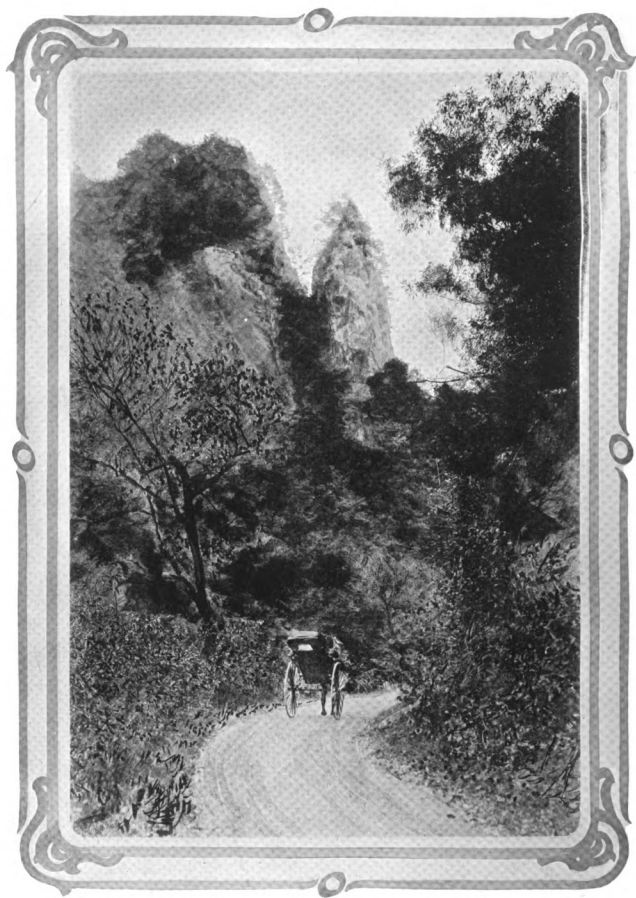
JAMES KING STEELE



Fantastically beautiful in situation and outlook is the ancient temple on Mt. Haruna near Ika.



Kasuga Shrine in the heart of the lovely Park at Nara is fascinating in appearance and tradition.



Yabenoshi—a celebrated valley near Fukushima in Kyushu—has been called Japan's Yosemite.



The twin Nunobiki waterfalls at Kobe are equally lovely in the spring or fall.



Asama-yama smoking and rumbling is a spectacular but not dangerous volcano in Kyushu.



Harbor of Fusan as seen from the ferry across Shimonoseki straits.

COLONIAL JAPAN

Being extracts from a diary made while visiting Japan and the territories in which she is interested—Formosa, Manchuria, Shantung, Korea, Saghalien, in the year 1921.

By POULTNEY BIGELOW, M. A., F. R. G. S.

Author of "White Man's Africa," "Children of the Nations," "Borderland of Czar and Kaiser," "Down the Danube," etc.

[EDITOR'S NOTE.—In this, the eighth instalment of the series on Japan's colonial development and responsibilities, Mr. Bigelow progresses from Formosa to Korea. In his present work, he has succeeded in recording the results of his observations, in a delightfully fascinating way that suggests the spirit of the 18th century essayists rather than the more modern method of attempting to cram every page and line with statistics that are often as dull as they are misleading. Chapters on Manchuria and Shantung will follow shortly.]

Korea which is now Chosen,—
Seoul which is now Keijo. —May 12, 1921.



ILLIONS of school children would feel better for being told that henceforth geographical names would cease to be the sport of conquerors. When Germany woke up as a Colonial Empire her first care was to expunge all English names from her African and Asiatic spheres of influence and substitute polysyllabic advertisements of Hohenzollern ubiquity. This was music to Berlin but to all the rest of the world it was kakophonous and confusing. Every skipper understood new Guinea, but which one of them could pronounce Hohenzollernbucht or Friedrichwilhelmsarchipelago. The Colonial Empire of William II. is now a thing of the past and once more must South Sea nomenclature be revised. Japan has changed many place names in the Eastern seas—justified by German precedent—but adding wrinkles to aged travelers

like myself. Chemulpo has now a new name, a hardship for those who sailed those waters as I did nearly twenty-five years ago, when many rocks were uncharted and many Koreans deemed it good policy to discourage inquisitive tourists. I had come over from Chefoo with my *Rob Roy* cruising canoe and had been promising myself new and aquable sensations in what was then called "the Hermit Kingdom." But after one experience of a rifle bullet whizzing close to my ears whilst beating down to the anchorage, I decided to keep further off on the next tack and above all not cruise after sunset. A second bullet came whizzing after the first, but the waves helped me no less than a strong ebb tide, and so ended my first visit to an Empire which at that time was deemed even more helpless economically than her nominal over-Lord, China.

The new name of Chemulpo suggests a famous old time tippie called *Gin sling*; at least that is all that I now remember; and as these lines are wholly reminiscent and therefore devoid of statistical dignity, I must refer intelligent readers to the easily consulted maps, encyclopedias and guide books where they will see that Korea is Japan's most important acquisition on the main land of Asia; and, if they seek information from the many missionaries here domiciled they will be told that the Koreans do not like Japanese rule. Three such subsidized emissaries came to me as a committee in Seoul and warned me that the

Japanese were crafty and showed me only the things which they wished me to admire, but that the native Koreans groaned under the tyranny of Nippon. I told them that I had just come from the Philippines, whose people cordially detested Americans; that I found similar feeling towards my own country in Cuba, in Hayti, in Panama—and even in our nearest neighbor, Mexico. Were the Japanese authorities half as intolerant as my missionary visitors pretended, they (the missionaries) would long ago have been escorted to Fusan or Chemulpo, and then deported as undesirables. But all missionaries were not as these three—some confined their energies to preaching the gospel of good will and left political matters alone—but such ones are exceptional, and rarely reap reward at home.

Even so far back as 24 years, I was struck by the cleanliness and prosperous appearance of that part of Chemulpo, where was already a goodly number of Japanese. Near the landing place were piled thousands of steel rails made in America, but no other evidence that Korea had an interest in any method of transportation save that which was in vogue 500 years ago.

We feel sorry for prisoners at forced labor and we are unhappy whilst a mother corrects her child; we would like to see all the world happy and we dream of an Utopia where *Self Determination* may mean something better than the murder gangs of a so-called Irish Republic. The history of humanity tells us roughly that the earth belongs to those who make a good use of it. Korea has not made good use of her land; and to-day she would have been a part of the now dismembered Russian Empire had not Japan courageously assumed the grave responsibility of civilizing this once backward and impervious organism. The dirty street urchin kicks and bites at the matron seeking to give him a wholesome bath and every city has its proportion of criminals who hate the honest

policeman. So in the great family of nations we must expect to find a reasonable proportion of states where the ruler is merely a powerful bandit—whose army is but a gang of robbers and whose international law consists in fluent but insincere promises. We sympathize with any individual who has been unjustly treated, but as Americans interested in good government and peaceful commerce, we should study Korea in order to see if Japan has done more harm than good there during the last dozen years or so.

From Japan to Korea runs a rapid and luxurious ferry, connecting with Pullman train service direct from Tokyo to Seoul. All this is a creation of Japan as are also the modern harbor and terminal facilities. To me this was fairy like, for on my first visit there was not even a tolerable wagon road in the country; let alone a railway. Japan has already in these few years of occupation merited the support of civilized powers by the breadth and the depth of her colonial foundations here. She has opened excellent schools; organized a rural police for the protection of remote villages; founded hospitals which are free for the poor and is at present carrying out a carefully planned network of good roads which will in a few years enhance the well being of every farmer and proportionately assist the national treasury. The railway runs from Fusan to the capital is 267 miles through a pleasingly diversified country. The mountains which twenty years ago were barren as those of China, now are green—thanks to the millions of little trees planted by the foresight of Japan. This magnificent forest reserve is yet in tender years, but the children of those now living may tour this once inaccessible territory with all the comfort and all the sylvan charm that was, before the great war, associated with Baden and its magnificent health resort known as the Black Forest. Yet Koreans resent the planting of life giving pines over their desert hill tops and even in the



Close connections are made by the ferry from Japan with the express train at Fusan.



Scene on the Fusan docks.

neighborhood of the Korean capital, I saw many young trees that had been mutilated by misguided patriots. But new ones are forthcoming and Japan is patient; and the next generation of Koreans will bless the day, when their venerable but unprogressive dynasty collapsed in favor of a new order of things inspired by Tokyo rather than Peking.



Chosen Hotel at Seoul.

The big jail was my first concern. Thieving appears to have been on the increase here as in Capetown, Chicago, Tokyo, London—indeed everywhere since the war. At any rate, so I was told by the governor of this prison—a man of kindly and strong features * * * Indeed, I may say, that I met no prison official on my journey



Dining Room at Chosen Hotel.

whom I would have removed on account of brutality. Here, as in Formosa, were industrial classes, where the prisoners were busy at pottery, printing, weaving, carpentering, basket making, smithy work and many more trades. I was much impressed here as in Formosa, by the absence of organic, or human odor which with us is the proverbial "jail smell," that breeds disease and has been, for centuries accepted, as the legitimate concomitant of all state supported institutions, notably penal ones. Boys under 18, were here compelled to attend school, four hours a day and had an equal number of play hours. The whole institution seemed inspired by a wish to reform rather than crush the inmate. He was taught a useful trade, he was allowed to keep a proportion of the money represented by his labor; his life conformed to rules favorable to present health and future usefulness. We of Christian America could treat our prisoners equally well, were we not politically dominated by self styled representatives of "labor" organizations who have enacted laws that forbid prisoners from employing their time in jail to advantage.

What a happy world would this be if a missionary moratorium could be proclaimed. Of course I would not advocate so cruel a measure as depriving them of their salaries! On the contrary, I would even increase the pay of those few who had proved themselves to be worthy. And then I would send them throughout the United States in order to open the eyes of our people to many things Japanese, which we might copy to our advantage. For instance, in America we poison our fish by pouring sewage and factory waste into our streams; we destroy our forests and are careless of the future. Japan uses her sewage as a precious fertilizer and in forest ration, she is a model for the world. To me religion is a sacred matter and not to be lightly disturbed, especially now, that no two people are wholly at one in matters about which the wisest know nothing. There is fortunately a tolerable agreement throughout the minds of the world that streams of water should be kept clean for cattle if not for humans; and, as to protecting our glorious forests from fire and reckless lumbering, all heresy would be hushed if our missionaries preached on such a theme. This plan of mine is very simple—perhaps too simple—moreover it should be popular with honest missionaries, for it would enable them to render vast services to their own country whilst at the same time assisting in the Christian task of removing international prejudice.

At the great hospital in Seoul, connected with the medical college, we were shown over by Professor Doctor Shiga, a man of strong features and pleasing expression. He had studied in Germany and we had many reminiscences in common. The free pharmacy was besieged by people of the poorer class—and I was puzzled regarding their origin—whether Korean, Chinese or Japanese. The great medical theatre was full of students—a large proportion of them Korean; yet when I was in doubt as to a nationality, I found that even my learned guide was equally so—unless assisted by external signs. Doctor Shiga told me, that when his free pharmacy was first opened the natives feared to make use of it, but that little by little this feeling disappeared and, on the occasion of my visit, they were enlarging the premises in order to meet pressing demands.

Few foreigners look their best in Japanese dress and fewer still are those who can preserve all their outward charm, when abandoning their native kimono for a Parisian model. Of men this is less true than of women; and, doubtless, for the reason that there is a larger proportion of Japanese men who have lived abroad and have ceased to wear native garb save as a comfortable lounge dress in the intimacy of home. We had an excellent illustration of this at the formal banquet in the Governor's palace where we sat down, thirty—amongst them several

notables of the English and American colony, whose wives and daughters were strikingly handsome and well dressed. As I glanced amongst the men present, I was impressed by their cosmopolitan dress and manner, and in some instance one had to look twice to be sure that we were not all of one racial family. English was the universal tongue, and all the ceremonial was based on English form, with, however, one very refreshing exception—every guest here acted as though he was pleased and wished to make others equally happy. May the day be far distant when Japanese shall copy the expression of weariness, which is assumed by the youth of Anglo-American parentage the moment they cross the threshold of their even more weary hostess.

The Japanese ladies present were no less beautiful than their sisters of New York and London, and they looked perfection in their harmonious kimonos and comfortable white sandals. It was my good fortune to have on one side of me at this dinner the head of a famous girls' school in Seoul, Mrs. Ikawa, whose intellectual reputation is only surpassed by her grace of movement and charm of conversation. She told me much regarding the steady progress that is making throughout Japan on behalf of the girls, who are to be responsible for the next generation; and whilst she cordially advocated physical development by suitable sports or gymnastic exercises, I was delighted to find that we agreed in our aversion to the masculine monstrosity which in many of our colleges degenerates into female Bohemian. On rising from table, we adjourned to a large wax floored salon, where we found a native Korean orchestra of twelve historically venerable pieces emitting squawks and piercing whistles from as many instruments—all very costly and very difficult. The performing artists wore Korean costumes of many centuries ago, some had clerical tiaras and each sat cross legged on a square white quilted cushion—his peculiar slippers immediately within reach behind. I admired the skill and the tireless energy of these archaic tormentors. We are educated to admire, whatever is costly or difficult—we subscribe to a box at the opera because it is the most expensive place for a quiet business chat—at least in New York. Of course I was much interested in this portion of the official programme for reasons purely historical—but for the same reasons I was considerably more interested in Mr. Yamagata, whose monumental history of Japan has raised him to the front rank in this most exalted field of human scholarship. We swore blood brotherhood on first acquaintance and few moments have been to me more agreeable than a visit from this learned historian to the home in America where now I write these lines.

But let us not forget our visit to the high school for Korean young ladies—a large complex of buildings offering nothing unusual to European eyes. Wife and I were shown about by Mr. T. Osada, and we (which means my wife), were particularly impressed by the extent to which the girls were trained manually in things which contribute much to prospective connubial felicity. I know girls on the Hudson River who have college diplomas and who say that they have read Schopenhauer—yet cannot make a tolerable omelette or a fragrant pot of coffee. Young men, who read these lines, would you know the secret of how to be rich—though married? Then lay your hymenial petition humbly at the gates of a girls' high school such as I am now visiting in Korea, and should your quest be successful then are you the happy husband of one who will make your married life one gracefully undulating avenue filled with song. Matrimony to-day is a terrible thing to the normal American bachelor—and the future of our country is in peril when our streets resound with political slogans from hard chested feminists who rant about birth control and general desecration. So pack your valise for Japan, my wise



View of the City of Keijo (Seoul)

young reader. Travel is costly, but alimony even more so. As we passed the tennis courts much play was going on and Professor Osada asked me if I liked the game. Of course, I took up his challenge; and as one court had a singles game on, we begged the privilege of making it doubles by each taking as partner one of the charming



Government Buildings at Seoul.

Korean maidens whose play we had interrupted. Had any one predicted such a game, in days not long ago, he would have been called a madman. Even more mad would he have been called who would have predicted that Japan would cease to need European teachers and would in fact be conducting schools for young ladies in a



Temple of Heaven at Seoul.

manner to awaken envy amongst English and American educators.

Who won in this tennis match, I forget, but I was happy in having lived a new and wholly unexpected adventure. Time pressed and my programme was crowded; but I clamored for a physical drill that was due at that moment; and, presto, out marched, as on the West Point parade, a splendid array of twinkling silk stockings topped by the regulation gymnasium knickers and middy blouses of our best schools at home. The lady who commanded this athletic phalanx was a model in carriage and military snap. It was a "setting up" drill, as in the best military schools—every detail executed at the word of command with a precision and thoroughness that left no doubt as to the physical fitness of all concerned. Verily am I as Rip Van Winkle when I look back on school days in Paris, when the only recreation known to girls was to be dragged along the streets under guard of saintly but suspicious nuns who, having taken vows of celibacy, appeared anxious that all those under their control should lead equally uninteresting lives. French girls to-day play tennis—but not so much as in Japan. Indeed whilst our women's clubs are chronically deploring the lot of their poor down-trodden sisters of the heathen Orient, the broad fact is that the young ladies now under consideration are very well satisfied with what is being done for them by teachers who know the world and who have selected what suits them best. When I meet a woman of fashion in New York, who is not under medical treatment, or who has not had some internal organ surgically extracted—but this is a digression—I was talking of Colonial Japan!

Korea is definitely Japanese, much as Texas, Arizona and California are American. We seized and absorbed these neighboring states for reasons analogous to those which compelled Japan to intervene after the Russian war. We absorbed Texas and California because we feared they might else be absorbed by some rival power. Russia would have hoisted her flag over the Imperial Palace of Seoul had not the battle of Mukden limited the Czar's ambition in matters Oriental. To-day Japan has a Russian enemy, more dangerous than the Czar—it is an enemy that kills and plunders, and that wrecks the civilization reared by others. Bolsheviki gangs prowl about the edges of Korea and Manchuria professing loudly the phraseology of the League of Nations whilst practising the vandalism of Genseric and Attila. The only check to this pack of political wolves is offered by the police of Japan and all good citizens should pray that this police protection be extended further and further until it finally rescued the people of this area from their present barbarous condition.

Siberia and Manchuria are very vague expressions, much as the word *hinterland* was used in Africa. In America we had grants from the crown specifying only the number of miles facing the ocean or a big river, thus leaving the balance to be disputed by future generations. Massachusetts and Virginia claimed from the Atlantic to the Setting Sun whilst the Seigneurs of the St. Lawrence claimed everything from the River inland. Russia has absorbed the Amur Basin and an indefinite area once claimed by China—all within my own life time and all in spite of both Chinese and Japanese protest. Russia is now only a name and China as yet unequal to the task of administering a modern state. Are we, therefore, to anticipate a Japanese rush into Siberia? The past history of Japan does not encourage such an hypothesis, for climatic reasons, to say nothing of social ones. The habits of Japanese have much in them to suggest an origin more akin to Java than Kamchatka. In the course of a few generations we may look for a modification in architecture, in diet, in dress, especially amongst the

settlers in Korea where the winters are more nearly akin to ours. But at present writing, the cold northern lands offer few inducements to a Japanese farmer, much less a man of education. All that we can reasonably hope is that Japan may develop these immense wastes by affording safety for life and property; by building railways; roads and bridges—schools and hospitals—in other words enlarging the radius of her beneficent activities north and west from Vladivostok to Baikal.

May 16th, 1921.—Yesterday we crossed the Yalu River—a name in every mouth during the two great wars of 1894 and 1904. Now then we are across the border and amongst Chinese people although under Japanese protection. There is here a grand railway bridge three-quarters of a mile in length, and as we roll across to the town of Antung, we note many rafts and junks and in general a scene of mercantile bustle with very modern machinery along the railway line. We need not be told that we are in China, for the people here are as restlessly laborious as the Koreans appear drowsily inactive.

The change from Korea to China can be best appreciated by such as have left the busy water front of Bordeaux and emerged in the 15th century of Spain; or who have made a night's run from Yankee Boston to pious but unprogressive Quebec. Antung is a creation of Japanese administration, especially since the great bridge over the Yalu has done away with a very tedious and sometimes dangerous ferry service. In winter, the big river is frozen tight—and winters here last nearly half a year. We are now on the big trunk line through Korea to Mukden and thence to Paris via Moscow—or at least such was the case just before the great war.

Let us moralize in these few valedictory lines on the very small proportion of land that is to-day fit for habitation by laborious and law abiding people. I had planned to proceed from Korea to the Amur by way of Harbin, with an excursion to Urga in Mongolia and then across the Gobi desert southward to Kalgan at the gates of Pekin. But my way was blocked by predatory bands who pretended allegiance to any one who promised them adequate pay or plunder. From Lake Baikal to Vladivostok extended the claims of a political club in Chita styling itself the Far Eastern Democratic Republic. The northern boundary of this new product in self-determination, is the Arctic Ocean, while its pretensions in a southerly direction are being steadily although little more than sporadically opposed by China the legal, if not forceful, owner. The situation can be best appreciated by such as are familiar with our American war of independence and the debatable territory between the British lines about New York and those of Washington's army in Westchester County and the Ramapo Valley. Brigandage, then became the trade most easily acquired by the so-called patriots on either side. To-day we witness a China far lower in the scale of civilization than she was five centuries ago and a Russia that has been from day to day visibly shrinking in material prosperity no less than political virtue.

The Bolsheviki chiefs profess popular government and an end of aristocracy. So far we are able to learn only that the railway mileage in that empire has shrunk; that the area of cultivation has diminished; that the output of manufactured articles has been seriously curtailed and that the only industry that has expanded is that connected with an immense military establishment.

Bolshevism is democracy carried to its logical and crazy conclusion. We see what it has done for the great Russian Empire and in that manner can measure the services of Japan, whose police alone prevents the further spread of this poison in Eastern Asia.

And so let us go to Mukden.

(To be Continued in Next Issue)



Though the fire and the violence have gone the crater itself is most impressive.

A VOLCANIC CATACLYSM

By L. W. DE VIS-NORTON,
Hawaiian Volcano Research Association.



Thousands of globe-trotting tourists every year the great volcano Kilauea on the island of Hawaii, the largest island of the Hawaiian group, has been a lodestar and a mecca.

Each year thousands and tens of thousands of wondering human beings have stood upon the awful rim of the inner fire-pit, Halemaumau, which is suitably although erroneously translated as the House of Everlasting Fire.

Here for many years past they have gazed with staring eyes, wide open with amazement at the seething lakes of living fire with their terrific fountains of molten gold, gnawing and tearing the red-hot rocks imprisoning them.

As the personification of primal force, a towering monument of Nature's rarest making, majestic and glorious, Halemaumau was the most wondrous spectacle upon the face of the universe.

To-day it is an appalling ruin, a colossal wreck of raw, red rock, gashed with terrific fissures, streaked with grey sheets of dust and dirt, and reverberating every few moments to the rattle and crash of gigantic avalanches of thousands of tons of loosened rock.

Gone are the molten lakes of flashing gold, the low-lying shores overhanging the surface crusts of lava and the familiar banks. Gone too are the wall caverns within whose depths the fountains were wont to play; gone are the hissing, red-hot cones with their everchanging lights and shadows and their beautiful patterns of incandescent filigree. And in their place there is nothing.

The very vastness of this aching void is appalling, for the pit is now more than double its usual size and one walks a full two miles before its circumference may be completed.

So changed is it indeed that it is only by noting the familiar land marks of the distant outer walls that one may recognize one's direction at all.

It is true that the actual rim of the fire-pit looms stark against its background of swirling smoke in much the same manner as of yore, but beyond that there is no resemblance in the Halemaumau of to-day to that of a month ago.

For while the upper rim is still more or less a circle the whole interior is changed beyond all imagining and one looks down tremblingly through the smoke fumes and dust clouds to the oval-shaped jumble of rock that represents the bottom of the pit to-day. Not a single spark of fire is visible at that great depth of nearly one thousand feet but spirals of blue and dun smoke come twisting and writhing upward from crevices in the awful wreck below. One looks until one's eyes ache from the strain, waiting for one clear glimpse. And at last in a sudden eddy of wind the curtain is blown aside and the whole interior is clearly visible.

On every side almost clear around the pit the walls overhang threateningly, save only in the southwest where a mighty crevasse with perpendicular walls extends down for hundreds of feet into an impenetrable smoke cloud. It is difficult of approach unless one is tired of life.

Elsewhere, entirely around the pit the walls overhang for fully a hundred feet. Then comes a perpendicular drop for seven hundred feet and below that a terrible slope of debris leading to a tunnel-shaped oval in whose dreadful profundity yawn other crevasses leading to depths yet more horribly profound.

Not a moment passes without its thrill of sheer terror. One looks over the tottering brink and instantly there

is a rattle, followed by a roar, a terrific crash and an ominous shaking of the ground under one's feet.

And then there rises through the depths below an awful cloud of red dust, billowing up in a loathsome mass, writhing, twisting, and pregnant with awe, evil and horror. And it has hardly commenced to rise before with a mighty roar a whole segment of the upper walls breaks away in a thousand-ton avalanche and falls with an appalling crash to rattle and bang into a momentary silence before the whole performance begins over again. And with it all there are many places upon the upper rim from which, as one approaches them, rise blasts of scorching heat.

It may be, nay, it undoubtedly is, that the pit of fire is to-day a fireless pit, but one has only to feel that heat for a moment to realize that though the dread goddess Pele may appear to have left her home and to have pulled in the whole edifice with her she has not really gone and is only biding her time to come back, possibly before these lines see print, in a new manifestation of splendor and glory.

And with it all there is about the Halemaumau pit of to-day a thrill and a sensation of utter awe that was altogether lacking in the majestic spectacle of the past few years. Someone told me years ago that when in 1886 Pele went out of business for a short while her home was far more impressive than in its active state. I didn't

believe it then and I still didn't believe it until a few days ago. But when I went there I stayed for many hours and finally came away simply overpowered with the immensity and awfulness of it all.

Someone is always taking the joy out of life and to one who knows and loves Hawaii's great volcano with a reverence that cannot be expressed it is something more than an irritation to hear the croakers whining that never again will Pele come to life at Kilauea. The pit has drained itself over and over again in former years and there is absolutely no reason whatever for supposing that it is now drained forever. On the contrary there is every reason for supposing that in a very brief space of time there will again be swiftly rising lava to arouse the wonderment of all beholders.

One cannot help speculating upon the manner in which the lava may rise. And there rises in one's mind a vision of the chewing up of those enormous masses of fallen rock that lie in a terrible jumble at the bottom of that thousand foot abyss. I have seen something like it before during the monumental rising of three years ago. It was an awe-inspiring spectacle under conditions much less abnormal than those of to-day.

I hope I am alive when the lava rises again. For believe me it will be some sight.



When the volcano was at the height of its activity the spectacle was stupendous and awe-inspiring.

PAGES FROM THE PAST

(Continued from page 9)

"Though in winter,
With your hedge grass
Growing green,
Your plum trees are in flower,
O house of a little garden!"

The Emperor.

"You mimic the hue
Of the hoar frost,
But hide not your fragrance,
O plum trees by the door
Of a cottage on the hill!"

The Master-poet.

Many of the authors of Japan have been women; in the old days they were members of the Emperor's court or wives of the daimyo. The women writers of to-day are to be found among the new women. Before the foreign religion, Buddhism, with its doctrine that women were vile creatures, took such a firm hold upon Japan the women enjoyed considerable power; and while the men were away fighting each other, the women were writing books. However, the doctrine of man's superiority dates back to the Kojiki, as related in a story of the parent gods, Izanagi and Izanami, when the male god rebuked the female for proposing marriage to him; it happened thus:

Izanagi and *Izanami* stood on the floating bridge of heaven and dipped their spear into the sea, then they pulled it up and as the water drops fell from it into the sea they congealed into an island. "Let us go down to the land and be married," said the divine pair. Accordingly they tripped along the floating bridge to the new island; they set up a pillar and walked around it in opposite directions.

When they met *Izanami* said, "How happy I am to meet a lovely youth." This made *Izanagi* angry.

"I am the male; you should have let me speak first; we must go around again," he said.

This time *Izanami* waited in a proper maidenly manner for her lover to speak. "How happy I am to meet a lovely maiden!" exclaimed *Izanagi*. And so they were married.

The Nara period which ended in 800 A. D. has been called the golden age of literature; a title bestowed perhaps more for the importance of the writing in Japanese history than for its literary merit. The next period was one lax in morals and masculine qualities. The Shoguns had taken the power away from the Emperor and were carrying on the real government, while the Emperor was guarded as a symbol of divine authority. This left the Imperial court free to live at ease; consequently the days were spent in frivolity, writing poems and fairy tales, and in the elaborate tea ceremony. Needless to say, one does not expect to find a high quality in the literature of such an era, though some of the writing does rise above the average. In this period women, again, were the principal authors.

The poetry of that time has been collected in the best anthology of Japanese songs called the *Kokinshu* (*Poems Ancient and Modern*). Of the 1,100 poems in the *Kokinshu* only five are long ones, the others being *tanka*. The Japanese national anthem is a *tanka* based on an ancient song in the *Kokinshu*. It is called the *Kimigayo* and translated into English means:

"May our gracious sovereign reign a thousand years,
reign ten thousand years; reign till little stones grow into
mighty rocks covered with ancient moss." The Japanese
text is this:

"*Kimigayo wa*
Chiyo ni yachiyo ni
Sazare ishi no
Iwa o to narite
Koke no musu made."

The national anthem is merely a wish for the fulfillment of the command of the sun goddess to her grandson as she sent him to conquer Japan; "Rule the land forever in my name and continue the line unbroken to the end of time," she had said as she gave him the Imperial insignia.

A fairy tale of the tenth century called *Taketori Monogatari*, or *Narrative of the Bamboo Cutter*, gives a good picture of those days. The *Lady Kaguya*, as the heroine is called, was found in a bamboo by an old wood-cutter.

She suddenly grew to a woman's stature, and was the most beautiful maiden in all the country. Many suitors came to seek her hand in marriage, but the old man refused to give her to any of them, because he said she was not his own child. *Lady Kaguya* decided the question for herself by setting impossible tasks for her lovers, and promised to marry the successful one. They all failed, and the maiden's true origin became known when she was forced to refuse the advances of the Emperor himself.

At last the time came for her to return to the moon from whence she had come, but before quitting the earth she composed a poem to the Emperor, and sent it with a little elixir of life to His Majesty; he replied in the following *tanka*:

"Never more to see her!
Tears of grief overwhelm me,
And as for me,
With the elixir of life
What have I to do?"

Then he gave the scroll from the *Lady Kaguya*, together with the elixir of life, to a messenger and commanded him to burn them on the highest mountain in Japan. It was done, and the smoke from the scroll is said to have ascended heavenward for many generations; since that time the mountain has been called *Fujiyama* which means "never dying."

The principal novel of that day is *Genji Monogatari* written by a court lady known as *Murasaki Shikibu*; her real name is not known but she was probably a daughter of one of the *Fujiwara* officials. Her novel shows that she lived at the court.

Genji Monogatari is the first Japanese novel, and the author, in the style of Richardson, has given a realistic picture of her contemporaries in their every-day life. This was indeed her object for she makes the hero say in the beginning, "ordinary histories are the mere records of events. They give no insight into the true state of society. This, however, is the very sphere on which romance dwells."

The fact that the book is written in a very ornate style is due to the custom of using honorifics in addressing Imperial personages, and since Prince *Genji* is the son of the Emperor he must be treated with all due ceremony. His numerous love affairs, the death of his mother (the Emperor's favorite concubine), and his own death are told with rare understanding, wit, and pathos. Much of it has been left out of the English translation, so that it is not as tiresome as it otherwise would be to those not knowing the customs of the old days.

Genji Monogatari is so popular with the Japanese that it has furnished most of the subjects for paintings and decorations from that time to this. Chests, boxes, trays, fans, screens, and almost any object around the home have been decorated with bits from *Murasaki Shikibu*. Every school boy in Japan is familiar with her stories, and through them with the history of those days.

A contemporary of *Murasaki Shikibu* is *Sei Shonagon*, who wrote *Makura Zoshi* (*Pillow Sketches*), and who is almost as well known. *Makura Zoshi* likewise gives an intimate picture of the times, enlivened by touches of wit and satire. *Sei Shonagon* was a lady-in-waiting to the Empress, so that naturally her sketches treat of court life. The fact that most of the early writers were court women is probably the reason why the literature of the first centuries was limited in its scope and of a rather trivial character; it lacks depth, thought, and logical grasp.

Sei Shonagon tells in an introduction how she came to write the *Pillow Sketches*. She says that the Empress had received an immense amount of paper as a gift; "What can be done with it?" she asked.

"It will do very well for pillows," said the lady-in-waiting.

"Take it, then, and use it," said Her Majesty.

And so the author tried to use up the paper by writing down all manner of thoughts which came to her, without

thinking of unity or sequence. One of the things she enumerates in a list of dreary things is, "The birth of a succession of female children in the house of a learned man." In a long list of detestable things she gives this one which throws light upon her times, "The snoring of a man whom you are trying to conceal and who has gone to sleep in a place where he has no business." Among things giving one a thrill she lists, "To be asked the way by a handsome man who stops his carriage for the purpose." In her list of cheerful things are these, "A river boat going down stream." "Teeth nicely blackened."

When we remember that *Genji Monogatari* and *Makura Zoshi* were written more than nine hundred years ago we must admit that they are remarkable productions; there is no parallel picture of European life of that time. If we are less familiar with the life of our early times than the Japanese are with theirs, it is because no writer took the pains to set it down for us.

An important part of Japanese literature is the drama. Drama began with religious dances, then history was dramatized in the plays called the *No*. One of the most charming of these stories is the *Robe of Feathers* which relates how a fisherman found a feather robe hanging in a tree. While he was examining the dainty thing a beautiful fairy came out of the sea and approached him, "That is my robe," she said, "I hung it in the pine tree while I was bathing, but I need it now."

"I found it and shall keep it," the fisherman replied.

"I cannot fly back to the moon without my robe."

"Then you will have to stay on earth."

"Would you rob me of life? Cruel man!" she wailed.

At last the fisherman consented to give back the robe if she would dance for him; the fairy consented, and then at the end of the dance rose and disappeared into the clouds.

Takasago, the best known and finest *No* play, is the story of two pine tree lovers growing old in happy union. And so the pine tree has come to signify longevity and endurance, and is used for wedding ceremonies and also to decorate the gates at the New Year.

THE PINE-TREE LOVERS

"The dawn is near,
And the hoar-frost falls
On the fir-tree twigs;
But its leaves, dark green
Suffer no change.
Morning and evening
Beneath its shade
The leaves are swept away,
Yet they never fail.
True it is
That these fir-trees
Shed not all their leaves;
Their verdure remains fresh
For ages long,
As the Masaka trailing vine;
Even amongst evergreen trees—
The emblem of unchangeableness—
Exalted is their fame
As a symbol to the end of time—

The fame of the fir-trees that have grown old together."

Translated by W. G. Aston.

Takasago

The most prominent figure in the history of the Japanese drama is *Chikamatsu Monzaemon* who has been called the Shakespeare of Japan; like all the others he wrote gruesome tales. To a Japanese, a play means a long story, most often of some historical character. Unity and logical sequence are not considered important. There is little dialogue between the actors, who picture the story by posturing, while a story teller sitting in a corner above the stage chants out the tale in a high pitched voice; as far as I have been able to discover, the spectators pay no attention to the reader, since they usually know the story already. They simply watch the actors jump around. A Japanese said one day, after seeing one of our plays,

"The actors kept talking to each other all the time. It bothered me so much that I could not enjoy the play." One difference between the East and the West!

The long-drawn-outness of the drama prevails in novels. An author requires several volumes to bring a tale of intrigue successfully to a finish; *Genji Monogatari* already referred to contains fifty-four volumes! However, the most famous and popular Japanese novel, namely, *Hakkenden*, has only four volumes. The author of *Hakkenden* is Kiokutei Bakin who wrote in the nineteenth century, and who is regarded as one of the greatest novelists of Japan. Bakin was a learned man and a voluminous writer, but his disregard for logical thought and historical accuracy makes his writing distasteful to Western readers. If he thinks three eyes would become a hero he adds an extra eye as if such things occurred any day, and he does not need to wrinkle his forehead over the question of whether it is actually that way or not, for the Japanese are the most credulous of people. It is as easy for them to accept a freak in nature as a normal condition; the novelist says it is true, so it is, and that is all there is to it. Bakin did not have to stop to consider a lot of letters his publishers would receive from irate people saying, "Nothing has ever, or will ever be as this writer Bakin puts it in this story." No, the path of the Japanese novelist is free from many difficulties that lie in wait for suffering American writers!

A novel of modern times dealing with the family system is Tokutomi's *Namiko*; it gives a true picture of the marriage system. And that is the principal subject of Japanese writers to-day; in books and in magazines they are busy telling the parents that a more liberal system must be employed in arranging this important matter. Japanese writers never hesitate to give advice in any piece of literature nor even in a news item in the daily press; and editorials are mostly sermonettes—sometimes full-grown ones! Economic, social, and political problems have now thrust out all other thoughts from the field of writing; everything is as serious as once it was frivolous.

Much of Japanese literature is little less than ethics, as the Japanese are so fond of moralizing. Even the most gruesome tale is made to yield its moral; nor does the author leave that for the reader to supply; he puts it in with his own hand! This is one reason why proverbs are so important in Japan; they are in almost daily use, and truly reflect the characteristics of the people. They are signs by which we may judge the morals, manner of thinking and philosophy of life. The poetry, tenderness, and frailty of the race are revealed in these terse maxims which have lived because they mirror the thought of the people. The Japanese have learned the art of expressing much in a few words or strokes of the brush. Having a picture language as a medium of thought, every dot and dash is imbued with meaning, whether placed at the bottom for the feet of a bird or at the top for the horns of a goat. Perhaps this is why the Japanese can read more meaning into a single line than almost any other people. Perhaps it was a woman who first thought of this one: "The willow which bends to the tempest is safe." Do you need to ask whether the Japanese ever indulge in gossiping when you read this proverb, "A whisper runs a thousand miles," or this one, "The walls have ears and the doors have eyes." A few others are, "A tadpole may resemble a fish at first, but it always becomes a frog."

"The clouds cover the shining moon and the wind scatters the blooming flowers."

"An overthrown knight often mistakes grass blades for the steel of his enemy."

"If the persimmon is sour do not give it away; by and by it will become sweet."

David didn't know what he was talking about, for a Japanese proverb says, "All women are liars!"



University Boys Jazz Band on the S. S. Shinyo Maru.

PEOPLE TALKED ABOUT



Mrs. A. W. Davidson of London.

Passengers for the Orient on the S. S. Shinyo Maru were enthusiastic over the music supplied by the jazz band of university boys who went out on that ship. This is the first of these bands which are to be installed on each of the Toyo Kisen Kaisha ships for the pleasure of patrons. The members of these musical organizations are all university boys who have had experience in the latest dance music. The boys of the Shinyo Maru band, as shown in the engraving above from left to right, are Ralph Bagley, Roy Miller, Bradley Henn, Mark Mattock, William Lenahan. Seated, James De Witt.



Dr. William Carter of Brooklyn, N. Y.

Well Known Writer Sails

Mr. and Mrs. Alleyne Ireland of New York sailed for Japan on the Siberia Maru where they expect to spend several months. Ireland is a well-known authority on economics and government and is planning to write a series of articles on these subjects, dealing with Japan and China.

Returns to Japan

Sailing on the Siberia Maru, en route to Tokyo, where he will make his future home was Mr. S. Koh, for several years manager of the Sumitomo Bank at San Francisco. During his residence in San Fran-

connected with the country in which he has lived so many years. Speaking at the Council of Boards of the Methodist Episcopal Church at Chicago, he is quoted as stating that dressmakers who would seek a style in women's clothes that is different and graceful should turn their attention to the Far East.

"The Indian woman's dress," he declared, "is far more beautiful than any garment the Occidental woman has worked out."

"There is something absolutely fantastically beautiful about her flowing garments."

Bishop Fisher, who is keenly appreciative of the Indian woman, said:

of intellectual capacity and intellectual fellowship, then, and then only, will there be real equality between men and women.

"So far the American woman has not reached that stage."

Bishop Fisher has worked in the Indian field for the last eighteen years.

Lecturer Goes Abroad

Dr. William Carter, Presbyterian clergyman of Brooklyn, New York, who is well-known as a lecturer on historical, literary and travel subjects was a passenger on the Shinyo Maru en route to Japan and China, where he will gather material for his coming series of lectures. He has written a



Above are shown some of the interesting passengers arriving and departing on Toyo Kisen Kaisha steamers: From left to right they are Mrs. Michaelis, former Imperial Chancellor of Germany, who arrived in San Francisco with Mrs. Michaelis on the Shinyo Maru; H. C. Montee and Mrs. Montee; Mrs. J. J. Harrington and Mr. Harrington, well-known residents of Hongkong, who have been spending a holiday in California; Dr.

cisco, Mr. Koh has made a great many friends among the leading financiers and business men of San Francisco all of whom are sorry to have him leave the city. He is transferred to an important position with the bank on the other side.

Returning Bishop Praises Beautiful Dress of Indian Women

Fred B. Fisher, Bishop of the Methodist Episcopal Church with headquarters at Calcutta, India, returned to America on leave on the Siberia Maru. He is one of the oldest of the missionary bishops in that part of the world and is recognized as an authority on matters

"There is nothing obvious in the Indian woman's attraction for man. She veils her face and wears rings on her fingers and bells on her toes."

"The woman of India is not the only one who must be emancipated, for the woman of the Occident is still bound by the slavery of the necessity of pleasing the other sex."

"True emancipation of woman will come only when the necessity for attracting the other sex disappears."

"Freedom from lipstick, powder and rouge will be achieved when woman gains her equality," the bishop declared.

"When a woman keeps her intellect on ice and when she either accepts or repudiates man on the basis

number of books, the best known being the "Gate of Janus," which was published in 1919.

Completes World Tour

Returning on the Shinyo Maru after a tour of the world were Mrs. S. E. Graham and Miss Geraldine Graham, accompanied by Dr. and Mrs. H. Sidebotham of Santa Barbara. Their journey took them into practically the capital of every country where the party were elaborately entertained. Mrs. Graham is one of the beautiful women of California who is equally well known in New York, London and Paris. On part of their journey they met the Prince

of Wales and were guests at numerous entertainments given in his honor, during which it is said he paid marked attention to the charming Miss Graham.

Prominent Passengers

Mr. and Mrs. E. L. Braga of Hongkong arrived in San Francisco on the Shinyo Maru accompanied by their infant child. Mr. Braga has joined the Thos. Cook & Sons San Francisco office and will be permanently located there.

Among the well-known passengers on the Shinyo Maru were Mr. and Mrs. Isaac Upham, one of the well-known business men of San Francisco, who is

arrived in San Francisco on the Shinyo Maru. Mrs. Milne has made twenty round trips in the last 19 years, during which her husband has been in business in the Orient and all of them have been on the ships of Toyo Kisen Kaisha.

Former Imperial Chancellor of Germany Passenger on Shinyo Maru

Dr. George Michaelis, who succeeded Von Bethmann-Hollweg as Imperial Chancellor of Germany while the World War was in progress, arrived here on the Japanese liner Shinyo Maru, after attending the international conference of twenty-one nations in Peking. Dr. Michaelis

can alone lead the way in this movement. Germany has no means of paying the demands fixed upon her by the treaty of Versailles and there must be another gathering of the leaders of the nations of the world. Germany cannot pay even France, much less meet the demands of the rest of the allies. I know, having been controller of food in Germany during the World War, and knowing her economic standing.

"The leaders of the world must come together openly and frankly and fix the amount that Germany as a nation, is really able to pay. The betterment of Germany and the world in general can only come



George W. Simmons and Mr. Simmons, who sailed on the Shinyo Maru for an extended tour of the Orient; Dr. George Michaelis, "incidentally" en route to Japan on a honeymoon tour; E. L. Braga and Mrs. Braga and child of Hongkong, who arrived on the Shinyo Maru; H. Solf, Ambassador from Germany to Tokyo; Isaac O. Upham and Mrs. Upham, well-known San Franciscans.

also greatly interested in moving pictures. They spent several months in China, investigating the possibilities and opportunities of this enterprise.

Mr. and Mrs. S. Bloom returned to America on the Shinyo Maru after an extended visit to Japan. Mr. Bloom is a member of the firm of S. H. Frank & Co., well-known importers and exporters.

Unique Trans-Pacific Record.

Holding the record of consistent patronage of Toyo Kisen Kaisha, covering an extended period of years, Mrs. W. M. Milne, wife of a well-known business man of Hongkong

was accompanied by his wife, Dr. Wilhelm Solf, German Ambassador in Tokyo, and Michaelis' secretary, Professor Karl Hime. The party are en route to Berlin.

"Of course the fact that I have been away from Germany for more than six months leaves me in ignorance of the true situation there. However, there is this much to say:

"There must be another conference between the nations of the world to determine the amount that Germany can pay in the nature of reparations. I know this, that Germany cannot come back until there is a revision of the present demands.

"America, as a creditor nation,

from America, as she is a creditor nation for the rest of the world."

British Shipper Arrives on Shinyo Maru

A. W. Davidson, vice-president of Howard Holders & Partners, before the war one of the leading shipping companies in Great Britain, returned after a business trip of six months in the Far East. He was accompanied by Mrs. Davidson during the trip. The couple arrived on the Japanese liner Shinyo Maru.

Davidson stated that after a survey of the shipping situation of the world he was convinced that the United States should follow the ex-

(Continued on page 43).

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SEPTEMBER, 1922—ISSUED AUGUST 1ST

"JAPAN" AN ILLUSTRATED MAGAZINE OF ORIENTAL TRAVEL AND TRADE PUBLISHED ON THE FIRST OF EACH MONTH BY TOYO KISEN KAISHA TO STIMULATE INTEREST IN TRAVEL GENERALLY, WITH THE ESPECIAL OBJECT OF INCREASING TRAVEL ACROSS THE PACIFIC.

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JAMES KING STEELE, PUBLISHER AND EDITOR

E. C. HUNKEN, ASSOCIATE EDITOR

SPEAKING FOR OURSELVES

ONE of the outstanding figures in the industrial history of Japan is Soichiro Asano. His activities are inseparably associated with the growth of the important basis elements of productivity that are essential to the improvement of life in any land. From a poor man whose only capital was a fiery ambition to succeed—against whom the tide of adversity, at one time, raged so fiercely that he was forced to do the work of an ordinary laborer in order to sustain life for himself and his family, through sheer force of mind and personality he won his way to the top of the ladder of success and became a leader in the larger commercial ventures of his time.

To have achieved these things, to have become a dominating factor in the cement business, in the steel and pipe business, in the shipping business; to have been the directing power in the development upbuilding of the fleet of the largest and finest passenger steamers in Japan's mercantile marine; to have been the pioneer in the development of the hydro-electric potentialities of his country; these are things of which any man may well be proud to have done. But, if, in the doing, he has been able to maintain his humanity; to remain simple in his tastes and habits; to gain tremendous and widespread power and still retain that balance of sensibility and rationality; to gain material wealth beyond the dreams of ordinary men; to secure a place in among the councils of the great of his fellow man, if, in the rounding out of a life filled to completion with big thoughts and projects; with dreaming dreams and then working them into realities; he has been able to so order his life, then indeed may his friends unite and call him one of the truly great among the men of his day and age.

Such is the esteem in which Soichiro Asano is held among his friends and associates, in Japan, China as well as in America, that it has seemed fitting they should join in some suitable expression of the feeling, which should present it in no uncertain terms, visible to all, and enduring as for all time, if such can be expected of the work of human hands.

When the project was first discussed some said "Asano needs no monument. His work will live after him and all the world will remember it."

Others said: "His is too big a name to need to be immortalized in stone or material things." Such a reputation writes its own imperishable record.

But the leaders of the movement for the establishment

of a testimonial to the great man said: "True his works will live after him as a monument to his energy; but these are things that he has done himself—are evidences of his own strength and force of character. What we want to do is to offer some testimonial from ourselves, some evidence of our appreciation of the man who has done all these things. Let us build something that will be an evidence of our esteem—in which this honored friend is held by all who know him and let us erect it now while he is among us rather than wait until he has passed along to join the host of the ancestors."

Reasoning thus it was decided that the suitable thing to be done, was to construct a giant monument or statue on which would be inscribed some record of his deeds and accomplishments.

Thus the S. Asano Testimonial Society was formed.

Its object is the building of the Asano statue and the chief consideration, not the amount of size of the participation, but the number of those who join in the movement. Subscription lists were opened for any amount, from ten cents upward and the flood of names that came in was a surprise to even the most sanguine well wishers.

The lists have been open for the past three months and will be closed before the first of the year, by which time it is expected that a total of hundreds of thousands of names totalling close to a million, will have been enrolled making a monumental testimonial in itself more imposing than any thing that can be hewed from granite or cast from bronze.

The idea of thus expressing to the man who has done great deeds—of telling him the kindly thoughts that have been aroused among his friends—of letting him know now while he is among them rather than awaiting, is a good one and deserves success, especially with so worthy a subject as S. Asano.

More power to those who have suggested and undertaken it.

Improved Hotel Facilities in China

THE announcement that the Hongkong Hotel Company, which under the able management of James Taggart has made a reputation for excellence in the Hongkong Hotel and the new hostelry at Repulse Bay, which has added much to the attractions of that city, has purchased the hotels and properties of the Shanghai Hotels Co., Ltd., comes as welcome news to hundreds of travelers. The

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hotels included in the deal are the Astor House, Palace and Kalee Hotels in Shanghai, the Astor House Hotel at Tientsin, and the Grand Hotel des Wagonlits at Peking. These houses are to be improved and renovated until they are all up to the standard set by the owning company at Hongkong, which will be the guarantee of comfort and pleasure for those planning to visit the fascinating cities in which they are located.

Round the World

FIVE important tourist agencies will each promote around the world tour this fall and early spring. Each of them is offering accommodations on new and comfortable steamers, and with a large number of places of interest to be visited on their schedules. It is said that each of them is expecting to have approximately 400 persons on the passengers list when they sail, not including the number of conductors and assistants required to manage so extensive a cruise. If these expectations are realized, this means that some 2,000 persons will in the next half year, make the tour of the world. It is safe to assume that most of these are attracted by the complete arrangements offered by the companies and are therefore going out for the first time. Thus 2,000 people will visit the strange lands that lie across the oceans and will return to their homes inoculated with the travel germ, the most insidious and at the same time the most pleasant and easiest to take of all the "bugs" that afflict the human race. These travelers will return to their homes to tell of their experiences and will without doubt become powerful influences in stimulating others to make similar journeys, for it is well known that there is nothing on which one likes to talk so much as the places he has been and the things that he has seen. It is by this dissemination of knowledge of conditions and facilities that travel generally is stimulated and developed.

Widely Known

WHEN Lord Northcliffe was in some far away place in the South Sea Islands he found a copy of the Saturday Evening Post and sent it to George Horace Lorimer, the publisher, with a note expressing surprise at its wide-spread circulation. While in no way attempting to insinuate a comparison between our humble selves and the great weekly with its tremendous circulation it is interesting to note in an average week's mail letters addressed to this magazine from such far away and widely different places as Valparaiso, Chile; Hankow, China; Bankok, Siam; Vladivostok, Siberia; Capetown, South Africa; Darjeeling, India; Rio de Janeiro, Brazil; Corinto, Lisbon, Moscow and Dieppe. In its own particular field dealing with travel to and from the Orient, Japan is perhaps the most widely known of the publications of to-day.

Low Rates for Trans-Pacific Travel

AT the present rates for distance covered, service rendered, accommodations provided, and quantity and quality of food served, the trip from San Francisco to Hongkong via Honolulu, Japan ports and China ports as scheduled, for Toyo Kisen Kaisha steamers, is one of the very cheapest in the world. With a total charge of \$375.00 for one first class passage on any of the palatial liners of this company, which includes transportation, meals in abundance and variety, courteous and prompt attention by well trained Oriental servants, orchestra concerts, dances every evening, moving picture shows and other entertainments, bathing pools and bathing suits—the voyage cost averages a little over \$10.00 per day or to be exact, \$11.20. This is but little more if as much as it costs the average first class traveler to live ashore, where he has much less of comfort and pleasure.

American School in Japan

By WALKER G. MATHESON

An American school set down in the capital of Japan is attended by American children who are taught by American teachers. It is supported by American money and is an institution which is a vital factor in the lives of the foreign community, yet one whose existence is unsuspected by tourists or people in the homeland, and not generally known to even the Japanese.

The school is called "The American School in Japan." The name does not imply that the school is only for Americans, however, and there are a dozen or more nationalities represented in the student roll. It is American only in name and style and support. Every American firm in Tokyo and each American business man supplies financial aid, which is expected of them. The Tokyo Post of the American Legion is taking great interest in the school, and is represented on the personnel of the Board of Trustees, along with representatives of American and British trading companies, the American Embassy, the various mission boards and the Y. M. C. A.

Recently a campaign was made in Tokyo to raise a fund of Yen 30,000. Within two days over half the amount was in the hands of the school treasurer, so prompt was the reply to the call for aid. As an example of how much it costs to run this school, the budget for the past year was \$26,000, made up of \$7,500 received from the American Association, \$5,250 from home missions, \$6,250 from tuitions, \$5,750 derived from interest on school funds, bonds and other securities, and \$725.00 from the British Association. Principal expenditures of the year were \$17,500 for salaries and \$3,900 for rent. This is a large increase in revenue and expenditures over preceding years. By large gifts from corporations and individuals, an endowment fund of \$55,000 has been formed during the past two years.

The American School in Japan this year celebrates its nineteenth birthday. It has survived many strokes of ill fortune which often doomed its existence, and has only very recently been recognized by the corporations and business men as an essential to Tokyo's foreign community. The school originated from a small class of children from several missionary families, who, realizing the lack of proper schooling facilities, and dreading sending their children overseas to school in the homeland, engaged to teach them at home. The school was first located in the district of Koishikawa of Tokyo. The total number in attendance in 1922 was well over 130 pupils. The school has also been known by many names, such as "School for Foreign Children," "Tokyo Foreign School," "Tsukiji School," and others, but when American business came to its aid, it was only proper that it be known as an American school.

The American school had for many years occupied a church building in Tsukiji, where, until not long ago, this district was set aside for the exclusive section for foreigners to live, as it is a part of Tokyo cut off from the rest of the city by a series of canals, and is really an island reclaimed from the Sumida River. Here, foreign residents were easily protected from the mob during that time in the latter part of the XVIIIth Century when the anti-foreign feeling was so strong. However, the Tsukiji accommodations grew too small and the school is now located in Shibaura, a reclaimed section of Tokyo from the Tokyo Bay, and the city's newest district.

The present building is a new, two-storied pile, well adapted to the needs of a school, and, in fact, was built for a private school for aviation students by Mr. E. E.

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Frazar, of Tokyo. The building is of brick and wood, heated by a modern plant, ventilated by a modern system, contains hardwood floors throughout and is well lighted. A gymnasium and assembly hall has been added. The building is only the temporary home of the American School, which is awaiting such times when a larger school house can be built between Tokyo and Yokohama, which will be suited to house students who will then be able to attend this school from all parts of the Empire. It is estimated that the cost of building the new school, dormitories, playgrounds, swimming tank, tennis courts and track will be in the neighborhood of Yen 500,000, and funds are now being raised.

The grounds of the temporary school have been greatly beautified by the large interest of the students, teachers, the parent teachers association and friends of the school. Arbor Day is observed, and young trees and shrubs are brought to the school and planted in the grounds. The appearance of the school yard today is a striking contrast to the sight which greeted visitors who went to the school when it was first established in its present location in the spring of 1921. At that time, the grounds were nothing but a water-soaked mud bank which had just been exposed by the pumping out of the water which came in from the Bay. The ground was so water-soaked that a stick could be easily forced into the mud to a depth of several feet. No reminder of this condition is now present. The grounds have been made solid and suitable for a playground; an athletic field has been laid out and a tennis court built; equipment in the way of swings and slides has been provided for the younger children. In the course of a few years, there will be no trace of the days when the tide waters swept over the site, as is the case some several hundred yards away toward the main channel of the Bay, where small steamers, puffing tugs, sailing craft, fishing sampans and rafts ply back and forth in a never ending procession.

The American School in Japan is conducted strictly along educational lines as exist in America. The grades range from the primary through the fourth year of high school, the graduates from which are received into American and British universities. Recently the College Entrance Examination Board was added to the departments of the American school. This important addition enables any students of Japan to take in Japan an examination which, if passed successfully, enables one to enter any college in the United States. Heretofore, students desiring to enter American universities had to arrive at the college where they intended to enroll, and take the matriculation examinations at that college. Under the new arrangement, students will now be allowed to make sure of entrance before leaving Japan.

The life of the foreign students in Japan is most enjoyable. Besides having their own interests, they have the advantage of the Japanese customs and celebrate the national holiday of Japan, the anniversary of the birth of Jimmu Tenno, the first of the Mikados; the American holiday, Washington's Birthday anniversary; and the twenty-fourth of May, the British holiday. To live in this atmosphere is an education in itself—a fundamental education which few may enjoy: an education in tolerance and respect for other nationals, racial equality and understanding. In fact, it is an insight and understanding of that, which deep down into the very roots of civilization, lies the cause of wars and enmity between nations. This, then, besides the regular prescribed "book learning" is the education the school boy and girl of the Occident receives in the Orient.

The pupils themselves all come from the best kind of homes, for their parents are handling the affairs of nations

as diplomats, or are representing the big business houses of the homeland, while others are teaching the Gospel. Thus, with a school with students of this stock, it is a wonderful institution—a sort of democratic Utopian school house where diplomacy, racial respect and the three H's are all learned at one and the same time.

The teaching staff of the school is above the average. Practically every member of the faculty has a post-graduate degree from some of America's most well-known universities, including Harvard, Columbia and Chicago. A good faculty is easily obtained, when it is known that as many as fifty applications were sent in for a position on the staff for next year. These applications were received from all parts of the world, and it is but an easy task to pick out the best. Only three new teachers are needed.

The school affairs are run in an unique way. All questions pertaining to the student body of the institution are dealt with by a council of students elected from each of the four high school classes and the seventh and eighth grades. This body meets at regular intervals and looks after all matters pertaining to the welfare of the school. In this way, the students themselves have a chance to learn the value of responsibility and of leadership.

Athletics in Japan play an important part in the school life. The American School has had a very successful part in this line. The Americans last year took up soccer for the first time, and defeated several Japanese teams of corresponding standing despite their longer practice. In basketball, the Americans took the championship of Japan, carrying off all honors from larger Japanese schools and even defeating a picked team of former American college players. Baseball is the real sport of the country, and in this the Americans meet with greatest competition, as the Japanese are almost as keen for this game as our people.

DOUBLE OR SKIP
(Continued from page 4)

drop a day because we are going west and when we go east we add a day because we are traveling east."

The Colonel threw up his hands in despair.
"Yes, that it is. You understand it perfectly. Now let us go for a walk before we get into the golf tournament."

When it is noon in San Francisco it is

9:29 A. M. in Hawaii	11:00 P. M. in Port Said
6:04 A. M. in Sydney	9:05 P. M. in Vienna
5:16 A. M. in Yokohama	8:53 P. M. in Berlin
4:47 A. M. in Vladivostok	8:49 P. M. in Rome and Naples
4:03 A. M. in Manila	8:00 P. M. in London (Greenwich)
3:45 A. M. in Peking	8:09 P. M. in Paris
3:31 A. M. in Hongkong	3:00 P. M. in New York
1:53 A. M. in Calcutta	2:00 P. M. in Chicago
12:51 A. M. in Bombay	1:00 P. M. in Denver

Time on board is marked by the ship's bell being sounded as follows:

Bells Struck	Hour	Bells Struck	Hour
1	12:30 A. M.	1	12:30 P. M.
2	1:00 A. M.	2	1:00 P. M.
3	1:30 A. M.	3	1:30 P. M.
4	2:00 A. M.	4	2:00 P. M.
5	2:30 A. M.	5	2:30 P. M.
6	3:00 A. M.	6	3:00 P. M.
7	3:30 A. M.	7	3:30 P. M.
8	4:00 A. M.	8	4:00 P. M.
1	4:30 A. M.	1	4:30 P. M.
2	5:00 A. M.	2	5:00 P. M.
3	5:30 A. M.	3	5:30 P. M.
4	6:00 A. M.	4	6:00 P. M.
5	6:30 A. M.	5	6:30 P. M.
6	7:00 A. M.	6	7:00 P. M.
7	7:30 A. M.	7	7:30 P. M.
8	8:00 A. M.	8	8:00 P. M.
1	8:30 A. M.	1	8:30 P. M.
2	9:00 A. M.	2	9:00 P. M.
3	9:30 A. M.	3	9:30 P. M.
4	10:00 A. M.	4	10:00 P. M.
5	10:30 A. M.	5	10:30 P. M.
6	11:00 A. M.	6	11:00 P. M.
7	11:30 A. M.	7	11:30 P. M.
8	Noon	8	Midnight



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Woman's Progress in the Philippines

An interesting interview with Mrs. Manuel Quezon—No flappers or divorce problems in the Islands as yet.

En route to Washington with her distinguished husband, who headed the Philippine Mission, arriving in San Francisco on the Tenyo Maru, was Mrs. Manuel Quezon, one of the public spirited and interesting women of the Far East. During her stay in the city of the Golden Gate she was interviewed by several of the women writers of the daily papers and gave fascinating sidelights on the questions of divorce, woman suffrage and other matters that concern the sex.

According to Mrs. Quezon, in an interview with Lilfa Estcourt, the new woman has invaded the Philippines!

She is there in full force, the woman doctor, the woman lawyer, the woman in business, the woman suffragist—the whole crew of the twentieth century species, with the sole exception of the flapper. She is not there and she is not expected.

Mrs. Quezon is the petite type of femininity, slender, delicate, almost fragile in appearance. Her eyes are large and dark and intensely serious, and her mouth generous and sweet, though unsmiling.

In all things about her she showed a quiet concentrated interest, but though a woman in touch with large affairs and absorbed in her little family she gave evidence of a zest for the lighter things of life, too, such as pretty clothes, jewels, and the little deferences due her position as wife of a distinguished man.

"In the Philippines we do not wear such clothes as these," she said with a hint of disdain. "We have our own native costume, which we all wear. Its style does not change. Always there are the billowing sleeves, the sweeping trained skirt and the graceful overskirt. It is only when we travel that we wear these clothes. Our native costume is not suitable for traveling."

The English of the little Filipino woman was careful and almost without accent; her Spanish was also pure and perfect; but the really amazing linguists of the Quezon family are the two little girls—Aurora, aged 2½ years, and Zenaida, aged 13 months.

They use English, Spanish and the native language almost interchangeably. Even the baby coos in three languages.

There was only pride in her tones as Mrs. Quezon told of the twentieth century womanhood of her homeland

—pride that the islands, so long held under Spanish dominion, had swung so swiftly into stride with the greater nations in giving to their women the opportunities and freedom that is a part of the development of Occidental civilization.

"Our women doctors, our women teachers and our women lawyers—they are all very good and they follow their professions on an equal basis with men," she said earnestly. "For women there is education and a career, the same as for men. But this flapper woman that I read so much about—we have her not, and I think we will never have her. We cut short only the hair of our children. Our young ladies wear their hair, and their skirts modestly long."

With a little gesture of distaste, Mrs. Quezon indicated the chic navy blue traveling costume that she wore—a gesture that took in everything from the trim turban, the well-cut tricotine suit, the smart blouse, the black silk stockings and French-heeled pumps.

Resuming then her discussion of conditions in the islands, Mrs. Quezon told of the deep interest of the women of her native land in public questions, education, woman's suffrage and all things that affect the home.

"We are all working very hard for woman's suffrage," she said, seriously. "And what will you do with it?" she was asked.

She looked surprised. "Perhaps it is prohibition you wish like the American women, or new divorce laws?"

Her look of bewilderment grew. "But, no," she answered quickly.

"We have always been wet. I do not think we give to prohibition any consideration yet whatever.

"And as for divorce," she spoke proudly, "well, with us there is almost no divorce and therefore no divorce problem. I think we wish woman's suffrage chiefly because it is just."

In the fine schools and the wonderful handicraft of her homeland, Mrs. Quezon takes a justifiable pride. She herself was graduated from one of the English high schools before her marriage in 1918. She displayed a magnificent chain and pendant of beaten gold, marvelously carved and filigreed. "Philippine handiwork," she said proudly.

In her American clothes Mrs. Quezon is a very up to date little lady



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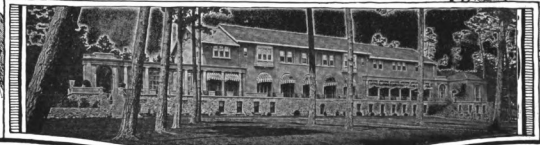
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from the top of her marcelled head to the tip of her satin shoe. Even her wedding ring was the approved platinum hoop of diamonds and her engagement jewels were set in the same platinum filigree.

This is her second visit to America, she said, and she is looking forward to meeting many old friends in Washington. Following their stay in this country the Quezons expect to go on to Europe before returning to the islands.

Who's Who on the Pacific

Personal Chatter About Those Who Make it Their Business to Look After the Passengers' Comfort and Pleasure on the Ships That Ply "Along the Pathway of the Sun."

Although one of the younger officers of Toyo Kisen Kaisha service, R. A. Shapard, traveling purser on the Tenyo Maru, has made an enviable reputation for himself because of his continued interest in and desire for the comfort and pleasure of passengers on his ship. The position of traveling purser is unique in steamship circles, the Toyo Kisen Kaisha being the only company maintaining such an office. The duties of this official are devoted to the entertainment, comfort and pleasure of passengers so that he is virtually the "host" of the ship during the entire voyage. Mr. Shapard, because of his pleasing personality, untiring activities and genial good fellowship has made many friends since his appointment to the Tenyo Maru.

Commendation for Leffman

Passengers arriving here on the liner Korea Maru were loud in their praise of the cuisine of the ship and the efforts of Chief Steward H. W. Leffman to see that their every want was gratified.

Leffman is one of the oldest stewards in point of service that runs out of San Francisco on the trans-Pacific run, and for many years he was with the Pacific Mail Company. Having crossed the Pacific many times, J. James Wesley Gallagher, Far Eastern manager for the United States Steel Products Company, pronounced the service and cuisine as the best he had ever experienced on a ship.

H. L. Vinton

He is short and smiling, with a red face and a shock of white hair, that he keeps close cropped. In his uniform, he looks like an old time officer of the navy and in his manner he has all the delicacy of a diplomat. In the performance of his duties, he is both of these and more. He is one of the finest cooks on the seven seas



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Miss Bessie Mackay, well known world traveler who presides over the Travel Bureau of the McAlpin-Waldorf-Astoria group of hotels in New York.

and better than that he has the knack of teaching others to produce the kinds of things that he would prepare himself. This is H. L. Vinton, chief steward on the Persia Maru. He has been "on the water" in this capacity for nearly thirty years, and during his connection with Toyo Kisen Kaisha has won a host of friends for himself and for the company. A friend of his on the last trip remarked on the unusually excellent food that he was serving on this ship. "Its nothing remarkable," he answered, "As long as the company does not stint or cut my requisitions (which they never do) and give me the best the market affords, there is no excuse for not having appetizing food on the table. The Persia is the smallest of the company fleet, but the food is as good as that on any ship afloat which means a lot for the passengers who travel with us."

Vinton takes a great pride in his work and in the appearance of his kitchens and galleys. During the war he was requisitioned for duty on the transport service and won well merited commendation from the ranking officers who traveled with him.

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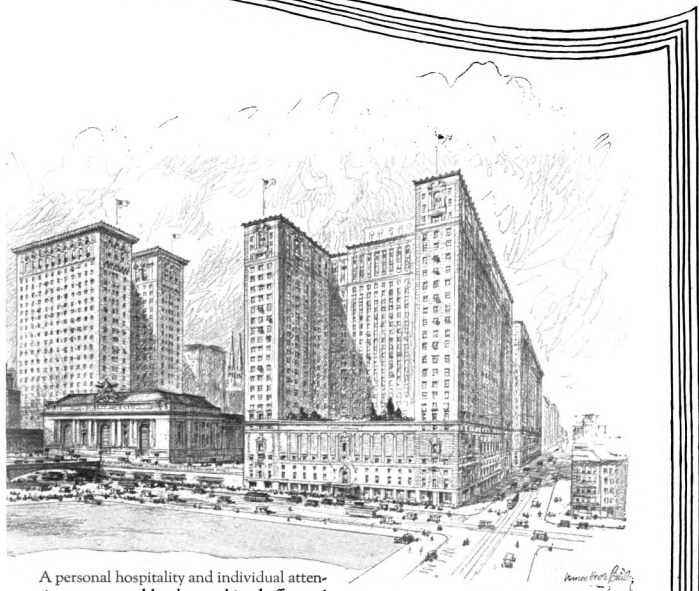


From left to right: Murray Hill Hotel
(proposed), James Woods, v. p.; The
Belmont, James Woods, v. p.; The
Biltmore; Grand Central Terminal;
Hotel Commodore, George W.
Sweeney, v. p.

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AW

PEOPLE TALKED ABOUT

(Continued from page 29)

ample of Britain and junk all but the best of their merchant marine fleet. This would result in a big saving to the American people, he said, and also leave the American merchant marine with a fleet of modern vessels.

Davidson was loath to discuss what he had accomplished on his journey other than the statement that he would confer with a number of the leading ship operators of the Pacific Coast before he returned to his home in London.

Newlyweds Sail for Tokyo

As the culmination of a hectic romance that bristled with many

telegrams, a race across the continent, a wedding in the old Mission Dolores at San Francisco and a honeymoon journey to Japan on the Shinyo Maru, Mr. and Mrs. H. C. Montee, waved farewells to their friends from the deck of the steamer as it pulled away from the dock. Montee is a well-known newspaper man who has been connected with prominent newspapers and news gathering in the Far East for several years. He came to America for a vacation and then was called back to take on a new post as manager of the commercial news service at Tokyo. Not having time to go back to New York, he used the wires to such good effect that Miss Madeline Murphy gave

up her lucrative and delightful work as art critic and designer on one of the biggest magazines of New York and hastened out to become his bride.

And so they sailed away on the Shinyo Maru.

Germany Pushing Trade

Trade between Germany and China is advancing rapidly, according to Dr. Michaelis, due to the fact that the German mark is so low that goods can be manufactured cheaper than any other place in the world and transported to the Orient at rock-bottom prices.

Two California Girls Home After 25,000-Mile Tour

A trip of more than 25,000 miles, seeing the sights of the Sulu seas, through the Philippines, Borneo, Japan and China, ended for the Misses Marynel and Grace Gallemore, daughters of J. R. Gallemore, publisher of the Daily News of Fullerton, Calif. with the arrival in San Francisco of the Japanese liner Shinyo Maru.

Grace Gallemore is a student at the University of California and her sister is a graduate of the college. The sisters have been on a six months' trip on which they had secured enough material on their travels to write a book, which they were sure "Dad would publish."

The girls toured the Basilan and Jolo Islands of the Sulu archipelago during their journey and visited native chieftains. They were presented with rare knives, hatchets and pearls which the girls brought back as souvenirs.

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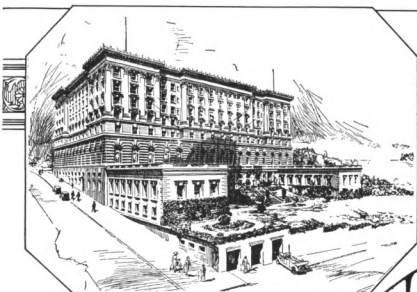


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the homeward journey from Hong-
kong that gives them a day in the
beautiful island of Formosa under
the present schedule by which all the
larger steamers of Toyo Kisen Kaisha
make Keelung, the principal port of
that island, a port of call.

Formosa, or Taiwan, as it is known
under its Japanese name, is a tropical
paradise lying well under the Tropic
of Cancer, and is noted for its pro-
duction of sugar and tea. It contains
nearly six thousand square miles and
has a coast line of three hundred and
thirty-one miles. It is traversed by
a high mountain ridge from north to
south, in which Mt. Niitaka rises
14,500 feet and Mt. Sylvia over 13,000
feet above the sea level. It has a total
population of 3,714,899.

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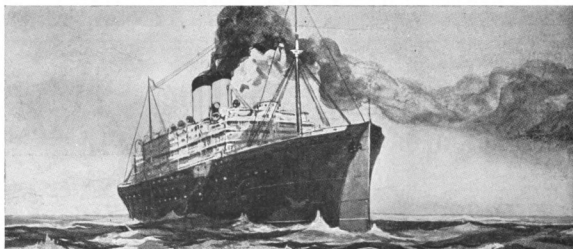
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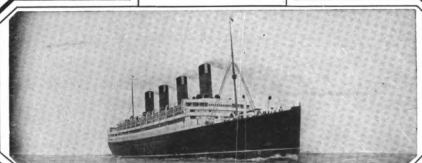
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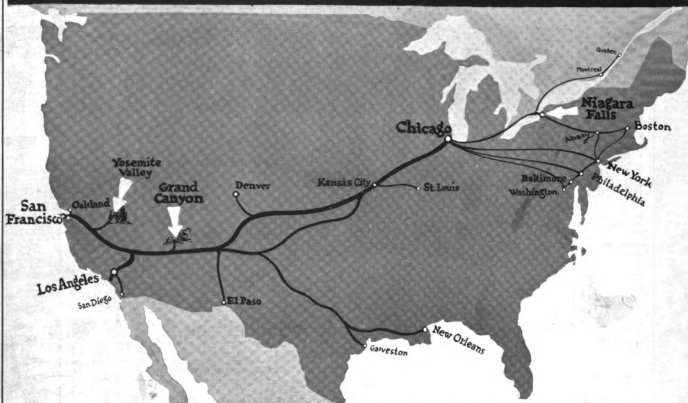
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